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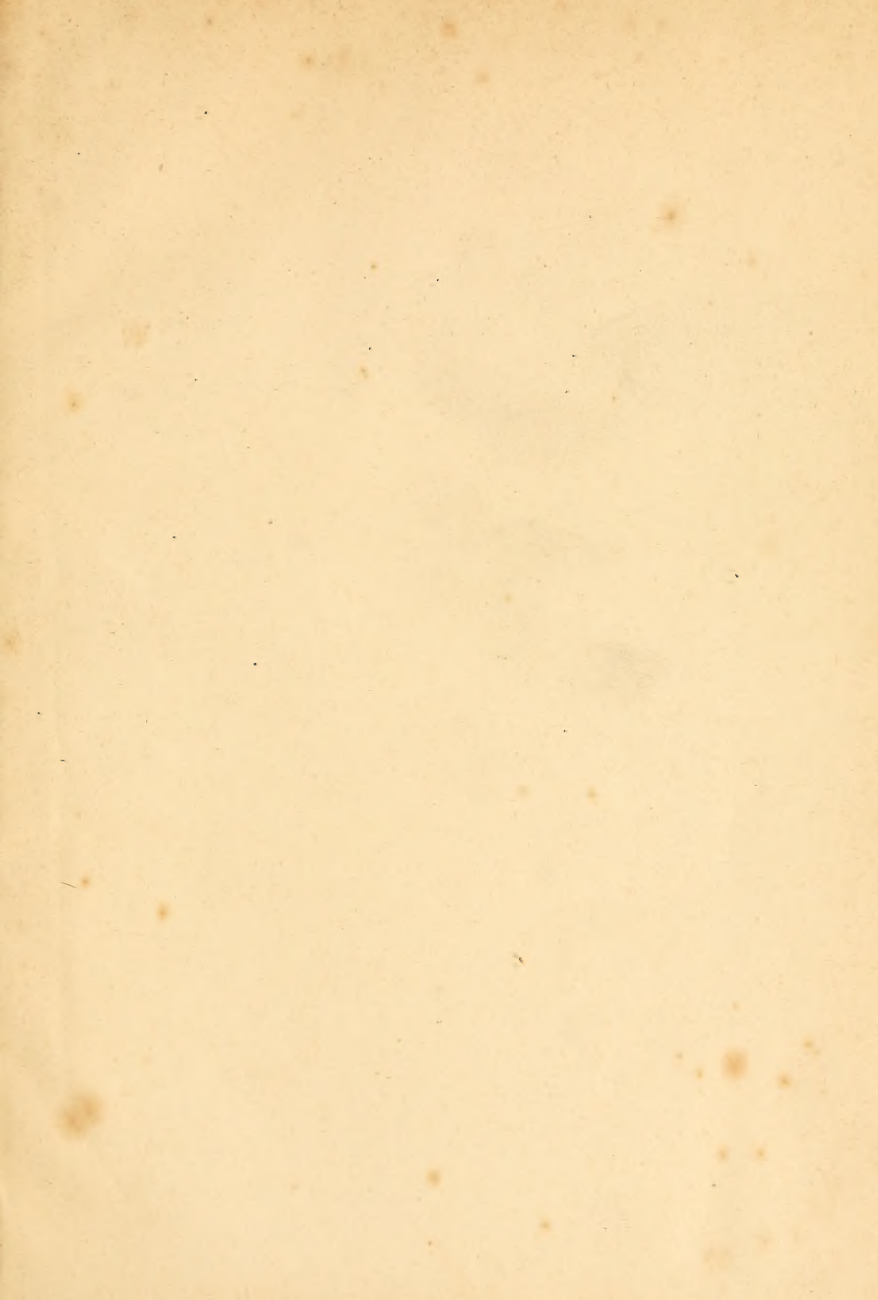
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THE FOUR GOSPELS,

AS INTERPRETED BY

THE EARLY CHURCH:

A Commentary on the Authorized English Version of the Gospel

ACCORDING TO

§. MATTHEW, §. MARK, §. LUKE, & §. JOHN,

COMPARED WITH

THE SINAITIC, THE VATICAN, AND ALEXANDRINE MSS.,
AND ALSO WITH THE VULGATE.

BY

FRANCIS HENRY DUNWELL, B.A.,

VICAR OF HENSALL.

"I have, and always shall have, a religious scruple in interpreting the Holy Scriptures against the stream of all the fathers and eminent doctors, except when the most evident proofs compel me to do so; this, however, I do not believe will ever happen. For certainly the consentient judgment of antiquity, especially of primitive antiquity, ought to outweigh the force of many probabilities and reasonings from likelihood."—BISHOP BULL, 'Defence of the Nicene Creed,' l. 1, 3, vol. i. p. 19.

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PREFACE.

THE object aimed at in this Commentary has been so fully set forth in the title that it will be sufficient to observe here, that, besides the works of the Fathers and Early writers of the Church, constant references have also been given to the Commentaries of Erasmus, Jansenius (Bishop of Ghent), Maldonatus, Cornelius a Lapide, Grotius, and Bengel. I have selected these commentators for reference, partly because they were all endued with a large share of the critical faculty, and were representatives of various schools of thought, which are fast disappearing from amongst us; and partly because, in forming their opinion on any passage of Scripture, they were all disposed to give due weight to the interpretation of the Early Church, and never lightly set it aside.

On the many questions that arise concerning the chronology and the order of events in the Gospel history, I have also cited the authority of several of the most distinguished modern Harmonists. For to this portion of Scriptural exegesis the early commentators devoted less of their attention than many who have written later.

Copious illustrations of the meaning of the Evangelists, based on the Rabbinical traditions, have also been given from the works of the learned Dr. John Lightfoot.

To give two or more distinct comments on the same parable, or on the same event, because it has been recorded by more than one of the Evangelists,

is, as it appears to me, too piecemeal and disjointed an arrangement to convey to the reader a sufficiently strong impression of their oneness in object and in all that is essential or important, and, at the same time, of their numberless differences in expression and in circumstantial detail. To remedy this, in commenting on any paragraph or event, I have placed the various relations of it side by side, and thus have first shown their agreement or variation, down to their verbal differences, and have then endeavoured to explain it. By this method even a careless reader can scarcely fail to observe how wonderfully minute and natural the differences in the several relations of the Evangelists often are.

In commenting on the Synoptical Gospels, I have adopted the following arrangement as the most convenient. In those passages that are common to S. Matthew and to both, or to either, of the other two Evangelists, the comment is given under S. Matthew; the comment is given under S. Mark, in those passages only, which are either peculiar to S. Mark, or which are common to S. Mark and to S. Luke; the comment is given under S. Luke, in those passages only which are peculiar to S. Luke.

My thanks are gratefully offered to a wide circle of friends for the loan of books required in the preparation of this Commentary; and more especially to the Dean and Chapter of York, for the most liberal use of their valuable library.

FRANCIS HENRY DUNWELL.

Hensall, July 17, 1876.



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MANUSCRIPTS OF THE FOUR GOSPELS.

I SHALL not enter on the subject of the manuscripts of the Gospels further than to explain the references made to them in this Commentary. The particulars contained in this account are taken chiefly from Dr. Scrivener's 'Introduction to the Criticism of the New Testament,' and from Professor Tischendorf's Introduction to his edition of the English New Testament.

Copies of the New Testament yet existing in manuscript, and dating from the fourth century downward, such as have been discovered and set down in catalogues, are hardly fewer than two thousand. There are little short of one thousand manuscripts proper or Lectionaries of the Gospels, and about another thousand of all the other books put together.

Manuscripts of the New Testament have been divided into **UNCIAL** and **CURSIVE**.

I. The former, called Uncial from *uncia* (an inch), referring to the size of the characters, are those manuscripts that are written in what are now called capital letters, formed separately, having no connection with each other, and (in the earlier specimens) without any space between the words, the marks of punctuation being few. Uncial letters prevailed in Greek manuscripts of the New Testament from the fourth to the tenth century, and in the case of liturgical books to the eleventh century.

II. Cursive, or running-hand, manuscripts are those written in letters more easily and rapidly made, those in the same word being usually joined together, with a complete system of punctuation, not widely removed from that of printed books. Cursive letters were employed as early as the ninth or tenth century, and continued in use until the invention of printing.

The Uncial Manuscripts are few: in the Gospels about thirty-four, but the greater part of these are fragments.

The following are the principal Uncial Manuscripts:—

- ✠ Codex Sinaiticus, discovered in the Convent of S. Catherine, on Mount Sinai, by Prof. Tischendorf, in 1844 and 1859. Middle of fourth century.
- B. Codex Vaticanus, in the Vatican Library at Rome. Middle of fourth century.
- A. Codex Alexandrinus, in the British Museum, presented to Charles I. by Cyril Lucar, Patriarch of Constantinople, 1623. Fifth century.
- C. Codex Ephraemi. No. 9 in the Imperial Library of Paris. Fifth century.
- D. Codex Bezae—Græco-Latino. University Library, Cambridge; presented in 1581, by Theodore Beza.

The version of the Gospels, commonly called "The Vulgate," is in Latin, and is that which was formed by S. Jerome. Taking the old Latin, or Italic, translation as his foundation, he compared this with ancient Greek MSS., and by means of them he revised it, and corrected it in certain places, but sparingly and never unnecessarily. This version has been sanctioned by the unvarying use of the Western Church up to the sixteenth century, and, since that time, by all the churches in communion with the See of Rome.

In the following pages—

The letter S. means the Sinaitic Manuscript.

„ V. „ the Vatican.

„ A. „ the Alexandrine.

S* V* A* point out any reading of S. V. A. which has been altered by some later hand; though the original, and not the altered reading, is given in such cases. When an altered reading is given, it is marked S². V². A².

VULG. means the Vulgate version.



INTRODUCTION TO THE FOUR GOSPELS.

IN this our nineteenth century we possess, among other documents, four, called Gospels: the Gospel according to S. Matthew, S. Mark, S. Luke, and S. John, which we look upon as containing a history of the Incarnation, *i.e.*, a history of the Founder of the Christian Church, of His birth, His instructions to His disciples, His miracles, life, crucifixion, resurrection, and ascension into heaven. We find these Gospels received as such, by the great mass of mankind, or by countless multitudes of those who inhabit our globe, north, east, south, and west. These four Gospels have been translated into more than two hundred different languages and dialects; and all these translations have been made from the same original text, or from the same original text with such variations as do not interfere with their having had one common origin. The question naturally arises, how has this been brought about? what explanation can be given of it?

In the following pages I propose to show, from the writings of those who from time to time have been the acknowledged representatives of the Church, that these same four Gospels have been received by the Church and accredited as hers from the very first; that, though others put forth similar histories, they were never acknowledged by the Church as hers, on the ground that the writers of them were not moved and aided by the Holy Spirit for this work; that these four, two of whom had been eye-witnesses of the facts which they relate, were acknowledged by the Church Catholic throughout the world as inspired by the Holy Spirit to their office; that, though there were heretics* in very early days who rejected one or other of these four Gospels, as bearing too severely on their peculiar tenets, yet that the Church Catholic from the beginning has received the work of S. Matthew, S. Mark, S. Luke, and S. John, and only these, as its Gospels, or as a divinely inspired account of the Christian Church, its doctrine, and its Founder.

If from the nineteenth century we go back to the sixteenth, to the time when the Western Church, which had been

hitherto externally united, became divided into what for convenience' sake we may call the Church of Rome, on the one side, and the Church of England, and the various Protestant communions, on the other side, we shall find that, great as was this disruption, it was not brought about by any disagreement as to the authority of the four Gospels. That was never made a subject of their disputes. All the communions into which the Western Church was then divided agreed in this, that they received the same four Gospels, that of S. Matthew, S. Mark, S. Luke, and S. John, among their canonical books. For the proof of this the reader is referred to the Council of Trent, Sess. 4, on the one side; and on the other to the sixth of the Thirty-nine Articles of Religion,¹ and to the Protestant Confessions and Books of Ritual. Among the many sects or parties in the Church which claim to set forth some truth more prominently than the rest, not one justifies its existence on the ground that it possesses better or other Gospels than these four, of S. Matthew, S. Mark, S. Luke and S. John.

If, from the division in the Western Church, we turn to the several disagreements which took place between the Eastern and the Western Church until their final separation, we find these same four Gospels all and always received by both sides.

If we ascend the stream of time higher still, we find that by the fourth century the Christian religion had overspread the continents of Europe, Asia, and Africa.

THE FOURTH CENTURY.

FROM A.D. 400 TO A.D. 350.

I will now ask the reader to transport himself, so far as is possible, back to the fourth century that we may together examine what was the belief of the Church at that time; whether she received the same four Gospels as ourselves, and with the same respect and reverence that we do in the nineteenth century; and if so, on what grounds she did this. In

¹ Canones et Acta Concil. Trident. Tauchnitz, 1853, p. 11.

* **Heretics.**—Heretics were those persons who would *draw* conclusions for themselves in religious matters, and not be governed by the precepts of the Church. Heretics, whatever affront people may now feel at the name, being simply *pickers and choosers* of their own creed and discipline, irrespectively of the Church's traditional teaching (Tertullian, de Præscript. 6, vol. ii. p. 18, Migne; S. Irenæus, contr. Hæreses, v. 20, i. p. 1177). The very existence

of such persons in the most primitive times was enough of itself to show (what has been already shown by direct evidence) that the character of the Church was even then restrictive; that it had creeds which were dogmatical, and therefore offensive; discipline and rites that laid a restraint on the licence of self-will, and therefore resented.—J. J. BLUNT, 'History of the Christian Church,' p. 163.

order to this we must first ascertain who were the men who may be taken as the representatives of the Church in the fourth century, either because they held high office in the Church or on account of their great labours or success in her service, or because from their intellectual gifts they had a share in moulding the Church's expression of her belief.

Lardner ('Credibility,' vol. iv.) gives the following list of men who were prominent in the Church during the latter half of the fourth century, and who may fairly be taken as her representatives during that period.

	A.D.
Eusebius, Bishop of Vercelli	354
Lucifer, Bishop of Cagliari in Sardinia ..	
Gregory, Bishop of Elvira	355
Phœbadius, Bishop of Agen	
Caius Marius Victorinus Afer	
Aerius	360
Apollinarius, Bishop of Laodicea	362
Damasus, Bishop of Rome	
Epiphanius, Bishop in Cyprus	368
Basil, Bishop of Cæsarea in Cappadocia ..	370
Gregory Nazianzen	
Amphilochius, Bishop of Iconium	
Gregory, Bishop of Nyssa in Cappadocia ..	371
Didymus of Alexandria	370
Ephrem the Syrian	
Facian, Bishop of Barcelona	374
Ogylatus of Mileri	
Ambrose, Bishop of Milan	
Diodorus, Bishop of Tarsus	
Philaster, Bishop of Brescia	
Gaudentius, Bishop of Brescia	
Sophronius	390
Theodore, Bishop of Mopsuestia in Cilicia ..	394
Jerome	392
Rufinus	397
Augustine, Bishop of Hippo Regius in Africa ..	395
John Chrysostom, Bishop of Constantinople ..	398

To examine the extant writings of all in the above list of names would be tedious; and it is unnecessary, as it would only yield similar results. The following, who were the most distinguished, will serve as specimens of the rest, S. Epiphanius, S. Basil, S. Gregory Nazianzen, S. Gregory Nyssen, S. Ambrose, Theodore, S. Jerome, Rufinus, S. Augustine, and S. John Chrysostom.

It will save the trouble of constant reference to say here, that, when not otherwise expressed, most of the information contained in the following examination, and all the translations, after having been compared with the original and found to be substantially correct, are taken from Lardner's invaluable work, 'The Credibility of the Gospel History.'

Ascending from the end of the fourth century upwards, the first on our list is

S. John Chrysostom (Lardner, 'Credibility,' vol. iv. p. 534).—Born at Antioch about A.D. 347, where he was ordained deacon, A.D. 380 or 381, and priest A.D. 386, he became Bishop of Constantinople A.D. 398, and died in exile A.D. 407.

Besides many homilies on detached texts in the four

Gospels, S. Chrysostom has left continuous commentaries on S. Matthew's Gospel, and also on S. John; the former in ninety homilies, and the latter in eighty-eight. He treats his subject so fully and minutely that his commentary on S. Matthew fills, in Mr. Field's edition ('Bibliotheca Patrum,' Oxon., 1839), two octavo volumes, containing together more than 1100 pages. His commentary on S. John is on a corresponding scale. With a few unimportant variations, Chrysostom's text of these Gospels may be fairly described as the same as that from which the Authorized Version is translated. Not to mention other points, one great value of Chrysostom's commentaries consists in their being written in Greek, the same language as the Gospel itself, and Chrysostom's native tongue.

Chrysostom was the Bishop of Constantinople, at that time the most important city in the world, the seat of the Emperor Theodosius and his court; and he was the great preacher of his age. His commentaries on Scripture were not the theories of a recluse, written in private and published for the eye of a few scholars. They were popular explanations, delivered to the people at large, assembled in church, and were listened to with such delight that, at times, he had a difficulty in repressing the expression of their admiration. It cannot be questioned that Chrysostom's belief in the Gospel narrative, and in the traditions which he records respecting the Evangelists, was shared by the great bulk of the people at Antioch and Constantinople.

In his first homily on S. Matthew, after stating the names of the four Evangelists, the object they each had in writing, and various remarks about the nature of their Gospels, he concludes with these memorable words: "The general reception of the Gospels is a proof that their history is true and consistent; even the enemies of the truth receive them; for since the writing of the Gospels many heresies have arisen, holding opinions contrary to what is contained in them, yet receiving the Gospels either entire or in part."¹

S. Chrysostom believed that the Evangelists were specially inspired by the Holy Spirit for their office.

Of S. Matthew he says: "Matthew, filled with the Spirit, wrote what he wrote."² Again: "This the publican, led by the eyes of the Spirit, will teach us."³

In a homily on S. John, he says: "It is not John who speaks, but God, who speaks to us by him."⁴ Again: "There is nothing vain or insignificant in the divine Scriptures, for they are the dictates of the Holy Spirit."⁵ Elsewhere he says: "I exhort all of you to procure for yourselves the books [Bibles] which are the medicine of the soul; if you have nothing else, take care to have the New Testament, particularly the Acts of the Apostles, and the Gospels, for your constant instructors, that in all trial you may have recourse to them for proper remedies. . . . ignorance of the Scriptures is the cause of all manner of evils."⁶

¹ S. Chrysostom, in Matt. Homil. i. vol. i. p. 6.

² Ibid. p. 3.

³ Ibid. p. 14.

⁴ S. Chrysostom, in Joan. Homil. ii. in *initio*. ⁵ Ibid. i. in *init.*

⁶ S. Chrysostom, in Epist. ad Coloss. Homil. ix. p. 278.

S. Chrysostom recognised, as fully as any modern sceptic, the apparent discrepancies in the accounts of the Evangelists, and argued that these differences were a proof of their truth, and of their agreement in the main. He says: "If there had been an exact agreement about every thing, in time, place, and expression, few would have believed them; the agreement would have been ascribed to human contrivance, and because they had concerted matters together beforehand. But the differences in lesser things, which is observable in them, prevents all suspicion of this kind, and is a proof of their sincerity; but in important things there is no difference between them. They all relate the same doctrine—that Jesus was made man, that He wrought miracles, that He was crucified, buried, and rose again, and that He will come again to judgment; that He delivered salutary precepts, and did not promulgate a law contrary to the old; about all these things there is a full agreement. But if all do not relate the same miracles, or with the same circumstances, a difference about these, and such like things, need not cause any uneasiness; yea, it is the greatest proof of their sincerity, and establisheth the truth of their history."¹

He incidentally bears witness that it was a common custom among Christians to wash their hands before handling the Gospels, and to omit no mark of reverence for them.² Such was the veneration in which the Gospels were held, amounting even to a superstitious veneration, that women and children not unfrequently wore them suspended from their necks, as a preservative against evil, as the Jews did their phylacteries.³

S. Augustine (Lardner, 'Credibility,' vol. iv. p. 489), son of Patricius and Monica, was born at Tagasta, a small town of Africa, in the inland part of Numidia, in the year A.D. 354. He was ordained presbyter at Hippo Regius, a seaport in the same country, about a hundred miles from Cirta, the metropolis of Numidia, and more than two hundred miles from Carthage, in the year A.D. 391; and bishop of the same city in A.D. 395. He died in the year A.D. 430, in the thirty-fifth year of his episcopate, and the seventy-sixth of his age. The number of the works, which he wrote in the service of the Church, is almost incredible. The mere drudgery of transcribing them would be something appalling, according to modern notions of work.

In S. Augustine's time there was not any Canon of Scripture, settled by any authority, that was universally acknowledged by Christians; and he gives rules to be observed in judging of Canonical Scriptures, namely, the consent of the Church, thus: "In receiving Canonical Scriptures, let him who desires carefully to study them, follow the judgment of the

greater number of Catholic Churches; among which they certainly ought to be reckoned, which are Apostolical Sees, and have had letters of Apostles sent to them. This rule, therefore, he will observe with regard to Canonical Scriptures; he will prefer such as are received by all Catholic Churches, to those which some do not receive; and with regard to such as are not received by all, he will prefer those which are received by many and eminent Churches, to those which are received by few Churches, and of less authority. But if he should find some received by the greatest number of Churches, others by the more eminent (which, however, will scarce happen), I think such Scriptures ought to be held by him as of equal authority."⁴

He shows that the Canon of Scripture, as settled according to the rule given above, comprised the four books of the Gospel, according to Matthew, according to Mark, according to Luke, according to John.⁵

In one of his sermons he says: "There are four Evangelists, Matthew, John, Mark and Luke. Of these, Matthew and John were of the number of the twelve Apostles. Mark and Luke were not Apostles, but only companions of Apostles."⁶

Sometimes he gives fanciful reasons why there should be only four Gospels, as earlier writers had done before him.⁷

He speaks of the four Gospels as having the highest authority of all the writings in the New Testament, indeed of all the Scriptures: "In the Old Testament the five books of Moses have the highest authority; in the New Testament, the four Gospels."⁸

"The book of the Gospels is the most excellent part of all the divine Scriptures."⁹

S. Augustine regarded the relations of the Evangelists as different, but not contradictory.

In a sermon on John he says: "To-day has been read the account of our Saviour's Resurrection in John; and in that we have heard what was omitted in the other Gospels. It is all one history of the truth; they all drink from the same fountain; but, as we have often observed to you, my brethren, some things are related by all, some by three, some by two, some by one only."¹⁰

In another sermon he says: "At this season, according to custom, are read the accounts of our Lord's Resurrection. None of the Evangelists could omit to give the history of His Passion and Resurrection; and though there are some differences in their accounts, they are not contrary to each other. Our Lord's acts are very numerous, and could not be all related. Some, therefore, are related by one, some by another, but all with complete harmony, agreeably to the truth. Those things were done which were proper to be

¹ S. Chrysostom, in Matt. Homil. i. vol. i. p. 4.

² S. Chrysostom, ad Pop. Antioch. Homil. vii. 5.

³ S. Chrysostom, ad Pop. Antioch. xix. 4.

⁴ — in Matt. Homil. lxxii. vol. ii. p. 341.

⁵ S. Augustine, de Doctrina Christ. ii. 8, sect. 12, vol. iii. p. 40.

⁶ Ibid. ii. 8, sect. 13, vol. iii. p. 41.

⁶ S. Augustine, Sermo cccxix. (alias 146) 1, vol. v. p. 1127.

⁷ S. Augustine, in Psal. ciii. Enar. Serm. 3, sect. 2, vol. iv. p. 1359.

⁸ S. Augustine, de Peccator. Merit. ii. 35, vol. x. p. 184.

⁹ S. Augustine, de Consens. Evang. i. 1, vol. iii. p. 1042.

¹⁰ S. Augustine, Sermo cclxv. 1, vol. v. p. 1151.

done then; so many were written as are proper to be read now."¹

"The first preachers of the Gospel," he says, "were the Apostles, who had conversed with the Lord; who have related to the world not only what they themselves saw Him do, or heard Him say, but likewise divers other things which happened before they were called to follow Him, concerning His nativity, infancy, and youth, which things they might know from Himself, or from His parents, or His friends and acquaintances, who were to be depended upon; and two of the Evangelists were Apostles, Matthew and John. Nevertheless it was wisely ordained by Divine Providence that not only Apostles, but some others besides, should not only preach the Lord Jesus, but likewise write Gospels; these are Mark and Luke, who were disciples of the Apostles. And though many have attempted to write, or have actually published, histories of the actions of Christ and His Apostles, their writings have not been received."²

"These four Evangelists, therefore, are well known all over the world; and perhaps they are four, because there are so many parts of the world, in the whole of which extent the Church of Christ was to be planted. They are said to have written in this order: first Matthew, next Mark, then Luke, and last of all John. . . .

"Of these four, Matthew only is said to have written in Hebrew, the rest in Greek; and though all have an order of narration peculiar to themselves, they do not write as if they were totally ignorant of each other's labours. Matthew writes of our Lord's nativity, and the history of his life as a man. Mark follows him close as his abridger; for he has nothing which is in John alone; he has very few things peculiar to himself; not many things peculiar to Luke; but many things which are in Matthew, and almost in the same words. . . . Luke had no abridger, as Matthew had in Mark.

"Moreover those three Evangelists relate those things which were done by Christ here on earth in His human nature. But John speaks of the Lord's divinity, by which He is equal to the Father; therefore He riseth higher than the rest, and seems to ascend to heaven itself, and the throne of God, where he learned what is included in these words, 'In the beginning was the word, and the word was with God.'"

S. Augustine often points out the superiority, so to speak, of S. John and his Gospel.

"The Apostle John is the most eminent of all the four Evangelists."³

"John also excels, or differs from, the other three Evangelists, in that he dwells more on our Lord's discourses than on His miracles."⁴

Of the four Gospels, or rather of the one Gospel in four

books, he ascribes the preference to John's, because he has more fully declared our Lord's divinity than the other Evangelists.⁵

He gives the preference to John, not only over the other Evangelists, but over Peter also, because John had written more of Christ's divinity than Peter had.⁶

Besides many other works, S. Augustine wrote a most elaborate treatise in four books to explain and to reconcile the apparent discrepancies in the Gospels; and also a commentary on S. John's Gospel in 124 chapters; the former filling in Migne's royal octavo edition, with double columns, about 100 pages, and the latter about 300.

Rufinus (Lardner, 'Credibility,' vol. iv. p. 482) was a presbyter of Aquileia, and contemporary with S. Jerome. According to Cave, he flourished about the year A.D. 390. He died A.D. 410.

Rufinus was a learned man, well acquainted with both the Greek and Latin writers of the Church, and had travelled. He was born in the western part of the empire; but he was also acquainted with the Churches in Egypt and Palestine, where he had resided a good while.

In his exposition of the Apostles' Creed, a work which has been highly commended, he says: "This then is the Holy Spirit, who in the Old Testament inspired the law and the prophets, and in the New the Gospels and Apostles."⁷

He ranks the Gospels with the Prophets and the Apostles. After giving a catalogue of the books of the Old Testament, he says: "Of the New there are the four Gospels of Matthew, Mark, Luke, and John; the Acts of the Apostles, by Luke; fourteen Epistles of the Apostle Paul, two Epistles of the Apostle Peter; one of James, the brother of the Lord, and Apostle; one of Jude; three of John; the Revelation of John. These are the books which the fathers have included in the Canon, and out of which they would have us prove the doctrines of our faith."⁸

He makes a clear distinction between Canonical, Ecclesiastical, and Apocryphal books.

"However, it ought to be observed, that there are also other books, which are not canonical, but have been called by our forefathers ecclesiastical, as the Wisdom of Solomon; and another which is called the Wisdom of the Son of Sirach, and among the Latins is called by the general name of Ecclesiasticus, by which title is denoted not the author of the book, but the quality of the writing. In the same rank is the book of Tobit, and Judith, and the books of the Maccabees. In the New Testament is the book of the Shepherd, or of Hermas, which is called the Two Ways, or the Judgment of Peter. All which they would have to be read in the churches, but not to be alleged by way of authority, for proving articles of faith. Other scriptures they

¹ S. Augustine, *Sermo ccc.* vol. v. p. 1130.

² S. Augustine, *de Consens. Evang.* i. 1-4, vol. iii. p. 1043-1044.

³ *Ibid.* ii. 6, 18, vol. iii. p. 1085.

⁴ *Ibid.* ii. 45, 94, vol. iii. p. 1124.

⁵ S. Augustine, in *Joan. Tract.* xxxvi. 1, vol. iii. p. 1662.

⁶ S. Augustine, *Sermo ccliii.* 4, vol. v. p. 1181.

⁷ Rufinus, in *Symbol. Apostol.* sect. 36, p. 373.

⁸ *Ibid.* sect. 37, p. 374.

called Apocryphal, which they would not have to be read in the churches. These things I have thought proper to put down here, as received from our ancestors, for the information of those who are learning the first elements of the Church, and the faith; that they may know from what fountains they ought to fetch the word of God.¹

S. Eusebius Hieronymus, or S. Jerome (Lardner, 'Credibility,' vol. iv. p. 403).—Some uncertainty appears to exist as to the time of his birth; but this is most generally placed about A.D. 342. He was ordained presbyter at Antioch A.D. 378. After residing in various parts of the world, in the year A.D. 386 he settled at Bethlehem, where, with the exception of an occasional excursion, he resided the rest of his life, engaged in the study of the Scriptures. S. Jerome was one of the most learned among the ancient writers; and his skill in all that belonged to the Scriptures, either of the Old or New Testament, has been generally acknowledged.

Notices of the four Gospels occur again and again in his voluminous works, besides the formal catalogues which he has given of the canonical books, and which always includes the four Gospels. In a letter to Paulinus on the study of the Scriptures, when speaking of the New Testament, he says: "The first are the four Evangelists, Matthew, Mark, Luke, John, the chariot (quadriga) of the Lord, and the true cherubim, who go wherever the Spirit leads them."²

"That there were many who wrote Gospels, even Luke the Evangelist witnesseth. But the Church, which according to the word of the Lord, is built upon a rock, pours out only the four rivers of Paradise; and has four corners and four rings, by which the ark of the covenant and guardian of the law of God is safely carried on immovable staves."³

"The first is Matthew the publican, surnamed Levi, who wrote his Gospel in Judea, in the Hebrew language, chiefly for the sake of the Jews that believed in Jesus, and did not join the shadow of the law with the truth of the Gospel. The second is Mark, interpreter of the Apostle Peter, and the first Bishop of Alexandria; who never saw the Lord himself, but related things as he had heard them from his master, very truly, but not in the exact order in which they were done. The third is Luke the physician, a Syrian of Antioch, whose praise is in the Gospel; who was a disciple of the Apostle Paul, and published his Gospel in the countries of Achaia and Bœotia; who likewise, as he also intimates in his preface, writes rather as a hearer than as an eye-witness. The last is John the Apostle and Evangelist, whom Jesus loved most, who leaned on his Lord's breast, and from thence derived the purest doctrine; to whom alone it was said by the Lord, when on the cross, 'Behold thy Mother' (John xix. 27). When he was in Asia, and the seeds sown by the

heretics, Cerinthus, Ebion, and others, who denied Christ to have come in the flesh, were now springing up (whom also in his epistle he calls antichrists, and the Apostle Paul often reprehends), he was compelled by almost all the bishops of Asia, and by deputations from many Churches, to write more fully of our Saviour's divinity; and ecclesiastical history informs us, that when he was thus requested by the brethren to write, he answered that he would, provided they would all join in fasting and prayer for him. Which being done, and he being fully inspired, he broke forth into that poem coming down from heaven: 'In the beginning was the Word, and the Word was with God, and the Word was God.' These four Gospels were foretold, and prefigured in the vision of Ezekiel (i. 5-10). The first living creature, having the face of a man, denotes Matthew, who writes as of a man, beginning thus: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.' The second denotes Mark, in whom is heard the voice of the lion roaring in the desert. The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make His paths straight.' The third face of a calf [or ox] prefigures the Evangelist Luke, who begins his Gospel with the history of Zachariah the priest. The fourth denotes the Evangelist John, who taking the wings of an eagle, ascends on high, and discourses of the word of God . . . By all which it appears that four Gospels only ought to be received, and that all the trash of apocryphal gospels (omnes apocryphorum nœnias) ought to be left to dead heretics, and not to be minded by the living members of the Church."

Among such apocryphal writings he mentions the Gospels according to the Egyptians, and Thomas, and Matthias, and Bartholomew, and the Twelve Apostles, and also of Basilides, and Apelles, and others whom he does not name; he says they were the occasions of many heresies, and intimates that they were some of them then in being.⁴

In a letter to Læta on the education of her daughter, having recommended the reading of the Scriptures, and shown the proper order and method of so doing, he says "that all apocryphal books should be shunned; but if at any time she looks into them for her entertainment, and not for proving any doctrine, she should remember that they were not written by those whose names they bear; and that it requires great prudence to separate gold where it is mixed with dirt."⁵

S. Jerome sums up the reasons usually given for the different line taken by S. John and the Synoptists thus: "John the Apostle, whom Jesus loved most, son of Zebedee, brother of the Apostle James, whom Herod beheaded after the Lord's passion, last of all wrote a Gospel at the desire of the bishops of Asia, against Cerinthus and other heretics,

¹ Rufinus, in Symbol. Apostol. sect. 38, p. 374.

² S. Jerome, ad Paulin. de Studio Script. Epist. liiii. (*alias* 103) S. vol. i. p. 348.

³ S. Jerome, Comment. in Matt. Prolog. vol. vii. p. 18.

⁴ S. Jerome, in Matt. Prolog. vol. vii. p. 17.

⁵ S. Jerome, Epist. ad Lætiam. ciii. (*alias* 7) 12. vol. i. p. 877.

and especially against the doctrine of the Ebionites,* then springing up, who affirm that Christ did not exist before his birth of Mary; for which reason he was obliged to declare His Divine Nativity. Another reason of his writing is also mentioned; which is, that, after having read the volumes of Matthew, Mark, and Luke, he expressed his approbation of their history as true; but observed that they had recorded an account of but one year of our Lord's ministry, even the last, after the imprisonment of John, in which year also he suffered. Omitting, therefore, [very much] that year, the history of which had been written by the other three, he related the acts of the preceding time, before John was shut up in prison, as may appear to those who read the volumes of the four Evangelists, which may serve to account for the seeming difference between John and the rest. He also wrote one Epistle, the beginning of which is: 'That which was from the beginning, which we have heard, which we have seen with our eyes—and our hands have handled, of the Word of Life,' which is received by all learned and Catholic men in general, without exception."¹

Passing over S. Jerome's other works, it may be stated here that he revised the Italic or old Latin version of the New Testament, comparing it, or at least the Gospels, with ancient Græc MSS., and by means of them correcting it in certain places, but sparingly and never unnecessarily; he revised the old Latin version of the Old Testament, which had been made from the Septuagint; he made an entirely new translation of the Old Testament from the Hebrew.

¹ S. Jerome, de Viris Illust. ix. vol. ii. p. 623.

² S. Jerome, Præfat. in IV. Evangelia, vol. x. p. 526.

——— Præfat. in Job, vol. ix. p. 1079.

³ S. Jerome, in Isaiah xxix. 9, vol. iv. p. 332.

* **The Ebionites.**—The Ebionites were a much larger and more important body than the Nazarenes. They were not confined to the neighbourhood of Pella or even to Palestine and the surrounding countries, but were found in Rome, and probably also in all the great centres of the dispersion (Epiphanius, Hæres. xxx. 18). Not content with observing the Mosaic ordinances themselves, they maintained that the law was binding on all Christians alike, and regarded Gentile believers as impure because they refused to conform. As a necessary consequence, they rejected the authority and the writings of St. Paul, branding him as an apostate, and pursuing his memory with bitter reproaches. In their theology also they were far removed from the Catholic Church, holding our Lord to be a mere man, the son of Joseph and Mary, who was justified, as any of themselves might be justified, by His rigorous performance of the law.

"If the Nazarenes might have claimed some affinity to the apostles of the Circumcision, the Ebionites were the direct spiritual descendants of those false brethren, the Judaizers of the apostolic age, who first disturbed the peace of the Antiochene Church and then dogged St. Paul's footsteps from city to city, everywhere thwarting his efforts and undermining his authority. If Ebionism was not primitive Christianity, neither was it a creation of the second century. As an organization, a distinct sect, it first made itself known, we may suppose, in the reign of Trajan; but as a sentiment, it had been harboured within the Church from the very earliest days. Moderated by the personal influence of the Apostles, soothed by the general practice of their Church, not yet forced into declaring themselves by the turn of events, though scarcely tolerant of others, these Judaizers were tolerated for a time themselves.

Thus roughly speaking, it may be said that S. Jerome's translation of the Old Testament from the Hebrew, with his revised translation of the Psalms from the Septuagint, and his revised translation of the New Testament form what is now called "The Vulgate."²

The value which S. Jerome set upon the Scriptures may be learnt not only from the labour which he expended in making various editions and translations of them, and from his commentaries on them, but also from the advice which he gives to others respecting the diligent study of them.

He says: "The Scriptures, being all written by one Spirit, are one book."³

— His advice to Nepotian on the clerical, or monastic, life is: "Be much in reading the divine Scriptures, or rather let them never be out of your hands."⁴

He makes a difference between the Apostles, and the rest of the writers of the sacred Scriptures, and other writers. "The former always speak truth; the latter, as men, may err."⁵

He says that "nothing is so likely to enable a wise man to bear with moderation the troubles of this life as the meditation and study of the Scriptures."⁶

But, with all St. Jerome's reverence for the Scriptures, he disapproved of the superstitious use of them, or at least of the superstitious use of them to the neglect of the right use, and censures the practice of some women, who wore about them pieces of the wood of the Cross, and small Gospels, or passages of them. He says it may be a zeal of God, but

⁴ S. Jerome, Epist. ad Nepotian. lii. (*alias* 2), 7, vol. i. p. 533.

⁵ S. Jerome, Epist. ad Theoph. lxxii. (*alias* 62), 7, vol. i. p. 740.

⁶ S. Jerome, in Epist. ad Ephes. Prolog. vol. vii. p. 439.

The beginning of the second century was a winnowing season in the Church of the Circumcision.

"The form of Ebionism, which is most prominent in early writers and which I have hitherto had in view, is purely Pharisaic; but we meet also with another type, agreeing with the former up to a certain point but introducing at the same time a new element, half ascetic, half mystical. . . .

"The following opinions were shared by all Ebionites alike: (1) The recognition of Jesus as Messiah; (2) The denial of His divinity; (3) The universality of the law; (4) The rejection and hatred of St. Paul.

"Their differences consisted in: (1) Their view of what constituted the law; and (2) Their conception of the Person of Christ; e.g., whether He was born of a virgin or in the course of nature; what spiritual endowments He had, and at what time they were bestowed on Him, whether at His birth or at His baptism.

"The Ebionites of earlier writers, as Irenæus and Hippolytus, belong to the Pharisaic type; while those of Epiphanius are strongly Essene (p. 301).

"At the close of the fourth century, the Ebionites seem to have mustered in considerable numbers in the east of Palestine, and were scattered through the great cities of the empire. But their existence was not prolonged much later. About the middle of the fifth century they had almost disappeared. They would gradually be absorbed either into the Catholic Church or into the Jewish synagogue; into the latter probably, for their attachment to the law seems all along to have been stronger than their attachment to Christ" (p. 321).—CANON LIGHTFOOT "On the Epistle to the Galatians."

not according to knowledge; and that the faults of the Pharisees, who made broad their phylacteries, had descended to Christians.¹

Theodore, Bishop of Mopsuestia in Cilicia (Lardner, 'Credibility,' vol. iv. p. 392), was descended of an honourable family, and in all probability was a native of the city of Antioch. He was an intimate friend and fellow-disciple of John Chrysostom under Libanius the sophist, &c.

Theodoret calls him the doctor of the whole Church,² and says he was bishop six and thirty years, and wrote against all heresies, particularly those of Arius, Eunomius, and Apollinarius.

According to Theodoret, Theodore died A.D. 429, and was probably made Bishop of Mopsuestia, A.D. 392.

Most of Theodore's works are lost, only fragments remain. The following is taken from his Commentary on S. John's Gospel:

"After the Lord's Ascension to heaven, the disciples stayed a good while at Jerusalem, visiting the cities in its neighbourhood, preaching chiefly to the Jews; until the great Paul, called by the divine grace, was appointed to preach the Gospel to the Gentiles openly. And in process of time Divine Providence, not allowing them to be confined to any one particular part of the earth, made way for conducting them to remote countries. Peter went to Rome, the others elsewhere. John in particular, took up his abode at Ephesus, visiting, however, at seasons the several parts of Asia, and doing much good to the people of that country by his discourses.

"About this time the other Evangelists, Matthew, Mark, and Luke, published their Gospels, which were soon spread all over the world, and were received by all the faithful in general with great regard. Nevertheless, the Christians of Asia, having a great opinion of the abilities and faithfulness of John, and considering that he had been with Jesus from the beginning, even before Matthew, and that he had been greatly favoured by the Lord, brought to him the other books of the Gospels, desiring to know his opinion concerning them. And he declared his approbation of them, saying that what they had written was agreeable to truth; but that some miracles, which might be of great use if recorded, were omitted. He said, moreover, that whereas they had written of the coming of Christ in the flesh, it was fit that the things concerning His divinity also should be recorded.

"The brethren thereupon earnestly desired him to write, those things which he esteemed needful to be known, and which he saw to have been omitted by the rest, with which request he complied. And he was induced to begin im-

mediately with the doctrine of Christ's deity. After which he proceeded to the account of the things said and done by the Lord in the flesh."³

S. Ambrose (Lardner, 'Credibility,' vol. iv. p. 330), born about A.D. 340, and became Bishop of Milan A.D. 374. The share which he had in the public transactions of his time, and the force of his own character, rendered S. Ambrose one of the most prominent men of his age.

Among other works written by S. Ambrose, which have come down to us, is a Commentary on the Gospel according to S. Luke, in ten books. He is said to have been the first who wrote a Commentary on this Gospel in Latin. He names, in order to reject, the Gospel according to the Twelve, the Gospels according to Basilides, according to Thomas, and according to Matthias. He says the Church has one Gospel in four books, spread all over the world, and written by Matthew, Mark, John, and Luke, with the assistance of the Holy Spirit.⁴

Elsewhere also, he says, there is "one Gospel, and four books."⁵

He mentions the symbols of the Evangelists, as supposed to be represented by the four living creatures in Rev. iv. 7.⁶

In his prologue to his exposition of S. Luke's Gospel, like many others, S. Ambrose admires the transcendent sublimity of the beginning of S. John's Gospel; and on that account seems to give him the preference above the other three Evangelists, though he ascribes also great wisdom to each one of them.⁷ In another place, he says, that the beginning of S. John's Gospel confuted all heresies, particularly Arianism, Sabellianism, and Manicheism.⁸

S. Gregory, Bishop of Nyssa in Cappadocia (Lardner, 'Credibility,' vol. iv. p. 295), the younger brother of S. Basil, was ordained Bishop of Nyssa in Cappadocia about the year A.D. 370. Being a zealous Homoïusian, he felt the heavy hands of the Arian administration under Valens; and for some time after his ordination he was obliged to live in exile, in an unsettled condition, till, upon the death of Valens, he and others were restored to their sees by an edict of Gratian, A.D. 378.

He gives the title of "the Great John" to the Evangelist, quoting the beginning of his first Epistle, soon after he had quoted the beginning of his Gospel.⁹ He also calls him "the Great Apostle." When writing against Apollinarius, he says: "Where did Apollinarius learn that the Spirit became incarnate? What scripture says this? We have not learnt any such thing from the Gospels, but that the Word became Flesh, as the great Apostle says."¹⁰

S. Gregory Nyssen is said to have been among the first who pointed out the various reading in the last chapter of

¹ S. Jerome, in Matt. xxiii. 6, vol. vii. p. 168.

² Theodoret, Hist. Eccles. v. c. ult., vol. iii. p. 538.

³ Theodorus Mopsuesten. in Joan. Proem., Migne's Patrol. vol. lxxi. p. 728.

⁴ S. Ambrose, in Luc. i. 1, vol. ii. p. 1534.

⁵ S. Ambrose, in Psalm xl. sect. 38, vol. i. p. 1085.

⁶ S. Ambrose, Exposit. in Luc. Prolog. sect. 7, vol. ii. p. 1532.

⁷ Ibid. sect. 3, vol. ii. p. 1530.

⁸ S. Ambrose, de Fide, l. 8, sect. 57, vol. iii. p. 541.

⁹ S. Gregory Nyssen, in Contre. Homil. xiii. vol. i. p. 1049.

¹⁰ S. Gregory Nyssen, adv. Apollin. 12, vol. ii. p. 1145.

S. Mark's Gospel.¹ In his oration on the Resurrection of Christ, he observes that some things in S. Mark's Gospel appear to be different from the accounts given of our Lord's Resurrection by the other Evangelists. He, therefore, reconciles them, and compares together all the four Evangelists, Matthew, John, Luke and Mark, which shows that, so far as he knew, there were no other authentic histories of Christ, except these four: and that there were no other for which the Church had any regard.

S. Gregory Nazianzen (Lardner, 'Credibility,' vol. iv. p. 284).—S. Jerome celebrates Gregory's eloquence, and calls him his master, whom he had heard interpreting the Scriptures. He also mentions several of his works, and says that he had died about three years before.² It is generally allowed that S. Gregory Nazianzen flourished about A.D. 370 and afterwards. But learned men are not agreed as to the time of his birth, and the age at which he died. Cave says that he was born about the time of the Nicene Council at Nazianzum in Cappadocia, and died A.D. 389 and about the 65th year of his age having been elected Bishop of Constantinople A.D. 378.

Among the poems of S. Gregory Nazianzen, there is one which contains a catalogue of the books of the Old and New Testament. He says: "The books of the New Testament are as follows: Matthew wrote for the Hebrews, Mark for the Italians, Luke for the Greeks, for all that great herald John, enlightened by the heavenly mysteries."³

The following are the titles of some of his poems:—On the Twelve Apostles; On Christ's Genealogy [as in Matthew and Luke]; The Miracles of Christ according to Matthew; Christ's Parables and Similitudes according to Matthew; Christ's Miracles according to John; Christ's Miracles according to Luke; Christ's Parables according to Luke; Christ's Miracles according to Mark; The Parables of the four Evangelists.⁴

S. Basil (Lardner, 'Credibility,' vol. iv. p. 278).—It is generally supposed that Basil, commonly called "the Great," was born in Cappadocia, in the year A.D. 328 or 329; that he was ordained Bishop of Caesarea, the capital city of his native country, about A.D. 369, and died A.D. 378.

S. Basil bears witness to the respect which was all along paid by Christians to the Scriptures. In a homily, containing an exhortation to baptism, having quoted a text of Isaiah, of the Psalms, the Acts, and S. Matthew, he says: "For all these were in to-day's reading."⁵

In a letter to S. Gregory Nazianzen, he says: "The best way to know our duty is to meditate on the divinely inspired Scriptures; here are instructions concerning our conduct; and the actions of good men recorded therein, are, as it were,

living patterns, set before us as for our imitation. And whatever malady any man labours under, if he acquaint himself with the Scriptures, he will there find a medicine suited to his case."⁶

In a letter to a woman of condition who was a widow, and had applied to him for counsel, he says: "If you attend to the consolations of the divine Scriptures, you will neither need my advice, nor the advice of any other, the directions of the Holy Ghost being sufficient to lead you into a right conduct."⁷ And to another he says: "And by you I salute your good daughter, and I exhort her to live in the meditation of the oracles of the Lord, that by their excellent institution her mind may be nourished, and improve more than her body does according to the course of nature."⁸

He says: "All things are to be proved by the divinely inspired Scriptures."⁹ Among other characteristics of a Christian, he reckons, a sure and unhesitating, and what may even be called, an unreasoning persuasion of the truth of the divinely inspired Scriptures.¹⁰

S. Epiphanius (Lardner, 'Credibility,' vol. iv. p. 185) was a native of Palestine, and was chosen Bishop of Constantia, formerly called Salamis, in the island of Cyprus, A.D. 367 or 368.

The works of his, which have survived to our time, are, the 'Anchorate,' written about A.D. 373; his 'Pinarium,' a large work against heresies, which was begun A.D. 374; his treatise on 'Weights and Measures,' written A.D. 392.

He gives a catalogue of the books of the New Testament in these words: "Had you, Aëtius, been born of the Spirit, and been taught by the Prophets and Apostles, you would have read the seven-and-twenty books of the Old Testament, from the creation of the world to the time of Esther, which are reckoned two and twenty; and also the four holy Gospels, and the fourteen Epistles of the holy Apostle Paul, and the Acts of the Apostles, and the Catholic Epistles of James, and Peter, and John, and Jude, and the Revelation of John, and the Wisdoms of Solomon and Sirach, and in a word all the divine Scriptures."¹¹

Of S. Matthew he says: "Matthew both preached, and wrote a Gospel in Hebrew;"¹² and he wrote first, because he had been called from the receipt of customs, and from many sins. It was therefore fit he should show, that Jesus came not to call the righteous, but sinners to repentance.¹³

He says: "Matthew wrote first, and Mark soon after, being a companion of Peter at Rome. He also believed that Mark was one of Christ's seventy-two disciples, and likewise one of those who were offended at the words of Christ, recorded, John vi. 44, and then forsook Him, but was afterwards

¹ S. Gregory Nyssen, in Christi Resurrect. Orat. ii. vol. iii. p. 644.

² S. Jerome, de Viris Illust. cxvii. vol. ii. p. 707.

³ S. Gregory Nazianzen, Carmen de Veris Script. Libris, vol. iii. p. 474.

⁴ S. Gregory Nazianzen, Carmina, vol. iii. p. 479-495.

⁵ S. Basil, Homil. in Sanct. Baptisma, sect. 1, vol. iii. p. 425.

⁶ S. Basil, Epist. ad Gregorium, ii. sect. 3, vol. iv. p. 228.

⁷ S. Basil, Epist. cclxxxiii. (alias 284), vol. iv. p. 1020.

⁸ Ibid. cxcvii. (alias 285), vol. iv. p. 1040.

⁹ S. Basil, Moral. Reg. cxvii. vol. iii. p. 744.

¹⁰ Ibid. lxxx. c. 22, vol. iii. p. 868.

¹¹ S. Epiphanius, Hæresis, lxxvi. 5, vol. ii. p. 560.

¹² Ibid. li. 5, vol. i. p. 896.

¹³ Ibid. li. 4, vol. i. p. 893.

recovered by Peter, and being filled with the Spirit, wrote a Gospel."¹

The third Gospel is that of Luke. He also was one of Christ's seventy-two disciples, who took offence at the same words that Mark did. He was recovered by Paul, "and was moved by the Spirit to write a Gospel."²

Of S. John he says: "At length John also, moved by the Spirit, wrote a Gospel, after he had long declined it, through humility, when he was more than ninety years of age, and when he had lived many years in Asia, after his return thither from Patmos, in the time of the Emperor Claudius."³ He also says: "that John, the fourth and last in order of time, was first in respect to the sublimity of his matter."⁴ He several times states that S. John's Gospel was occasioned by the errors of the Ebionites, the Cerinthians, the Merinthians, and Nazarenes.⁵

He says: "There are four Gospels, and in them a thousand one hundred and sixty-two sections, or chapters," which is very near the number of Eusebius's canon.⁶ Having noticed the different characters of the four Evangelists, and the beginnings of their several Gospels, and that John wrote last, and supplied some things omitted by the former; he says, "hence it has come to pass that we have from the four Evangelists a full and accurate account of all that concerned both Christ's humanity and divinity."⁷

He also says: "that S. John imparted spiritual gifts by his Gospel, his Epistles, and the Revelation;"⁸ that John's books or writings, his Gospel, and Revelation, and Epistles, are harmonious."⁹

The following passages, from numberless others, show the great respect which the Christians of that day paid to the Scriptures, and how they ranked the Evangelists and their Gospels with the Prophets and the other writers of the Old Testament: "One and the same God is preached to us in the Law, and the Prophets, and the Gospels, and the Apostles, in the Old and the New Testament."¹⁰

Speaking of S. John, he says: "The Apostle therefore speaking, or rather the Holy Ghost, speaking through him."¹¹

Arguing against the Valentinians, he says, "their fables and fancies have no countenance from Scripture, nor from Moses, nor from any of the Prophets after him, nor from our Saviour, nor from His Evangelists, or Apostles."¹²

He complains "that some men neglecting the truth of the Prophets, Evangelists, and Apostles, have introduced false and fabulous notions."¹³

He professes to have delivered "the true faith, taken from the Law, and the Prophets, and the Gospels, and the Apostles."¹⁴

FROM A.D. 350 TO A.D. 300.

The following are the men who, according to Lardner, were the most prominent in the Church during the former half of the fourth century, and who may therefore be taken as representatives of the belief of the Church during that time.

	A.D.
Arnobius	306
Lactantius	306
Alexander, Bishop of Alexandria	315
Eusebius, Bishop of Caesarea in Palestine	316
Arius	320
Marcellus, Bishop of Ancyra in Galatia	326
Eustatius, Bishop of Antioch	326
Athanasius, Bishop of Alexandria	326
Juvenius	326
Julius Firmicius Maternus	326
Cyril of Jerusalem	345
Hilary of Poitiers	340
Rheticus, Bishop of Autun	340
Triphyllus	341
Fortunatianus	341
Photianus	341

It will answer our purpose sufficiently to examine the extant writings of a few of these, as specimens of the rest: viz., Eusebius, S. Athanasius, S. Cyril of Jerusalem.

S. Cyril of Jerusalem (Lardner, 'Credibility,' vol. iv. p. 171).—It is computed that Cyril was born about A.D. 315, that he was ordained priest A.D. 344 or 345, bishop in A.D. 350 or 351, and died in A.D. 386. The Catechetical Discourses mentioned by S. Jerome,¹⁵ and which are still extant, were composed in A.D. 347 or 348, while he was yet priest only.

S. Cyril gives a catalogue of the books of the Old and New Testament. "The books of the New Testament," he says, "are the four Gospels only, the rest are falsely inscribed and hurtful. The Manichæans have also written a gospel according to Thomas, which, coloured over with the odour of evangelical phraseology, corrupts the souls of the more simple. Receive likewise the Acts of the Twelve Apostles; as also the seven catholic epistles of James and Peter, John and Jude, and the seal of all, and the last [work] of the disciples, the fourteen epistles of Paul. As for any beside these, let them be all held in the second, or no rank. And whatever books are not read in the churches those neither do thou read in private, as thou hast heard."¹⁶

S. Cyril notices various particulars respecting the Gospels of S. Matthew and S. Mark.¹⁷

He quotes the Prologue of S. John's Gospel, and presses on his hearers to give attention to S. John's Gospel, whom he terms the divine: 'Ἰωάννη τῷ Θεολόγῳ.'¹⁸

¹ S. Epiphanius, *Hæresis*, li. 6, vol. i. p. 900.

² *Ibid.* li. 11, vol. i. p. 908; li. 7, vol. i. p. 900.

³ *Ibid.* li. 12, vol. i. p. 909.

⁴ *Ibid.* li. 19, vol. i. p. 924; li. 23, vol. ii. p. 240.

⁵ *Ibid.* li. 2, 12, vol. i. pp. 889, 909; li. 23, vol. ii. p. 237.

⁶ S. Epiphanius, *Ancoratus*, i. vol. iii. p. 105.

⁷ S. Epiphanius, *Hæresis*, li. 19, vol. i. p. 924.

⁸ *Ibid.* li. 35, vol. i. p. 953. ⁹ *Ibid.* li. 34, vol. i. p. 949.

¹⁰ S. Epiphanius, *de Fide*, 18, vol. ii. p. 820.

¹¹ S. Epiphanius, *Hæresis*, lxxvi. 9, vol. ii. p. 532.

¹² *Ibid.* xxxi. 34, vol. i. p. 540.

¹³ *Ibid.* lxxvii. 1, vol. ii. p. 641.

¹⁴ S. Epiphanius, *Ancoratus*, 82, vol. iii. p. 172.

¹⁵ S. Jerome, *de Viris Illust.* cxii. vol. ii. p. 706.

¹⁶ S. Cyril, *Hierosol. Cateches.* iv. 36, p. 500.

¹⁷ *Ibid.* xiv. 15, p. 844; xvii. 19, p. 992. ¹⁸ *Ibid.* xii. 1, p. 725.

He ranks the Old and New Testament, the Law and the Prophets, Gospels and Apostles together, and says: "that all these Scriptures were dictated by one and the same Spirit."¹

In numberless places he implies that the Scriptures were written by the Holy Spirit, as in the following: "Why do you curiously inquire after what the Holy Spirit has not written in the Scriptures?"²

He recommends his hearers "to nourish their souls," and "to establish themselves, by reading the divine oracles."³

He continually alleges the books of Scripture in proof of what he teaches; as, "These things we do not say of our own invention, but because they are taken from the Scriptures which are received [or read] in the Church."⁴ "Not the least article of faith ought to be taught by mere probable reason only, without the divine Scriptures."⁵ "The Christian creed is composed not of the fancies of men, but of doctrines collected out of Scripture." And he advises his hearers, "to receive and to guard that only as the faith which has been delivered by the Church, and which is confirmed and supported by Scripture."⁶

S. Athanasius (Lardner, 'Credibility,' vol. iv. p. 152).—He succeeded Alexander in the see of Alexandria, A.D. 326, and died A.D. 373, when he had been bishop forty-six years complete.

He says: "That on account of the Trinity, the heathen people of his time thought that the Christians worshipped a plurality of Gods."⁷

He says: "that Christian people never took their denomination from their own bishops, but from the Lord in whom we believe. And though the blessed Apostles are our masters and have ministered to us the Gospel of our Saviour, we are not named from them. For from Christ we are Christians, and from Him are so called."⁸

In the thirty-ninth festal letter, which is generally allowed to be a genuine work of S. Athanasius, he says:

"But since we have spoken of heretics as dead persons, and of ourselves as having the divine Scriptures for salvation; and I fear lest, as Paul wrote to the Corinthians, some few of the weaker sort should be seduced from their simplicity and purity by the cunning and craftiness of some men, and at length be induced to make use of other books called apocryphal, being deceived by the similitude of their names, resembling the true books; I therefore entreat you to bear with me, if I by writing remind you of the things which ye know already, as what may be of use for the Church. And for the vindication of my attempt I adopt the form of the Evangelist Luke, who himself says, Forasmuch as some have taken in hand to set forth writings called apocryphal, and to join them with the divinely inspired Scriptures of which we are fully assured, as they delivered them to the fathers, who were eye-witnesses and

ministers of the word; it has seemed good to me also, with the advice of some true brethren, and having learned it from the beginning, to set forth in order these canonical books, which have been delivered down to us, and believed to be divine Scripture, that every one who has been deceived, may condemn those who have deceived him; and that he who remains uncorrupted may have the satisfaction to be reminded of what he is persuaded of. The books of the Old Testament, then, are all of them in number two-and-twenty." . . . "Thus far of the books of the Old Testament. Nor do I think it too much pains to declare those of the New. They are these: the four Gospels, according to Matthew, according to Mark, according to Luke, according to John. Then after them the Acts of the Apostles, and the seven epistles of the Apostles called Catholic: of James one, of Peter two, of John three, and after them of Jude one. Besides these there are the fourteen epistles of the Apostle Paul, the order of which is thus: the first to the Romans, then two to the Corinthians, after them that to the Galatians, the next to the Ephesians, then to the Philippians, to the Colossians, after them two to the Thessalonians, and the epistle to the Hebrews, then two to Timothy, to Titus one, the last to Philemon: and again the revelation of John. These are fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them: in these alone the doctrine of religion is taught: let no man add to them, or take anything from them. Of these our Lord spake when he put the Sadducees to shame, saying: 'Ye do err, not knowing the Scriptures.' And he exhorted the Jews: 'Search the Scriptures: for these are they which testify of me.' However, for the sake of greater accuracy, I add as follows: that there are other books beside these, without; not canonical indeed, but ordained by the fathers to be read to (or by) those who are newly come over to us, and are desirous to be instructed in the doctrine of religion. They are the Wisdom of Solomon, the Wisdom of Sirach, and Esther, Judith, Tobias: the Doctrine of the Apostles, as it is called, and the Shepherd. So that, my beloved, those being canonical, and these read, there is no mention of apocryphal books; but they are the invention of heretics, who wrote them after their own pleasure: assigning to them, and adding to them, times; that, producing them as ancient writings, they may take occasion to deceive the simple."⁹

No man ever endured such severe and continued opposition in maintenance of what he considered the doctrine of the Church as S. Athanasius. In his Orations against the Arians he maintained his assertions by numberless quotations from the four Gospels, and more especially from the Gospel of S. John.¹⁰ The correctness of his explanations of these passages, and of the inferences which he drew from

¹ S. Cyril, Hierosol. Cateches. xvii. 5, p. 976.

² Ibid. xi. 12, p. 705.

³ Ibid. i. 6, p. 377; iv. 37, p. 504.

⁴ Ibid. iv. 17, p. 476.

⁵ Ibid. xv. 13, p. 885.

⁶ Ibid. v. 12, p. 520.

⁷ S. Athanasius, Oratio contr. Arian. iii. sect. 15, vol. ii. p. 352.

⁸ Ibid. i. sect. 2, vol. ii. p. 16.

⁹ S. Athanasius, Epist. Heortast. xxxix. vol. ii. p. 1436.

¹⁰ S. Athanasius, Oratio contr. Gentes, sect. 42, vol. i. p. 84.

them, was constantly denied; his right to defend his doctrines by quotations from any one of these four Gospels was never once called in question. If there had been any hesitation in the universal reception of the four Gospels by the Church Catholic, or any flaw in the evidence of this universal reception, the disputes between Athanasius and Arius would have brought this to light. It was his use of the word *ὁμοούσιος*, to express the relation of the Son to the Father, and not his constant appeal to S. John's Gospel, which earned for Athanasius the unceasing opposition which he met with from Arius and his followers.

He terms S. John "the divine man," *ὁ θεολόγος ἄνθρωπος*; and the Apostles in general "the divines of the Saviour."¹

He often quotes the first epistle of S. John, and as John's.²

He terms S. Paul, "the blessed Paul, a man bearing or carrying Christ," and "the holy servant of Christ."³

He calls the Scriptures "sacred and divinely inspired," and says they are "sufficient to show us the truth."⁴

He frequently counsels attention to the Scriptures, and more especially those of the New Testament: "Let these be hearkened to, the determination of the Gospel, the preaching of the Apostles, the testimonies of the Prophets."⁵ Having quoted several things from the Old Testament, he says: "But do you also search the Gospels, and what the Apostles have written;"⁶ and afterwards: "Let us inquire after the ancient tradition, and doctrine, and faith of the Catholic Church, which the Lord delivered, which the Apostles preached, which the Fathers kept: for on this the Church is founded."

Eusebius, Bishop of Cæsarea (Lardner, 'Credibility,' vol. iv. p. 69), says Jerome: "a man most studious in the divine Scriptures, and together with the Martyr Pamphilus, very diligent in making a large collection of ecclesiastical writers, published innumerable volumes, some of which are these: 'The Evangelical Demonstration' in twenty books: 'The Evangelical Preparation' in fifteen books: five books of the Theophanie: ten books of Ecclesiastical History: Chronical Canons of Universal History, and an epitome of them: and of the difference between the Gospels: ten books upon Isaiah: against Porphyry, who at the same time wrote in Sicily, thirty books, as some think, though I have never met with more than twenty: 'Topics' in one book: an 'Apology for Origen' in six books: 'The Life of Pamphilus' in three books: several small pieces concerning the Martyrs: most learned Commentaries upon the 150 Psalms, and many other works. He flourished chiefly under the emperors Constantine and Constantius. On account of his friendship with the martyr Pamphilus, he received his surname from him."⁷

Eusebius was born at Cæsarea in Palestine about A.D. 270, of which place he afterwards became bishop. It is said that

he had read all sorts of Greek authors, whether philosophers, historians, or divines, of Egypt, Phœnicia, Asia, Africa, and Europe.

The character of the testimony which Eusebius gives of the reception of the four Gospels by the Church is different from that of any other writer hitherto considered. They were evidence of the judgment of the Church in their own time; the testimony of Eusebius, as the historian of the Church from the beginning, has a much wider reference than to the practice of the Church when he lived. His testimony extends to the reception which the Church had given to the four Gospels from the beginning up to his time; and he speaks with the authority of a man who had full knowledge of the subject on which he writes. For, taking into account the careful investigations which he appears to have made into the history of the Church from the first, the many writings which he quotes of men whose works are now lost, and whose very names would have been unknown but for the extracts which he makes from them, the many traditions which he records respecting the early writers and their works, and the opinions which they held respecting the books of the New Testament, it is scarcely too much to say that Eusebius had read all the Christian writings which had been published before his time. He speaks with the knowledge of a man who had read all that was to be read on the subject on which he speaks. If, then, there had ever been any hesitation in the Church as to the universal reception of the four Gospels, he would have known it; and, as he states when there had been any doubt or hesitation in the Church's reception of the other books, we may fairly conclude he would have done so in this case had such ever existed.

Among other extant works of Eusebius are ten Evangelical Canons, with a letter to Carpianus, showing what things are related by four of the Evangelists, what by three of them, what by two, and what by one.⁸

It would be tedious to the reader to go through even a title of the passages where Eusebius incidentally indicates the reverence in which the Scriptures generally, and more especially the Gospels, were held by Christians in his day, and before it. In the following paragraph from his 'Evangelical Demonstration' he discusses the character of the Evangelists, and gives several reasons to account for the way in which in several places they wrote as they did: "The Apostle Matthew does not pretend to any honourable station in the former part of his life; but placeth himself among publicans, employed in heaping up money. This none of the other Evangelists have mentioned; not his fellow-disciple John, nor Luke, nor Mark. But Matthew is his own accuser, and dissembles not his former course of life. Observe,

¹ S. Athanasius, Oratio de Incarnat. sect. 19, vol. i. p. 113.

² S. Athanasius, Oratio IV. contr. Arian. sect. 26, vol. ii. p. 503.

— I. contr. Arian. sect. 1, vol. ii. p. 13.

³ S. Athanasius, Oratio contr. Gentes, sect. 5 and 26, vol. i. pp. 12 and 52.

— de Incarnat. sect. 10, vol. i. p. 113.

⁴ S. Athanasius, Oratio contr. Gentes, sect. 1, vol. i. p. 4.

— de Synodo, sect. 6, vol. ii. p. 639.

⁵ S. Athanasius, contr. Apollin. ii. sect. 4, vol. ii. p. 1137.

⁶ S. Athanasius, Epist. I. ad Serap. sect. 6 and 28, vol. ii. pp. 541 and 593.

⁷ S. Jerome, de Viris Illust. lxxxi. vol. ii. p. 689.

⁸ Eusebius, vol. iv. p. 1276.

then, how he expressly mentions his name in the Gospel written by himself: 'And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose and followed Him. And it came to pass as Jesus sat at meat in the house, behold, many publicans came and sat down with Him and His disciples' (Matt. ix. 10). And afterwards, in the course of the narrative, inserting a catalogue of Christ's disciples, he calls himself the publican. For thus he says: 'Now the names of the twelve Apostles are these: the first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the publican' (Ch. x. 2, 3). Thus Matthew, out of abundance of modesty, hides not his former course of life, but ingenuously owns himself to have been a publican, and likewise placeth himself after his colleague. For whereas they were joined two and two, he with Thomas, Peter with Andrew, and Philip with Bartholomew, he puts Thomas before himself, giving the preference to his fellow-Apostle as his superior; whilst the other Evangelists have used a different order. Observe therefore Luke, how he mentions Matthew; he does not call him a publican, nor subjoin him to Thomas; but, knowing him to be his superior, first mentions him and then Thomas, as does Mark likewise. The words of the former are these: 'And when it was day, He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles; Simon, whom He named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas' (Luke vi. 13-15). Thus did Luke prefer Matthew, 'even as they had delivered things unto him, who from the beginning were eye-witnesses and ministers of the word' (Ch. i. 2). You may observe John to be of the same mind with Matthew; for in his epistles he either nameth not himself at all, or calls himself only elder, nowhere Apostle or Evangelist. In his Gospel, when he speaks of him 'whom Jesus loved,' he does not mention himself by name. As for Peter, out of abundance of modesty, he thought not himself worthy to write a Gospel; but Mark, who was his friend and disciple, is said to have recorded Peter's relations of the acts of Jesus; who, when he comes to that part of the history where Jesus asked, 'who men said He was,' and then, what opinion they themselves, his disciples, had of Him? and Peter had replied, that they believed Him to be the Christ; he does not relate anything that Jesus said by way of answer to this, except that 'He charged them, that they should tell no man of Him' (Mark viii. 27-30). For Mark was not present to hear what Jesus said, and Peter did not think fit to bear testimony to himself, by relating what Jesus said to him, or of him. Nevertheless, what was said to him is related by Matthew in this manner: 'But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered, and said unto

him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven' (Matthew xvi. 13, 16-19). Though such things were said to Peter by Jesus, Mark has taken no notice of them, because, as is probable, Peter did not relate them in his sermons. He only said: 'When Jesus put the question to them, Peter answered, and said, Thou art the Christ. And He charged them, that they should tell no man of Him' (Mark viii. 29, 30). About those things Peter thought fit to be silent; therefore Mark also has omitted them. But what concerned his denial (of Jesus) he preached to all men, because upon that account he 'wept bitterly.' You will therefore find Mark relating concerning that matter all these several particulars: 'And as Peter was in the palace, there cometh to him one of the maids of the high-priest. And when she saw Peter, she looked upon him, and said, And thou wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest: and he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean. But he began to curse and to swear, I know not this man of whom ye speak. And the second time the cock crew' (Mark xiv. 66-72). These things writes Mark; and Peter testifies these things of himself, for all things in Mark are said to be memoirs of Peter's discourses."

Of S. John he says: "Let us observe the writings of this Apostle, which are not contradicted by any. And first of all must be mentioned, as acknowledged of all, the Gospel according to him, well known to all the Churches under heaven. And that it hath been justly placed by the ancients the fourth in order, and after the other three, may be made evident in this manner."¹ He then goes on to explain much in the same way that others have done, that John having read the accounts which the other three Evangelists had written, perceived that they had omitted many things which he was able to supply; and that it was in order to supply these omissions that he wrote his Gospel.

Speaking of the Scriptures that were universally acknowledged, and those that are not such, Eusebius says: "It will be proper to enumerate here in a summary way, the books of the New Testament which have been already mentioned; and in the first place are to be ranked the sacred four Gospels,"² using an expression, the full force of which is untranslatable into English. For the periphrasis, the four-horse chariot of the Gospels is but a poor substitute for the

¹ Eusebius, Hist. Eccles. iii. 24, vol. ii. p. 264.

² Eusebius, Hist. Eccles. iii. 25, vol. ii. p. 268.

beauty and force of the Greek *τὴν ἀρίαν τῶν Εὐαγγελίων τετρακτῶν*. By this expression the writer probably meant to imply both the number of the Evangelists, and their union or agreement in action, that there were four, and that these four were in accord, pulling together to gain the same end.

He often applies to John titles of great dignity, calling him "the great and admirable Evangelist, John; or the most holy disciple of God and Apostle John."¹ From some of these passages it is also plain that Eusebius gives S. John these titles of respect in consequence of the Prologue of his Gospel.

The following are additional proofs of the reverence paid by the early Christians to the Gospels, and to the writings of the New Testament generally. The epithet most commonly applied to the Gospels is sacred or holy.² The Evangelists are also called holy³ (*ἅγιοι*), and divinely inspired⁴ (*θεσπεσίαι*); the testimony of the Holy Gospels is said to be without any error or mistake⁵ (*κατὰ τὴν ἀψευδέστατην τῶν ἱερῶν Εὐαγγελίων μαρτυρίαν*).

Up to the time of Eusebius, as is well known, certain of the Epistles, with the Apocalypse, had not been received as Scripture by all; and in order to assist in forming correct views on this point, Eusebius gives quotations from some of the most ancient writers. But it has been pointed out⁶ that he does not make any quotations from the early writers respecting the fourth Gospel, because its Apostolic authorship had never been questioned by any Church-writer from the beginning, so far as Eusebius was aware, and therefore that it was superfluous to call witnesses. This has been proved in such a way, that it never can be called in question again.

I have now made a slight examination of the extant works of thirteen writers who lived in the fourth century, in different places, and at different times; who, either from the office which they held in the Church, or from their learning and research, or from their intellect and activity, or from the controversies in which they were engaged, or from the sufferings which they endured in defence of their belief, were the most prominent men of their time; and who could not possibly be mistaken as to the mind of the Church with respect to the four Gospels. The extracts which I have given from these writers, fragmentary as they must necessarily be, are sufficient to show that in the fourth century the four Gospels, and substantially the same four Gospels, as we ourselves receive, were acknowledged by the Church throughout the world, as her authoritative Scriptures, or as a divinely inspired history of Christ and his teaching; and that the writers of these four Gospels, S. Matthew, S. Mark, S. Luke, and S. John, were believed to have been specially moved and assisted by the Holy Spirit in their work; and

that others who had attempted this had failed in their task, because they were not so assisted by the Holy Spirit, and that the Church had never received their gospels as hers; that several of these apocryphal gospels were then existing, and, though avoided by Christians generally, were occasionally read by the curious, but were never used by the Church for the establishment of any doctrine; that S. John's Gospel was regarded as pre-eminent among the four Gospels, as worthily dealing with the most exalted subject, the Divine nature of Jesus, and that of his Gospel, the Prologue or beginning, was for the same reason conspicuous above the rest, exalted as the whole was.

The ground, on which the Church of the fourth century acknowledged the four Gospels and rejected all others, was not the immeasurable difference in their character, though this was fully perceived, but the fact that these four Gospels only had been handed down by the Church successively from the very beginning, or from the time they were published, as the works of the Apostles or of the companions of the Apostles.

From the number of genuine writings of the fourth century, which have survived to our time, the proofs given for the above might have been ten times greater than they are.

THE THIRD CENTURY.

FROM A.D. 300 TO A.D. 250.

When we turn from the fourth century to the third, we find that among the men who distinguished themselves in the latter half of it, either as leaders in action, or by their writings in the service of the Church, were the following; but that few of their works have come down to our time. See Lardner, 'Credibility,' vol. iii.

	A.D.
Cyprian, Bishop of Carthage	250
Cornelius and S. Lucius, Bishops of Rome	251
Novatus, otherwise called Novatian	251
Dionysius, Bishop of Rome	259
Commodian	270
Malchion	270
Anatolius, Bishop of Laodicea	270
Theognostus	270
Pierius, Presbyter of Alexandria	283
Theonas, Bishop of Alexandria	290
I. Dorotheus, Presbyter of Antioch	
II. Dorotheus, author of the Synopsis of Lives of Prophets, &c.	
Victorinus, Bishop of Pettaw	290
Methodius, Bishop of Olympus in Lycia	290
Lucian, Presbyter of Antioch	290
Hesychius, Bishop in Egypt	290
Pamphilus, Presbyter of Caesarea	294

The works, which remain to us from A.D. 300 to A.D. 250, as already stated, are not very numerous, nor are they dis-

¹ Eusebius, *Demons. Evang.* iv. 15, vol. iv. p. 301.

— vii. 1, vol. iv. p. 488.

— de *Eccles. Theol.* i. 18, vol. vi. p. 861.

— ii. 12, vol. vi. p. 925.

² Eusebius, *Demons. Evang.* ix. vol. iv. p. 652.

³ Eusebius, *Demons. Evang.* vii. 3, vol. iv. p. 556.

— x. vol. iv. p. 725.

⁴ *Ibid.* i. 1, vol. iv. p. 17.

⁵ *Ibid.* vi. 21, vol. iv. p. 477.

⁶ Canon Lightfoot, *Contemp. Rev.* Jan. 1875, pp. 169-184.

tinguished for the ability which marked the writings of the half-century which succeeded. But we must bear in mind that in this inquiry the testimony of a man is cited, because he is a fair exponent of the Church's belief in his day with respect to the four Gospels, and not merely because he is a man of great learning and ability, and therefore able to form a more independent, and, as some may think, a more valuable opinion on matters. The following are the writers whose testimony is examined: S. Cyprian, Novatus, S. Victorinus, S. Methodius.

S. Methodius (Lardner, 'Credibility,' vol. iii. p. 181), Bishop of Olympus, in Lycia, and afterwards of Tyre, a man of neat and correct style, composed a work against Porphyry in several books. He also wrote a Banquet of ten Virgins; concerning the Resurrection, against Origen, an excellent book; and against him likewise on the Pythones, and on liberty [or free will]; Commentaries also upon Genesis and the Canticles; and many other works, which are in the hands of everybody. He obtained the crown of martyrdom at Chalcis, in Grece, at the end of the last persecution; or, as some say, under Decius and Valerian. So writes S. Jerome in his book of Illustrious Men.¹ Methodius expressly says: "There have been four Gospels delivered to us."² He frequently quotes the words of each of the four Gospels, and though he does not mention the name of their writers, there is no reason to doubt that he attributed them to the same authors as the Church has always done.

S. Victorinus (Lardner, 'Credibility,' vol. iii. p. 162), Bishop of Pettaw, or Petaw upon the Drave in Germany, flourished, according to Cave, about the year A.D. 290; according to Sixtus Senensis, about the year A.D. 270. He had the honour to die a martyr for Christ under the persecution of Diocletian, and, as is supposed, in the year A.D. 303.

S. Jerome's account of him in his book of Illustrious Men³ is to this effect: Victorinus, Bishop of Pettaw, understood Greek better than Latin, hence his works are excellent for the sense, but mean as to the style. They are such as these—commentaries upon Genesis, Exodus, Leviticus, Isaiah, Ezekiel, Habakkuk, Ecclesiastes, the Song of Songs, and the Revelation of John; against all heresies, and many other works. At last he was crowned with martyrdom.

Discoursing on the fourth day's work, Victorinus says that "there are four living creatures before the throne of God, four Gospels, four rivers in Paradise."⁴ S. John's Gospel is here quoted in this manner: "The Evangelist John thus speaks: In the beginning was the Word, and the Word was with God, and the Word was God."⁵

In the commentary upon the Revelation he speaks of the

Gospels in this manner: The four living creatures (Rev. iv. 6, 7) are the four Gospels. "The first," he says, "was like a lion, the second was like a calf, the third like a man, and the fourth like a flying eagle. These living creatures have different faces, which have a meaning; for the living creature like a lion denotes Mark, in whom the voice of a lion roaring in the wilderness is heard: 'A voice crying in the wilderness, Prepare ye the way of the Lord.' Matthew, who has the resemblance of a man, shows the family of Mary, from whom Christ took flesh; and while he computes his genealogy from Abraham to David and Joseph, he speaks of Him as a man; therefore his preaching is represented by the face of a man. Luke, who relates the priesthood of Zacharias offering sacrifice for the people, and the angel that appeared to him, because of the priesthood and the mention of the sacrifice, has the resemblance of a calf. The Evangelist John, like an eagle with stretched-out wings mounting on high, speaks of the Word of God. The Evangelist Mark commences thus: 'The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet, the voice of one crying in the wilderness;' this is the face of a lion. Matthew says: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.' This is the face of a man. But Luke says: 'There was a priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron.' This is the form of a calf. John begins thus: 'In the beginning was the Word. The same was in the beginning with God.' This is the similitude of a flying eagle."⁶

In this passage we have the four Evangelists, and the beginnings of their several Gospels, or at least what is near the beginning of each of them. Nor is there any reason to doubt that this passage is really Victorinus's. (Lardner, vol. iii. p. 175.)

Victorinus also goes on to speak of the time and the occasion of S. John's writing his Gospel. It was written, he says, after the Evangelist had been confined in Patmos, and to confute the heresies which he saw springing up around him, such as that of the Valentinians, Cerinthians, and Ebionites.⁷

Novatus, otherwise called Novatian (Lardner, 'Credibility,' vol. iii. p. 78).—S. Jerome says of him: "Novatus, presbyter of the city of Rome, having endeavoured to invade the sect of the Novatians, whom the Greeks call pure; not allowing apostates to be received, though they repent."⁸

Though his work on the Trinity, or the rule of faith, abounds with texts of the Old and New Testament, there are not many books of either cited by name. A great number of passages are quoted from S. Matthew, S. Mark, and S. Luke, and S. John's Gospel is frequently quoted by name,

¹ S. Jerome, de Viris Illust. lxxxvii. vol. ii. p. 691.

² S. Methodius, Conviv. Dec. Virg. Oratio x. cap. ii.; Migne's Patrol. vol. xviii. p. 196.

³ S. Jerome, de Viris Illust. lxxix. vol. ii. p. 683.

⁴ S. Victorinus, Fragment. de Fabrica Mund.; Migne's Patrol. vol. xv. p. 304.

⁵ S. Victorinus, Fragment. de Fabrica Mund.; Migne's Patrol. vol. xv. p. 311.

⁶ S. Victorinus, in Apoc. iv. 6, &c.; Migne's Patrol. vol. xv. p. 324.

⁷ Ibid. xi. 1; Migne's Patrol. vol. xv. p. 333.

⁸ S. Jerome, de Viris Illust. lxx. vol. ii. p. 681.

as, "And the Word, says John, was made flesh, and dwelt among us."¹ "And so also John, describing the nativity of Jesus, says: 'The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father.'"² "For John says, 'All things were made by Him, and without Him was not any thing made.'"³ He also quotes S. John's First Epistle.⁴

S. Cyprian (Lardner, 'Credibility,' vol. iii. p. 3).

S. Jerome says of him: "Cyprian of Africa first taught rhetoric with great applause. Afterwards, being converted to Christianity by a presbyter named Cæcilius, whose name he also took, he gave all his estate to the poor; and after no long time he was made presbyter, and then Bishop of Carthage. It is needless to give a catalogue of his works, which are brighter than the sun. He suffered under the emperor Valerian and Galienus, in the eighth persecution, the same day that Cornelius died at Rome, but not in the same year."⁵

No man, whose life as a Christian was so short, has left behind him a more brilliant reputation than S. Cyprian. He was born a heathen, and as such passed the greatest part of his life. Bishop Pearson places his conversion in the year A.D. 246. He was soon made priest, and shortly after, against his own inclination, but at the general and earnest desire of the people of Carthage, he was elected bishop. The Emperor Valerian, who for some time had been very favourable to the Christians, afterwards became their persecutor. On August 30th, A.D. 257, Cyprian was brought before the proconsul Aspasius Paternus, and being examined by him, he owned himself to be a Christian and a bishop, declaring that he knew no other gods, beside the true God, who made the heaven and the earth, the sea, and all things therein. Being steadfast in this profession, the proconsul banished him to Curubis. His deacon, Pontius, accompanied him to the place of his exile, where he arrived the 13th or 14th of September. Cyprian had many fellow-sufferers; great numbers of Christians in the province of Numidia were apprehended, and sent to work in the mines.⁶ We have a letter of Cyprian, written in his exile, which is inscribed to nine bishops by name, and beside them to others, "presbyters, deacons, and the rest of the brethren in the mines, martyrs of God the Father Almighty, and Jesus Christ our Lord." And those, who were not all in one and the same place, but in mines at some distance from each other, answer him again in three several letters, which are still extant in S. Cyprian's works.⁷

On a change of proconsul, S. Cyprian was recalled from

exile, but only to suffer martyrdom the following year. He was beheaded September 14, A.D. 258.

S. Cyprian speaks expressly of four Gospels, which he compares to the four rivers of paradise.⁸ He speaks of these Gospels as received by the Church, and as her property, within her circuit; and by which she is overflowed, and her plants are enabled to bear fruit. In his books of Testimonies, he makes many quotations from all the four Gospels. He also wrote a minute Commentary on the Lord's Prayer, which is still extant. He often expressly refers to the first Epistle of S. John, "The Apostle John, mindful of the command, writes in his Epistle; 'Hereby we perceive that we know Him, if we keep His commandments, &c.'"⁹

It is remarkable that often as S. Cyprian quotes the four Gospels, and the other canonical books of the New Testament, he never once refers to any of the spurious apocryphal Christian writings, though he often quotes the apocryphal books of the Old Testament.

The following may be noticed as indications of the estimation in which the Gospels, and the Scriptures generally, were held by the Church in S. Cyprian's time, his numerous quotations of them, his appeals to them as decisive in matters of dispute and controversy, and his divers forms of citation of them, particularly such as these: "The Lord says in the Gospel,"¹⁰ or, "The Lord says in His Gospel."¹¹

S. Cyprian earnestly exhorts all in general, but especially Christian ministers (Dei sacerdotes), in all doubtful matters to have recourse to the Gospels, and the Epistles of the Apostles, as to the fountain where may be found the true original doctrine of Christ.¹²

His discourse on the Lord's Prayer he begins in this manner: "The precepts of the Gospel, my beloved brethren, are to be considered as the lessons of God to us; as the foundations of our hope, and the supports of our faith; as spiritual consolations to us, showing us the paths of righteousness, and setting us forward in the way of salvation; for, whilst with teachable and willing minds we receive upon earth the instructions conveyed to us, we are led on insensibly to the kingdom of heaven."¹³

The great respect which they had for the Scriptures, and especially for the New Testament, appears in the public reading of them in the church. Cyprian, in two different letters, written in his retirement, gives his people an account of his having there ordained two persons, Aurelius and Celestinus, who were before confessors, or who had endured torture for the faith, to be readers. In the former of these two letters

¹ Novatian, de Trinit. x.; Migne's Patrol. vol. iii. p. 903.

² Ibid. xiii.; Migne's Patrol. vol. iii. p. 907.

³ Ibid. xvii.; Migne's Patrol. vol. iii. p. 917.

⁴ Ibid. xviii.; Migne's Patrol. vol. iii. p. 919; Migne's Patrol. vol. iii. p. 897.

⁵ S. Jerome, de Viris Illust. lxxvii. vol. ii. p. 677.

⁶ S. Cyprian, Epist. lxxvii. (alias 76), p. 414.

⁷ Ibid. lxxviii., lxxix., lxxx., p. 420, &c.

⁸ S. Cyprian, Epist. (ad Jubanum) lxxiii. 10; Migne's Patrol. vol. iii. p. 1116.

⁹ S. Cyprian, Epist. xxv. (alias 28) 2, p. 289.

¹⁰ ——— lxxvi. (ad Magnum) 1; Migne's Patrol. vol. iii. p. 1138.

¹¹ S. Cyprian, de Lapsis, xx. p. 482.

¹² ——— de Exhort. Mart. vi. p. 660.

¹³ S. Cyprian, de Orat. Dom. vi., ix., xxi., pp. 523, 525, 531, 537.

————— de Unitate Eccles. viii., xv., p. 505, 511.

¹² S. Cyprian, Epist. lxxiv. (ad Pompeium) 10; Migne's Patrol. vol. iii. p. 1135.

¹³ S. Cyprian, de Oratore Domini. i. p. 319.

he relates the many sufferings of Aurelius, and gives him a high character, and then adds: that he had deserved, though young, a higher degree in the clergy, but he thought it best that he should begin with the office of a reader. "Nothing," he says, "can be more fit than that he, who has made a glorious confession of the Lord, should read publicly in the church; that he, who has shown himself willing to die a martyr, should read the Gospel of Christ, by which martyrs are formed; and that he should be advanced from the rack to the reading-desk."¹ Of Celerinus, he writes in the following letter: "That it was very fit and becoming that he, who was already so illustrious in the world, should be placed upon the pulpit, that is, the tribunal of the church; that being conspicuous to the people he may read the precepts and Gospel of the Lord, which he faithfully and courageously observes and maintains."²

S. Cyprian divides the Scriptures received by Christians into old and new, and recommends the study of both these as very beneficial for confirming our virtue and increasing our knowledge; and he calls them "the books of the Spirit," or "inspired writings," "the divine fountains," and "fountains of the divine fulness."³

• FROM A.D. 250 TO A.D. 200.

The following are the men whose names have come down to us as most prominent in the Church by their writings during the first half of the third century:—

	A.D.
Minucius Felix	210
Apollonius	211
Caius	212
Asterius Urbanus	232
Alexander, Bishop of Jerusalem	212
Hippolytus	220
Ammonius	220
Julius Africanus	220
Origen	230
Firmilian	233
Noetus	233
Gregory, Bishop of Neocæsarea	247
Dionysius, Bishop of Alexandria	247

The writers that lived in the first half of the third century were few in number, and their writings, or at least those that have come down to us, with the exception of the works of Origen, and of his contemporary, S. Hippolytus,⁴ and of those which Tertullian wrote at this time, were of no great importance. Origen by his greatness seems to dwarf all the rest. His influence in his own day was so great, and he wrote so many works, embracing such a wide field, and he was engaged in so many controversies and on so many dif-

ferent subjects, that his testimony alone will be amply sufficient to show us what was the Church's belief with respect to the four Gospels during the time he lived. As Tertullian wrote at the end of the second and the beginning of the third century, he is reckoned as belonging to the former.

Origen (Lardner, 'Credibility,' vol. ii. p. 468) was born in Egypt A.D. 184 or 185, and died A.D. 253. His father, Leonidas, suffered martyrdom A.D. 202, leaving behind him a wife and seven children, of whom Origen was the eldest, but not quite 17 years of age. In the very beginning of this persecution, Origen showed great zeal for Christianity, and was ready to offer himself to martyrdom. Being detained at home by the prudent care of his mother, he sent a letter to his father in prison, earnestly entreating him to be constant. Eusebius has preserved but the following line of it: "Take heed, father, that you do not change your mind for our sake."⁵

Amongst his masters had been Clement, who then held the Catechetical chair at Alexandria, one of the most important positions of the time. At eighteen years of age, Origen himself, such was his reputation, succeeded to the same chair. This he continued to hold until he was forty-five years of age, when on some misunderstanding arising—with Demetrius, the Bishop of Alexandria—he retired to Cæsarea, in Palestine, where he was ordained priest, and where he lived most of the remaining years of his life. In consequence of certain philosophical speculations in which he indulged, and which he endeavoured to reconcile with the doctrines of the Christian religion, he was engaged in controversy with his contemporaries nearly the whole of his life, as his followers were for many years after his death.

Origen was a most voluminous writer: S. Jerome styles him the greatest doctor of the Churches since the Apostles,⁶ a remark which had been made before by S. Jerome's own master Didymus. Among the works of Origen, which have come down to our time, are large portions of a commentary which he wrote on S. Matthew, and on S. Luke, and also on S. John, the latter of which occupies in Migne's 'Patrology' about 200 pages, royal octavo, with double columns. If it could be said of any man, in either ancient or modern times, that the absorbing subject of his life was the study of the Scriptures of the Old and New Testament, this would be eminently true of Origen. An examination of his works shows the following results with respect to the four Gospels.

I. Origen recognises and declares that the Church recognises and had always from the very beginning recognised, only the four Gospels as her authoritative documents.

In proof of this may be quoted the following testimony

¹ S. Cyprian, Epist. xxxiii. (alias 38) 2, p. 319.

² Ibid. xxxiv. (alias 39) 4, p. 323.

³ S. Cyprian, Testimon. Prefat. p. 677.

⁴ Eusebius, Hist. Eccles. vi. 2, vol. ii. p. 524.

⁵ **S. Hippolytus.**—"As regards Hippolytus, I have counted above fifty references to S. Matthew, and forty to S. John, in his work on the Refutation of Heresies, and Fragments."—MR. SÄBLER, 'The Lost Gospel,' p. 126.

"The undoubted writings of Hippolytus contain quotations from

⁶ S. Jerome, Pref. in Lib. de Nom. Heb. vol. iii. p. 772.

—Prof. in Trans. Homil. Orig. in Jerem. &c., vol. v. p. 584.

all the acknowledged books except the Epistle to Philemon and the first Epistle of St. John. Of the disputed books he uses the Apocalypse as an unquestionable work of the Apostle St. John, and is said to have written a Commentary upon it."—PROF. WESTCOTT, 'On the Canon of the New Testament,' p. 376.

from Eusebius.¹ In the first book of his Commentaries upon the Gospel of Matthew, Origen observing the ecclesiastical canon, declares that he knew only four Gospels, expressing himself thus : "As I have learned by tradition concerning the four Gospels, which alone are received without dispute by the whole Church of God under heaven. The first was written by Matthew, once a publican, afterwards an Apostle of Jesus Christ; who delivered it to the Jewish believers, composed in the Hebrew language. The second is that according to Mark, who wrote it as Peter dictated it to him, who therefore also calls him his son in his Catholic Epistle (1 Pet. v. 13), saying, 'The Church which is at Babylon, elected together with you, saluteth you, and so doth Mark my son.' The third is that according to Luke; the Gospel commended by Paul, published for the sake of the Gentile converts (Rom. xvi. 25; 2 Tim. ii. 8). Lastly, that according to John . . . But what need I speak of John, who leaned upon the breast of Jesus? who has left us one Gospel, professing, at the same time, that he was able to write more than even the world itself could contain."

There are also very many other passages in Origen's genuine works, where he intimates that there were only four Gospels or four Evangelists.²

He often implies, and sometimes expressly asserts, that the writers of the four Gospels were inspired by the Holy Spirit for their office; and that others, who attempted this, failed in their work because they were not so inspired.³

The following may serve as proofs of this. In his Commentary on Matthew xx. 30, when discussing the apparent discrepancy in the accounts of the Evangelists respecting the blind man, whose eyes Jesus opened on His way to Jerusalem, Origen implies that it was the common belief of Christians, "That the Gospels were written exactly according to truth, with the assistance of the Holy Spirit, and that the writers had made no mistakes."⁴ And afterwards, when speaking of the addition which S. Mark makes to the narrative, and which he alone relates, that the blind man, casting away his garment, leaped, and came to Jesus, Origen goes on to say : "Shall we say that the Evangelist wrote without thought when he related the man's casting away his garment, and leaping, and coming to Jesus? Shall we dare to say that these things were inserted in the Gospels in vain? For my part, I believe that not one jot or tittle of the Divine instructions is in vain."⁵ He says the Gospels were written by "the wisdom of God."⁶ He ranks the Evangelists as equals with the Prophets and Apostles. He says : "In the mouth of two or three witnesses shall every word be established. In order to establish this interpretation I shall bring two witnesses out of the New and the Old Testaments.

Yea, I shall bring three witnesses: from the Gospel, from the Prophet, from the Apostle."⁶

In his observations on S. Luke's introduction, he says: "As of old among the Jewish people many pretended to the gift of prophecy; and there were some false prophets, one of whom was Ananias, son of Agor; but others were prophets, and there was among the people the gift of discerning spirits, by which some were owned as prophets; others were rejected as it were by skilful money-changers. So also under the New Testament, many took in hand to write Gospels; but all have not been received. And that not four Gospels only, but very many, were written, out of which those we have were chosen and delivered to the Churches, we may perceive even from Luke's preface, which is thus: 'Forasmuch as many have taken in hand to set forth in order a declaration' (Luke i. 1). His expression of their 'taking in hand' contains a tacit accusation of those who, without the gift of the Holy Spirit, took upon them to write Gospels; for Matthew and Mark, and John and Luke, did not take in hand to write, but being full of the Holy Ghost wrote Gospels. Many, therefore, took in hand to set forth in order a narration of those things which are most surely known among us. The Churches have four Gospels, heresies have very many."⁷

II. Origen mentions by name several of the apocryphal gospels, and not only makes a marked distinction between them and the four Gospels, but seldom refers to them except in order to reject them.

In his Commentary on S. Luke's introduction, Origen says : "The Churches have four Gospels, heresies have very many, of which one is entitled 'according to the Egyptians,' another 'according to the Twelve Apostles.' Basilides, likewise, had the assurance to write a gospel and call it by his own name. Many took in hand to write, many also took in hand to set forth in order. Four Gospels only have been approved, out of which the doctrines of our Saviour are to be learned. I know a certain gospel, which is called 'according to Thomas,' and 'according to Matthias;' and many others we read, that we may not seem to be ignorant of anything, for the sake of those who think they know something if they are acquainted with these gospels; but among all these we approve of none but the four Gospels received in the Church."

There is a difference between the Greek text of this passage, as it remains, and the Latin. The Greek contains no reference to the gospel of the Egyptians. On the whole paragraph, Lardner (vol. ii. p. 535) thus remarks : "If this passage be really Origen's (as I think there can be no reason to doubt but that for the main it is so), it shows us very much what was his opinion concerning the spurious apocryphal books of the New Testament, and particularly the

¹ Eusebius, Hist. Eccles. vi. 25, vol. ii. p. 580.

² Origen, in Matt. tomus xvi. 29, vol. iii. p. 1441.

— in Joan. tomus i. 6, vol. iv. p. 29.

— — — — — ii. + (45), vol. iv. p. 134.

— — — — — vi. 17, p. 256.

³ Origen, in Matt. tomus xvi. 12, vol. iii. p. 1409.

— — — — — in Luc. Homil. i. vol. iii. p. 1802.

⁴ Origen, in Matt. tomus xii. 12, vol. iii. p. 1413.

⁵ Ibid. tomus vi. 27, vol. iii. p. 1461.

⁶ Origen, in Jeremiah, Homil. i. sect. 7, vol. iii. p. 264.

⁷ Origen, in Luc. Homil. i. vol. iii. p. 1803.

gospel of the Twelve, or according to the Twelve; which is generally supposed to be the same which is also called the gospel according to the Hebrews. If the gospel according to the Egyptians was not mentioned by Origen in this place, he has nowhere taken any notice of it, that I remember, in his remaining works. But, allowing him to have mentioned it here, still this affords full proof of the obscurity of this gospel, and the vast neglect of it by Catholic Christians, that so little notice is taken of it by Origen, who lived so long at Alexandria in Egypt, and the rest of his days in Palestine, or near it."

Besides the apocryphal gospels referred to by Origen in his Commentary on S. Luke, he elsewhere refers to the gospel according to the Hebrews;¹ the gospel according to Peter, or Book of James;² the Doctrine or Preaching of Peter;³ and the Acts of Paul.⁴ But in all the places where Origen quotes any of the apocryphal gospels he uses certain expressions, which utterly condemn them, or which imply either that the book was not received by Christians generally, or that he himself rejected it, or had no great opinion of it.

THE SECOND CENTURY.

• FROM A.D. 200 TO A.D. 150.

The following are the principal writers and extant documents assigned to the latter half of the second century; but many of them are known as authors only because they are mentioned as such by Eusebius or S. Jerome:—

	A.D.
Old Latin, or Italic, version of the New Testament	c. 150
Old Syriac, or Peshito, version of the New Testament	
Soter	162
Clementine Homilies	c. 160
An unknown author on the Canon of the New Testament (Muratorian Fragment)	c. 170
Dionysius of Corinth	170
Pinytus	

¹ Origen, in Joan. tomus ii. 6, vol. iv. p. 132.

— in Jeremiah, Homil. xv. 4, vol. iii. p. 433.

² Origen, in Matt. tomus x. 17, vol. iii. p. 877.

* **Tertullian.**—"This man, who from an advocate of paganism became a powerful defender of the Christian truth, takes such a scrupulous view of the origin and worth of the four Evangelists that he will allow to Mark and Luke, as apostolic men, i.e. as companions and assistants of the Apostles, a certain subordinate place, while he upholds the full authority of John and Matthew on account of their character of real Apostles chosen by the Lord himself. In his work against Marcion (book iv. chap. v.), Tertullian lays down the principle by which we should decide on the truth of the articles of the Christian faith, and especially of that most important one of all, the authenticity of the apostolic writings. For this he makes the value of a testimony to depend on its antiquity, and decides that we are to hold that to be true for us which was held to be true in former ages. This appeal to antiquity leads us back to the Apostles' day, and in deciding what is the authenticity of any writing which claims to be apostolic, we must refer to those Churches which were planted by the Apostles. I ask, then, is it credible in any degree that this man, so sagacious, could have acted

	A.D.
Philip	
Palmas	
Modestus	
Tatian	172
Hegesippus	173
Musanus	176
Claudius Apollinaris	
Melito	177
Celsus	178
The Epistle of the Churches of Vienne and Lyons	
Irenæus	178
Athenagoras	
Miltiades	180
Bardesanes	
Theophilus	181
Apollonius	186
Rhodon	
Victor	
Bacchylus	
Theophilus and Narcissus	
Pantænus	192
Clemens Alexandrinus	194
Polycrates	196
Hermias	
Serapion	
Symmachus	200
Tertullian	

I have selected a few of these for examination as to the Church's belief with respect to the four Gospels; and further, to indicate the value of their testimony I have also added, in the form of notes, the results arrived at after minute and patient investigation by several modern scholars, who have given special attention to this subject, and who have earned for themselves a right to speak with some authority. The witnesses selected for examination are, The Italic or Old Latin version of the Gospels, the Old Syriac or Peshito version, the Muratorian Fragment, Tatian, Claudius Apollinaris, Melito, Celsus, the Epistle of the Churches of Vienne and Lyons, S. Irenæus, S. Theophilus, S. Clement of Alexandria, S. Serapion, and Tertullian.

Tertullian * (Lardner, 'Credibility,' vol. ii. p. 267)—

² Origen, de Princip. Præf. 8, vol. i. p. 120.

³ Origen, de Princip. i. 2, 3, vol. i. p. 132.

— in Joan. tomus xx. 12, vol. iv. p. 600.

hastily and uncritically in accepting the credibility and authenticity of the four Evangelists? The passages I have referred to are taken from his celebrated reply to Marcion, who, on his own authority and in conformity with his own heretical tastes, had attacked the sacred text. Of the four Gospels, Marcion had completely rejected three, and the fourth, that of S. Luke, he had modified and mutilated according to his own caprice. Tertullian, in his reply, formally appeals to the testimony of the apostolic Churches in favour of the four Gospels. Is such a challenge as this, in the mouth of such a man as Tertullian, to be passed by as of no weight? When he wrote his reply to Marcion, the Apostle S. John had been dead only about a century. The Church of Ephesus, among whom the Apostle S. John had so long lived, and in which city he died, had surely time to decide the question once for all, whether the Gospel of St. John was authentic or not. It was not difficult to find out what was the judgment of the apostolic Church on this question. Moreover, we must not forget that in Tertullian we have not merely a man of erudition occupied in laying down learned

Quintus Septimius Florens Tertullianus, or Tertullian—is generally reckoned the most ancient Latin father now remaining.

S. Jerome says of him: "Tertullian, a presbyter, is now reckoned, after Victor and Apollonius, the first of the Latins. He was born in the province of Africa, in the city of Carthage. His father was a proconsular centurion. He was a man of an eager and vehement temper: flourished chiefly in the time of the emperors Severus and Antoninus Caracalla, and wrote a great number of books, which, because they are generally known, I omit. I have seen one Paul of Concordia, which is a small town in Italy, then an old man, who said, that when he was very young he had seen the secretary of the blessed Cyprian, then of great age: and that he was wont to tell him, that not a day passed but Cyprian read something in Tertullian, and that he would often say to him, 'Bring me my master,' intending Tertullian. When he had continued a presbyter of the Church till about the middle part of his age, on account of the envy and reproaches of the clergy of the Roman Church, he went over to the sect of Montanus, and in many of his books makes mention of that new prophecy. Several books especially were composed by him against the Church, as these, on chastity, on persecution, on fasts, on monogamy [or against second marriages], on Ecstasy, in six books, to which he added a seventh, written against Apollonius. He is said to have lived to an extreme [a decrepit] old age, and to have written many books besides those now extant."¹

¹ S. Jerome, de Viris Illust. lib. vii. c. 691.

² Tertullian, de Monogam. 2, vol. ii. p. 931.

these, but a man of serious mind to whom a question like this was one on which his faith, and with it the salvation of his soul, depended. Is it then likely that such a man would have given easy credence to writings like these, which concern the fundamental doctrines of Christianity—writings which distinctly claimed to be apostolic, and at which the wisdom of the world in which he had been educated professed to be offended? Now, since Tertullian expressly asserts that in defending the apostolic origin of the four Evangelists, he rests his case upon the testimony of the apostolic Churches, we must be incorrigible sceptics to doubt any longer that he had not thoroughly examined for himself into the origin of these Gospels.—PROF. TISCHENDORF, 'When were our Gospels written?' p. 56.

"His numerous writings contain several hundred pages taken from the Gospels—two hundred of these, at least, taken from S. John."—Ibid. 49.

"There are perhaps more and larger quotations of the small volume of the New Testament in this one Christian author than of all the works of Cicero, though of so uncommon excellence for thought and style, in the writers of all characters for several ages. And there is a like number of quotations of the New Testament in S. Irenæus and S. Clement of Alexandria, both writers of the second century. Tertullian's testimony is considerable too for the evident tokens of that high respect which was paid to these Scriptures. Indeed, they would not have been so much quoted if they had not been greatly esteemed."—LARDNER, 'Credibility,' vol. ii. p. 306.

"Tertullian is still more exclusive. He not only regards the four Gospels as inspired and authoritative, but he makes no use of any extra-canonical Gospel. The Gospels indeed held for him precisely the same position that they do with orthodox Christians now. He says respecting the Gospels, 'In the first place, we lay it down that the evangelical document (evangelicum instrumentum) has for its

Cave places Tertullian at the year A.D. 192. He supposes that he might be born a little before the middle of the second century, and that he embraced Christianity about the year A.D. 185, and was made presbyter of the Church of Carthage about A.D. 192. He concludes that he became a Montanist about the year A.D. 199 and died, as may be conjectured, about A.D. 220.

The principles of Montanism made so little alteration in this author, that there are several of his pieces concerning which it is not easy to determine whether they were written by Tertullian a Montanist, or Tertullian still a Catholic. To use the words of Daillé: As for Tertullian, I must confess his very turning Montanist has taken off indeed very much of the repute which he before had in the Church, both for the fervency of his piety, and also for his incomparable learning. But yet, beside that a great part of his works were written while he was yet a Catholic, we are also to take notice, that this his Montanism put no separation at all betwixt him and other Christians, save only in point of discipline; which he, according to the severity of his nature, would have to be most harsh and rigorous. For, as for his doctrine,² it is very evident that he constantly kept to the very same rule, and the same faith, that the Catholics did; whence proceeded that tart speech of his, that people rejected Montanus, Maximilla, and Priscilla, not because they had any whit departed from the rule of faith, but rather because they would have us fast oftener than to marry.³

Tertullian, nevertheless, from this time forward, believed

² Tertullian, de Jejuniis, l. vol. ii. p. 954.

authors the Apostles, to whom this office of preaching the Gospel was committed by the Lord Himself. If it has also apostolic men, yet not these alone but in company with Apostles and after Apostles' (adv. Marc. iv. 2). He grounds the authority of the Gospels upon the fact that they proceed either from Apostles or from those who held close relation to Apostles, like Mark, 'the interpreter of Peter,' and Luke, the companion of Paul (adv. Marc. iv. 5). In another passage he expressly asserts their authenticity (adv. Marc. v. 9), and he claimed to use them and them alone as his weapons in the conflict with heresy (adv. Marc. iv. 2-9).—MR. SANDAY, 'The Gospels in the Second Century,' p. 318.

"I will only venture to repeat the statement which I made at starting, that if the whole of the Christian literature for the first three quarters of the second century could be blotted out, and Irenæus and Tertullian alone remained, as well as the later manuscripts with which to compare them, there would still be ample proof that the latest of our Gospels cannot overstep the bounds of the first century. The abundant indications of internal evidence are thus confirmed, and the age and date of the Synoptic Gospels, I think we may say, within approximate limits, established."—MR. SANDAY, 'The Gospels in the Second Century,' p. 343.

"Tertullian furnishes one kind of evidence for the Gospels, which Irenæus and Clement, who wrote in Greek, could not give. We learn from him that there were in his time several Latin translations of the New Testament (adv. Marc. ii. 9) in common use. One of these versions enjoyed a special authority, so that Tertullian, in quoting the beginning of S. John's Gospel, has to explain that he is deviating from the common interpretation (adv. Prax. 5). Elsewhere, when he had deserted the Church, he attacks a particular rendering in this version for having introduced a misconception among Christians (Monog. xi.)."—DUBLIN REV. April 1875, p. 365.

the Spirit of God to have spoken in Montanus and his two prophetesses, Priscilla and Maximilla, and to have made by them some further discoveries, for the greater perfection of Christians, than had been made before. He approved of the longer, more strict, and more frequent fasts of the Montanists; condemned second marriages, as unlawful in all; and denied the power of the Church to pardon any great sins committed after baptism; that is, to receive again to communion any who had fallen into fornication, adultery, or any such like offences after their baptism. He also often arrogantly calls his own people spiritual, and the Catholics, as contemptuously, animal or carnal.

Tertullian states the number of the Gospels which were universally received, with the names of the Evangelists, and their characters whether Apostles or Apostolic men.

"In the first place we lay this down for a certain truth, that the evangelic Scriptures (*Evangelicum Instrumentum*) have for their authors the Apostles, to whom the work of publishing the Gospel was committed by the Lord Himself. And if also [it have for authors] apostolic men, not them alone, but with the Apostles, and after the Apostles [which was very fit]. Forasmuch as the preaching of the disciples might have been suspected as liable to the charge of a desire of glory, if not supported by the authority of the masters, yea, of Christ, who made the Apostles masters. To conclude, among the Apostles John and Matthew [first] teach us the faith; among apostolical men, Luke and Mark refresh it, going upon the same principles, as concerning the one God the Creator, and His Christ born of the Virgin, the accomplishment of the law and the prophets."¹

He shows that the ground on which the Gospels were received was the sure and credible witness of the Churches from the beginning.

"In a word, if it be certain, that is most genuine which is most ancient, that most ancient which is from the beginning, and that from the beginning which is from the Apostles; in like manner it will be also certain that has been delivered from the Apostles which is held sacred in the Churches of the Apostles. Let us then see what milk the Corinthians received from Paul; to what the Galatians were reduced; what the Philippians read; what the Thessalonians, the Ephesians, and likewise what the Romans recite, who are near to us, with whom both Peter and Paul left the Gospel sealed with their blood. We have also Churches which are the disciples of John; for though Marcion rejects his Revelation, the succession of bishops traced up to the beginning will show it to have had John for its author. We know also the original of other Churches [that is, that they are apostolical]. I say then, that with them, but not with them only which are apostolical, but with all who have fellowship with them in

the same faith, is that Gospel of Luke received from its first publication, which we so zealously maintain The same authority of the apostolical Churches will support the other Gospels, which we have from them, and according to them [that is, according to their copies], I mean John's and Matthew's; although that likewise which Mark published may be said to be Peter's, whose interpreter Mark was. For Luke's Digest is often ascribed to Paul. And indeed it is easy to take that for the master's which the disciples have published."²

Tertullian often quotes the first epistle of S. John.

"John exhorts us to lay down our lives for the brethren, denying there is any fear in love, 'for perfect love casteth out fear,' &c. (1 John iii. 16; iv. 18)."³ In another place, "Lastly, let us consider whom the Apostles saw, 'That which we have seen,' says John, 'which we have heard, which we have seen with our eyes, and our hands have handled of the Word of life: for the Word of life was made flesh'—'and we saw His glory, as of the only begotten of the Father' (1 John i. 1; John i. 14)."⁴

Tertullian incidentally furnishes a proof of the vigilance and scrupulosity exercised by the early Christians with respect to the writings, which they received in the name of Apostles. A certain presbyter in Asia was convicted of having forged a document, which was called the Travels of Paul and Thecla, and was deposed. Tertullian's account of this is: "If they think fit to make use of writings falsely ascribed to Paul, to support the right of women to teach and baptize; let them know that the presbyter who composed that writing, as if he had been able to increase Paul's fame, being convicted of it, and having confessed that he did it out of love to Paul, was deposed."⁵ S. Jerome also refers to the same story and to Tertullian's account of it.⁶

S. Serapion (Lardner, 'Credibility,' vol. ii. p. 264) was Bishop of Antioch, the eighth in succession from the Apostles, and was bishop from about A.D. 190 to A.D. 211, or a little later.

Eusebius says⁷ that Serapion wrote many pieces, and amongst others "a treatise on the gospel, called the gospel according to Peter, in which he confutes the falsities of that gospel; which book he composed for the sake of some in the parish of Rhossus [in Cilicia], who by means of that writing were led into heterodox opinions. It cannot be improper to transcribe some short passages, in which he declares his sentiment of that book. 'We, brethren, receive Peter and the other Apostles as Christ: but, as skilful men, we reject those writings which are falsely ascribed to them; well knowing that we have received no such. When I was with you, I supposed you had all held the right faith; and, not having read the gospel offered to me under the name of Peter, I

¹ Tertullian, *adv. Marc.* iv. 2, vol. ii. p. 363.

² *Ibid.* *adv. Marc.* iv. 5, vol. ii. p. 366.

³ Tertullian, *Scorpione* 12, vol. ii. p. 147.

⁴ Tertullian, *adv. Praxeum*, 15, vol. ii. p. 173.

⁵ Tertullian, *de Baptismo*, 17, vol. i. p. 1219.

⁶ S. Jerome, *de Viris Illust.* viii, vol. ii. p. 619.

⁷ Eusebius, *Hist. Eccles.* vi. 12, vol. ii. p. 545.

Routh, *Rel. Sacra*, vol. i. p. 452.

said, if that be the only thing that causeth a difference among you, let it be read. But now, having understood by what has been told me, that their minds are secretly filled with some heresy, I will do my endeavour to come to you again: therefore, brethren, you may expect me shortly. And we, brethren, have found what was the heresy of Marcianus, and that he contradicted himself, not understanding what he said: as you may perceive from what is here written to you. For we have obtained sight of that gospel from others that make use of it; that is, from the successors of those who were the authors of that opinion, whom we call Docetæ (for the chief sentiments of it belong to that sect). Having, therefore, obtained it of them to read it over, we have found that the main part of the book is agreeable to the right doctrine of our Saviour. Nevertheless there are some other things added, which we have noted down, and sent to you."

S. Jerome says much the same with respect to Serapion, to wit, "that he wrote a book concerning the gospel that goes under the name of Peter, which he sent to the Church of Rhossus in Cilicia, which had been led into heresy by reading it."¹

Lardner's remarks on this are as follows:

1. "We see the great respect paid by Christians to the writings of the Apostles. Serapion assures us the Church received the Apostles as Christ; that is, their writings, as the very words and doctrine spoken and preached by Christ Himself.

2. "We see his method of judging of the genuineness and authority of any books of Scripture: those which had been delivered with an authentic tradition, as the Apostles', he received: others he rejected.

¹ S. Jerome, de Viris Illust. lxi. vol. ii. p. 655.

^a Serapion.—"That I am not indulging in any hypothetical case when I am supposing such vigilance to be exercised with respect to the canon of Scripture, is clear, from facts which may be adduced. Thus, Serapion, a bishop of Antioch, in the second century, writes to Rhossus, a Church in Cilicia, respecting a reputed gospel of St. Peter, circulating in that Church, which he had at first regarded with favour, but which on examination he had rejected, the object of his letter being mainly to inform them of this fact, and to tell them that, though receiving Peter and the other Apostles as he would receive Christ, still that spurious writings passing under their names he repudiated, being accustomed to investigate such matters, and aware that the Church had not come into possession of such by regular tradition. (Routh, Reliq. Sacr. i. p. 471.) Indeed, all ecclesiastical documents appear to have been most rigorously examined before they were admitted by the Church; inasmuch that Cyprian (Epist. iii. p. 228, Migne), having received a letter by one Clementius, a sub-deacon, purporting to come from the presbyters and deacons at Rome, and giving an account of the circumstances of that Church, not satisfied with scrutinising the sense, the characters, and the very paper of the letter, in order to determine its authenticity and genuineness, and to convince himself that 'nothing had been added to the truth, or diminished therefrom,' returned it to the parties for their indorsement, 'it being a very grave matter,' says he, 'if the truth of a clerical epistle be corrupted by any lie or fraud'—a sentiment which had been strongly expressed, long before, by Irenæus (contr. Hæreses, v. 30, l. p. 1203, Migne), who says that 'no ordinary punishment awaits

3. "The book called the gospel of Peter was no part of canonical Scripture, nor any writing of Peter: it had not been delivered as such.

4. "We learn the obscurity of this book, called the gospel of Peter. Here is a bishop of the large and celebrated Church of Antioch, about the end of the second century, who had never read it or seen it; and who, as far as we are able to judge, was not unworthy of his high office. He seems to have been a learned man, and a diligent pastor. He wrote divers treatises and epistles. This book concerning the gospel of Peter, which he composed for the benefit of the Christians at Rhossus, is a good proof of his ability and diligence."

5. Clemens Alexandrinus (Lardner, 'Credibility,' vol. ii. p. 220).—"Titus Flavius Clemens, usually called S. Clement of Alexandria, flourished, according to Cave, from the year A.D. 192, and downwards.

The works of Clement now remaining are, an Exhortation to the Gentiles; the *Pædagogus*, or Instructor, in three books; and the *Stromata*, or Various Discourses, in eight books; and a small treatise, entitled *Who is the Rich Man that may be saved?* The *Stromata* were written after the death of Commodus, in the reign of Severus, as Eusebius² has observed from a passage of the work itself.

Alexander, Bishop of Jerusalem, contemporary with Clement, and perhaps one of his scholars, in a letter to the Antiochians, written before he was Bishop of Jerusalem, in the heat of the persecution under Severus, speaks to them of Clement in these words: "This letter I have sent unto you by Clement, a blessed presbyter, a virtuous and approved man, whom also ye know, and will know better; who, having been brought hither by the divine disposal

² Eusebius, Hist. Eccles. vi. 6, vol. ii. p. 536.

those who either augment Scripture or reduce it.' Accordingly, so early a writer as he is, he charges the heretics repeatedly with 'adding an unutterable number of apocryphal and spurious Scriptures' (contr. Hæreses, i. 20, l. p. 653)—a phrase he could not have used without being prepared to show the genuineness of those to which the addition was made—with 'transgressing the order and series of the Scriptures' (contr. Hæreses, i. 8, l. p. 521), another expression implying the same thing; and, indeed, though all we learn from him as to the contents of the canon is incidental, we can establish our own, within a very little, even by him alone.—J. J. BLUNT, 'History of the Christian Church,' p. 166.

³ Irenæus, Clement, and Tertullian.—"It is very little to say that these writers quote the four Gospels as frequently, and with as firm a belief in their being the Scriptures of God, as any modern divine. They quote them far more copiously, and reproduce the history contained in them far more fully than any modern divine whom I have ever read, who is not writing specifically on the life of our Lord, or on some part of His teaching contained in the Gospels. . . .

"Clement wrote in Alexandria, Tertullian in Rome or Africa, Irenæus in Gaul. They all flourished about A.D. 190. They all speak of the Gospels, not only as well known and received, but as being the only Gospels acknowledged and received by the Church. One of them uses very 'uncritical' arguments to prove that the Gospels could only be four in number; but the very absurdity of his analogies is a witness to the universal tradition of the day."—MR. SADLER, 'The Lost Gospel,' p. 129.

and providence, established and increased the Church of the Lord."¹

The same Alexander, in a letter to Origen, written after the death of Clement, speaks thus: "For we know those blessed fathers who have gone before us, and with whom we shall shortly be; I mean Pantenus, truly blessed, and my master; and the sacred Clement, who was my master, and profitable to me."²

Eusebius calls him more than once the admirable Clement, *Κλήμης ὁ θαυμαστός*.³

In his Chronicle, at the year A.D. 194, Eusebius says of him: "Clement, the author of the Stromata, presbyter of Alexandria, an excellent master of the Christian philosophy, was eminent for his writings."⁴

S. Jerome says of him: He was presbyter of the Church of Alexandria, a hearer of Pantenus, and his successor in the school of Alexandria; and of his works, of which he there gives a catalogue, that they are full of erudition and eloquence, borrowed from the treasures of the divine Scriptures and secular literature.⁵

In another place he says of him: "Clement, presbyter of the Church of Alexandria, in my opinion the most learned of all men [or perhaps, of all the Christian writers whom he there names], wrote eight books of Stromata, as many of Institutions, and another against the Gentiles; the *Pædagogus* also, in three books. What is there in them unlearned? what not taken out of the very depths of philosophy?"⁶

Eusebius⁷ gives an extract from a lost work of S. Clement's, the Institutions, which shows that he received the four Gospels of S. Matthew, S. Mark, S. Luke, and S. John, as the Church's authoritative documents, and believed that the Evangelists were inspired by the Holy Spirit to write these; it also contains a tradition as to the order in which these four Gospels were written, which tradition Clement had received from presbyters of more ancient times.

¹ Eusebius, Hist. Eccles. vi. 11, vol. ii. p. 544.

² Ibid. vi. 14, vol. ii. p. 552.

³ Eusebius, Præp. Evang. ii. 2, vol. iii. p. 120; iv. 16, vol. iii. p. 273.

⁴ Eusebius, Chronic. ii. vol. i. p. 566.

⁵ S. Jerome, de Viris Illust. xxxviii. vol. ii. p. 653.

⁶ S. Jerome, Epist. lxx. (alias 83, 84) ad Magnum Orat. 4, vol. i. p. 667.

⁷ **Uncanonical Gospels.**—"Clement quotes several uncanonical gospels, and, if we knew him only from extracts, we might believe that he quotes the gospel according to the Hebrews as an authority with quite the same respect as the other Gospels. The fact stands thus: Clement was not, like Irenæus, in direct conflict with Gnostics, who introduced a multitude of apocryphal scriptures. He has not the same motive for caution. He quotes uncanonical gospels as sources of tradition, and one of them, at least, with the formula, 'it is written.' But he was far removed from doubt as to the paramount authority of the four Gospels. When the Gnostic Cassian alleged a passage from the 'gospel according to the Egyptians,' Clement's reply is simple and ready: 'This is not in the four Gospels which have been handed down to us' (Strom. iii. 13, p. 553, ed. Potter).—*Dublin Rev.* April 1875, p. 364.

⁸ **Theophilus.**—"In his extant work, addressed to Autolycus, Theophilus introduces the unmistakable language of Romans, 1 & 2 Corinthians, Ephesians, Philippians, 1 Timothy, Titus, not to

"Moreover, in the same books Clement has a tradition concerning the order of the Gospels, which he had received from presbyters of more ancient times, and which is to this purpose. He says that the Gospels containing the genealogies were first written; that the occasion of writing the Gospel according to Mark was this: Peter, having publicly preached the word at Rome, and having spoken the Gospel by the Spirit, many who were there entreated Mark to write the things that had been spoken, he having long accompanied him [Peter], and retaining what he had said; and that when he had composed the Gospel, he delivered it to them who had asked it of him; which when Peter knew, he neither forbade it nor encouraged it; and that last of all John, observing that in the other Gospels those things were related that concerned the body [of Christ], and being persuaded by his friends, and also moved by the Spirit of God, wrote a spiritual Gospel. So far Clement."

In the extant works of S. Clement of Alexandria the four Gospels are constantly quoted.⁸ In fact, the frequency with which the early fathers generally quote the Scriptures of the Old and New Testaments, would be scarcely credible to the mere modern reader.

S. Clement also sometimes refers to the apocryphal writings,* such as the gospel according to the Hebrews, the gospel according to the Egyptians, the Preaching of Peter, the Revelation of Peter, the Acts of Peter, and the Traditions of Matthias. But he makes a wide distinction between these and the four Gospels. He refers to the gospel according to the Egyptians in such a way as to show that he knew little or nothing about it, and had most probably never seen it.⁹ But if Clement, who lived at Alexandria, and who was so well acquainted with almost all sorts of books, knew little or nothing of this book, it must have been in consequence of its obscurity, and because it was held in so little regard by the Church.

Theophilus of Antioch^b (Lardner, 'Credibility,' vol. ii.

¹ Eusebius, Hist. Eccles. vi. 14, vol. ii. p. 551.

² S. Clement Alex., Strom. iii. 13, vol. i. p. 1193; i. 21, vol. i. p. 889; i. 21, vol. i. p. 885.

Quis Dives, sec. v. vol. ii. p. 609.

Pædag. i. 6, vol. i. p. 296.

³ S. Clemens Alex., Strom. iii. 9, vol. i. p. 1165.

mention points of resemblance with other apostolic Epistles which can hardly have been accidental. He has one or two coincidences with the Synoptic Gospels, and, what is more important, he quotes the beginning of the fourth Gospel by name, as follows:—

"Whence the Holy Scriptures and all the inspired men (*πνευματοφθορά*) teach us, one of whom, John, says, 'In the beginning was the Word, and the Word was with God,' showing that at the first (*ἐν πρώτοις*) God was alone, and the Word in Him. Then he says, 'And the Word was God; all things were made by Him, and without Him was not anything made.'"

"This quotation is direct and precise; indeed, even the most suspicious and sceptical critics have not questioned the adequacy of the reference. It is, moreover, the more conspicuous, because it is the one solitary instance in which Theophilus quotes directly and by name any book of the New Testament."—*CANON LIGHTFOOT*, 'Contemp. Rev.,' Jan. 1875, p. 178.

⁴ Theophilus, Bishop of Antioch (about A.D. 180), quotes the

p. 263) was originally a heathen, as he has informed us himself. His works show him to have been well acquainted with the Greek language. He succeeded Eros, in the eighth year of Marcus Antoninus, A.D. 168.

There is nothing remaining that can be depended on as his, besides three books to Autolycus, a learned and studious heathen, who had provoked Theophilus by frequent discourses, if not also by writing, to make a defence of the Christian religion. It is the general opinion that they were written by Theophilus a little before his own death, in the beginning of the reign of Commodus, A.D. 181.

Eusebius says Theophilus was the sixth bishop of Antioch after the Apostles. His order is this: Euodius, Ignatius, Heros, Cornelius, Eros, Theophilus.¹

S. Irenæus * (Lardner, 'Credibility,' vol. ii. p. 165).—His country is not certainly known; but it is probable, from his name, that he was a Greek; and from his early acquaintance with Polycarp, that he was of Asia. It is likewise probable that he was from the beginning educated in the Christian religion. When he came into Gaul is unknown. Some have supposed that he came to Rome with S. Polycarp, in the time of Anicetus, about the year A.D. 157, and from thence passed into Gaul. But concerning this we have no information in antiquity.

Learned men are not entirely agreed about the time of Irenæus himself, or of his principal work against heresies. Some suppose that he was born in the reign of Nerva, in the year A.D. 97, wrote his books against heresies in A.D. 176, and did not outlive the year A.D. 190. Others place these events rather later.

The martyrs of Lyons, in their letter to Eleutherus, make a very honourable mention of Irenæus, and give him the title of presbyter.²

Tertullian mentions him as one of the most considerable writers of the Christian Church, and says, "He was a diligent inquirer of all sorts of opinions."³ He means, it is likely, that Irenæus had well studied the sentiments of the heathen philosophers, and of heretics, as well as the principles of the Christian religion.

Eusebius says, "When Pothinus had been put to death with the martyrs in Gaul, Irenæus succeeded him in the

bishopric of the Church of Lyons, who, in his youth, had been a disciple of Polycarp."⁴

S. Jerome says of him, "Irenæus, presbyter of Pothinus, who was bishop of the Church of Lyons in Gaul, carried a letter from the martyrs of that city concerning some disputes of the Church to Eleutherus, bishop of Rome, in which letter he is honourably mentioned. Afterwards, Pothinus having obtained the crown of martyrdom, when he was almost ninety years of age, he was substituted in his room. It is certain he was a disciple of Polycarp, bishop and martyr. He wrote five books against heresies. . . . He flourished chiefly under the Emperor Commodus, who succeeded M. Antoninus Verus."⁵

Though it is not in our power to determine exactly the time either of the birth or death of Irenæus, we have good reason to believe he was a disciple of S. Polycarp, and presbyter in the Church of Lyons under Pothinus, whose martyrdom happened in the year A.D. 177, and that he succeeded Pothinus in the bishopric of that Church. His antiquity is further confirmed from the frequent mention he makes of a presbyter who had conversed with the immediate successors of the Apostles.⁶ But who this was cannot be determined; whether Papias, whom he has quoted by name, or Pothinus, or some other. Eusebius, who also has taken particular notice of this, says, "Irenæus has mentioned the sayings of a certain apostolical presbyter, without telling us his name, and puts down his expositions of the divine Scriptures."⁷

There is nothing now remaining of Irenæus beside his five books against heresies, and fragments of some other pieces; and those five books, which were written by him in Greek, are extant only in an ancient Latin version, excepting some fragments preserved by Eusebius, and other Greek writers who have quoted him.

Irenæus bears most ample testimony that the Church received the four Gospels of S. Matthew, S. Mark, S. Luke, and S. John; that these were believed to have possessed a special fitness for their work; that, having been first filled with the knowledge of the doctrine of the Gospel by the Spirit, and having first preached that doctrine, they then set it down in writing.

He says, "For we have not received the knowledge of the

¹ Eusebius, Hist. Eccles. iv. 20, vol. ii. p. 377.

² Eusebius, Hist. Eccles. iv. 4, vol. ii. p. 440.

³ Tertullian, contr. Valentini, 5, vol. ii. p. 548.

⁴ Eusebius, Hist. Eccles. v. 5, vol. ii. p. 444.

⁵ S. Jerome, de Viris Illust. xxxv. vol. ii. p. 649.

⁶ S. Irenæus, contr. Hæreses, iv. 27, l. p. 1056.

⁷ Eusebius, Hist. Eccles. v. 8, vol. ii. p. 448.

Gospel of John, and speaks of it as inspired (Theoph. ad Autol. ii. 22, p. 120, ed. Otto), and not only so, but he classes the Gospels together and compares them with the books of the Old Testament. 'The writings,' he says, 'of the prophets and of the Gospels are found to be in harmony, because all the inspired men have spoken by one Spirit of God' (ib. iii. 12, p. 218).—Dublin Rev. April 1875, p. 373.

* **S. Irenæus**.—The following is a testimony to the value of Irenæus as a guide to the mind of the early Church, given by a very competent witness: "Any one who will take the pains to read Irenæus

through carefully, endeavouring to enter into his historical position in all its bearings, striving to realise what he and his contemporaries actually thought about the writings of the New Testament, and what grounds they had for thinking it, and, above all, resisting the temptation to read in modern theories between the lines, will be in a more favourable position for judging rightly of the early history of the Canon than if he had studied all the monographs which have issued from the German press during the last half century."—CANON LIGHTFOOT, 'Contemp. Rev.' May 1875, p. 866.

way of our salvation by any others than those by whom the Gospel has been brought to us; which Gospel they first preached, and afterwards by the will of God committed to writing that it might be for time to come the foundation and pillar of our faith. For after that our Lord rose from the dead, and they (the Apostles) were endued from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the Gospel of God. Matthew, then, among the Jews, wrote a Gospel in their own language, while Peter and Paul were preaching the Gospel at Rome, and founding a church there. And after their exit (death) or departure, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter: and Luke, the companion of Paul, put down in a book the Gospel preached by him (Paul). Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a Gospel while he dwelt at Ephesus in Asia. And all these have delivered to us, that there is one God, the Maker of the heaven and the earth, declared by the law and the prophets, and one Christ, the Son of God. And he who does not assent to them, despiseth, indeed, those who knew the mind of the Lord; but he despiseth also Christ Himself, the Lord, and he despiseth likewise the Father, and is self-condemned, resisting and opposing his own salvation, as all heretics do."¹

That part of this passage which particularly concerns the four Evangelists severally is cited by Eusebius² in the Greek; the rest is only in the old Latin version.

S. Irenæus, like some others of the early writers, gives fanciful reasons * why there could be neither more nor fewer than four Gospels. Insufficient as the reasons given may now appear to us, the passage itself is of value, as showing how firmly the Church believed there were only four Gospels, and that the writers of these four Gospels were the same as we ourselves believe. He also gives sufficient particulars concerning the four Gospels to satisfy us that he means the very same books as we now possess.

He says, "Nor can there be more or fewer Gospels than these. For, as there are four regions of the world in which we live, and four catholic spirits, and the church is spread all over the earth, and the Gospel is the pillar and foundation of the Church, and the spirit of life; in like manner was it fit it should have four pillars breathing on all sides incorruption, and refreshing mankind. Whence it is manifest that the Word, the Former of all things, who sits upon the Che-

rubim, and upholds all things, having appeared to men, has given us a Gospel of a fourfold character, but joined in one spirit. The Gospel according to John declares his primary and glorious generation from the Father: 'In the beginning was the Word.' But the Gospel according to Luke, being of a priestly character, begins with Zacharias the priest offering incense to God. Matthew relates his generation, which is according to man: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.' Mark begins from the prophetic Spirit which came down from above to men, saying, 'The beginning of the Gospel of Jesus Christ, as it is written in Esaias the prophet.'"³

Of S. Matthew's Gospel he elsewhere says, "The Gospel according to Matthew was written to the Jews; for they earnestly desired a Messiah of the seed of David; and Matthew having also the same desire to a yet greater degree, strove by all means to give them full satisfaction, that Christ was of the seed of David, wherefore he began with His genealogy."⁴

Of S. Mark he says, "Wherefore also Mark, the interpreter and follower of Peter, makes this the beginning of his evangelic writing: 'The beginning of the Gospel of Jesus Christ, the Son of God, &c. And in the end of the [his] Gospel Mark says, 'So then the Lord Jesus; after he had spoken to them, was received up into heaven, and sat on the right hand of God.'"⁵

Because some of the heretics, with whom Irenæus is disputing, owned a part at least of S. Luke's Gospel, while others rejected it altogether, he says, "But if any one rejects Luke, as if he did not know the truth, he will be convicted of throwing away the Gospel of which he profeseth to be a disciple. For there are many, and those very necessary parts of the Gospel which we know by his means: as Luke i. ii. iii., the birth of John, the history of Zacharias, and the visit of the angel to Mary, and the descent of the angels to the shepherds, and the things said by them, and the testimony of Anna and Simeon to Christ, and that at the age of twelve years He was left behind at Jerusalem, and the baptism of John, and the age of our Lord when He was baptized, and that this was done in the fifteenth year of Tiberius Cæsar, and that He said in His sermon to the rich, 'Woe unto you that are rich, for ye receive your consolation,' Luke vi. 24, 25, 26,—all these things we know from Luke only. And we have learned from him many actions of our Lord, which all receive; as the great multitude of fishes which they who were with Peter inclosed when at the command of the Lord they cast their nets; and the woman with the infirmity of eighteen years, who was cured on the sabbath-

¹ S. Irenæus, *contr. Hæreses*, iii. 1, p. 844.

² Eusebius, *Hist. Eccles.* v. 8, vol. ii. p. 449.

³ S. Irenæus, *contr. Hæreses*, iii. 11, 8, p. 885.

⁴ S. Irenæus, *Fragmenta*, xxix. p. 1243.

⁵ S. Irenæus, *contr. Hæreses*, iii. 10, 8, p. 878.

* **Fanciful Reasons.**—"There is much that is foolish in Papias, in Justin Martyr, in Irenæus, in Tertullian, even in Clement of Alexandria, and Origen. Only it is frequently mixed up with the

highest wisdom, which more than redeems it."—CANON LIGHTFOOT, *Contemp. Rev.* Feb. 1876. p. 480.

day, chap. xiii. 11; and the man with the dropsy whom the Lord healed on the sabbath-day, xiv. 2, 3; and how He defended His healing on that day; and how He taught His disciples not to covet the chief seats; and that we ought to invite the poor and infirm, who cannot recompense us again, 7-13; and of him who knocked at the door in the night time for bread, and obtained it because of his importunity, xi. 8; and that, sitting at table at the house of a pharisee, a woman that was a sinner kissed His feet, and anointed Him with ointment, vii. 36; and all that, for her sake, the Lord said concerning two debtors; and the parable of the rich man that hoarded up his increase, xii. 16, to whom also it was said, 'This night shall thy soul be required of thee: then whose shall these things be which thou hast provided?' As also the parable of the rich man that was clothed in purple and fared sumptuously, and the beggar Lazarus, xvi. 19; and the answer which He made His disciples when they said to Him, 'Increase our faith,' xvii. 5; and the conversation with Zacchæus the publican, xix. 1; and concerning the pharisees and the publican who worshipped together at the temple, xviii. 10; and the ten lepers whom He healed at the same time in the way, xvii. 12; and that He commanded the lame and the blind to be brought to the wedding from the streets and the lanes, xiv. 21; and the parable of the judge who feared not God, whom the widow's importunity compelled to avenge her, xviii. 1; and of the fig-tree in the vineyard which bore no fruit, xiii. 6. And many other things there are to be found in Luke alone, which [things] Marcion and Valentinus made use of; and beside all these things, after His resurrection, what He said to the disciples in the way, and how He was made known unto them in breaking of bread, xxiv. 35."¹

Of S. John he says: "John the disciple of the Lord being desirous by declaring the gospel to root out the error that had been sown in the minds of men by Cerinthus, and a good while before by those who are called Nicolaitans—that he might confute them and satisfy all that there is one God, who made all things by His word; and not as they say, one who made the world, and another the Father of the Lord; and one the Son of the Creator, and another from the super-celestial places, even Christ, who they say also continued ever impassible, who descended upon Jesus the Son of the Creator, and fled away again into His pleroma [or fullness]—the disciple therefore of the Lord, willing at once to cut off these errors, and leave a rule of truth in the church; that there is one God Almighty, who by His Word made all things visible and invisible; declaring likewise, that by the Word by which God finished the creation, by the same also

He bestowed salvation upon those men who are in the creation; he thus begins in his doctrine which is according to the gospel: 'In the beginning was the Word,' John i. 1-5."²

The First and Second Epistles of S. John are expressly quoted by Irenæus as John's, the disciple of the Lord. Having just quoted S. John's Gospel, he adds: "Wherefore also in his Epistle he says thus to us, 'Little children, it is the last time,' 1 John ii. 18."³

A little further on in the same chapter, Irenæus says, "And in the forementioned Epistle, John the disciple of the Lord commands us to shun these persons, saying, 'Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Look to yourselves that ye lose not those things which ye have wrought.'"⁴ These are plainly the words of the Second Epistle; Irenæus seems to quote them as in the First, the same Epistle he had before quoted. This is supposed to be owing to a slip of memory.

"And John the disciple of the Lord does not so much as allow us to bid them God speed. 'For,' he says, 'he that biddeth them God speed, is partaker of their evil deeds.'"⁵

The Acts of the Apostles is a book much quoted by Irenæus as written by Luke, the disciple and companion of the Apostles.⁶ There are few things, recorded in the Acts of the Apostles, which have not been mentioned by Irenæus.

In speaking of the Scriptures Irenæus sometimes calls them "divine scriptures,"⁷ sometimes "divine oracles,"⁸ and sometimes also "Scriptures of the Lord."⁹

He speaks of the books of the New Testament as comprehended under the two divisions of Evangelic and Apostolic writings, and says: "The Valentinians endeavour to fetch arguments for their opinions, not only from the Evangelic and Apostolic writings, but also from the Law and the Prophets."¹⁰ He quotes S. Paul's Epistles more than two hundred times, and sometimes he cites them by name.

He speaks of the Gospels as having the same authority as the Old Testament, thus, "Since all the Scriptures, both Prophecies and Gospels, are open and clear, and may be heard of all."¹¹ In another place, "In the Law and the Gospel, the first and great commandment is to love the Lord with all the heart,"¹²—again, "with our assertions agree the preaching of the Apostles, the doctrine of the Lord, the declaration of the Prophets, the word of the Apostles, the ministration of the Law."¹³

Speaking of the Valentinians, he says: "They have become so audacious, as to call that which has not been long since written by them the gospel of truth, though it agree in nothing with the Gospels of the Apostles."¹⁴

¹ S. Irenæus, *contr. Hæreses*, iii. 14, 3, p. 915.

² *Ibid.* iii. 11, 1, p. 879.

³ *Ibid.* iii. 16, 8, p. 927.

⁴ *Ibid.* i. 23, 1, p. 670.

⁵ *Ibid.* i. 8, 1, p. 524.

⁶ *Ibid.* iii. 16, 5, p. 925.

⁷ *Ibid.* i. 16, 3, p. 633.

⁸ *Ibid.* ii. 27, 1, p. 802.

⁹ S. Irenæus, *contr. Hæreses*, v. 20, 2, p. 1178; ii. 35, 4, p. 842.

¹⁰ *Ibid.* i. 3, 6, p. 477.

¹¹ *Ibid.* ii. 27, 2, p. 803.

¹² *Ibid.* iv. 12, 3, p. 1095.

¹³ *Ibid.* iii. 11, 9, p. 891.

¹⁴ *Ibid.* ii. 35, 4, p. 841.

* Irenæus—"At Lyons, where the first Christian church in Gaul was founded, the Bishop Irenæus wrote, at the end of the second I.

century, a great work on those early Gnostic heresies, which arbitrarily attempted to overturn the doctrine of the Church; and

That Irenæus represents the belief of the Church, not only of his own time, but also of a former generation, is plain from

his references to persons of an earlier generation, and to their teaching. At one time¹ he speaks of a certain presbyter or

¹ S. Irenæus, *contr. Hæreses*, iv. 27, 1, p. 1056.

in combating those errors, he made a general use of the Gospels. The number of the passages which he refers to is about *four hundred*, and the direct quotations from St. John alone exceed eighty."—PROF. TISCHENDORF, 'When were our Gospels written?' p. 48.

"From Justin to Irenæus, the Christian writings are fragmentary and few; but with Irenæus, a whole body of literature seems suddenly to start into being. Irenæus is succeeded closely by Clement of Alexandria, Clement by Tertullian, Tertullian by Hippolytus and Origen, and the testimony which these writers bear to the Gospel is marvellously abundant and unanimous. I calculate roughly that Irenæus quotes directly 193 verses of the first Gospel, and 73 of the fourth. Clement of Alexandria and Tertullian must have quoted considerably more; while in the extant writings of Origen, the greater part of the New Testament is actually quoted.

"By the time of Irenæus, the canon of the four Gospels, as we understand the word now, was practically formed; we have already seen that this was the case in the Fragment of Muratori. Irenæus is still more explicit. In the famous passage (*adv. Hær.* iii. 11, 8) which is so often quoted as an instance of the weakness of the Fathers, he lays it down as a necessity of things, that the Gospels should be four in number, neither less nor more.

"Irenæus also makes mention of the origin of the Gospels, claiming for their authors the gift of Divine inspiration (*adv. Hær.* iii. 1, 1).

"We have not now to determine the exact value of these traditions; what we have rather to notice is, the fact that the Gospels are at this time definitely assigned to their reputed authors, and that they are already regarded as containing a special knowledge divinely imparted. It is evident that Irenæus would not for a moment think of classing any other gospel by the side of the now strictly canonical four."—MR. SANDAY, 'The Gospels in the Second Century,' p. 815.

"By this time [the last quarter of the second century, and very probably before] the Gospels were acknowledged to be all that is now understood by the word 'canonical.' They were placed upon the same footing as the Old Testament Scriptures. They were looked up to with the same reverence, and regarded as possessing the same divine inspiration. We may trace, indeed, some of the steps by which this position was attained. The *ὑπόγραπται* of the Epistle of Barnabas, the public reading of the Gospels in the churches mentioned by Justin, the *τὸ εἰρημύονον* of Tatian, the *κρίσις* of Dionysius of Corinth, all prepare the way for the final culmination in the Muratorian Canon and Irenæus. So complete had the process been, that Irenæus does not seem to know of a time when the authority of the Gospels had been less than it was to him."—*Ibid.* p. 344.

"The theology of the Fourth Gospel is stamped on the teaching of orthodox apologists; its authority is quoted for the speculative tenets of the manifold Gnostic sects, Basilideans, Valentinians, Ophites; its narrative is employed even by a Judaizing writer like the author of the Clementines. The phenomena which confront us in the last quarter of the second century are inexplicable, except on the supposition that the Gospel had had a long previous history. How else are we to account for such facts as that the text already exhibits a number of various readings, such as the alternative of 'only begotten God' for 'the only begotten Son' in i. 18, and 'six' for 'five' in iv. 18, or the interpolation of the descent of the angel in v. 3, 4; that legends and traditions have grown up respecting its origin, such as we find in Clement of Alexandria, and in the Muratorian fragment; that perverse mystical interpretations, wholly foreign to the simple meaning of the text, have already encrusted it, such as we meet with in the commentary of Heraclion? How is it that ecclesiastical writers far and wide receive it without misgiving at this epoch,—Irenæus in Gaul, Tertullian in Africa, Clement in Alexandria, Theophilus at Antioch, the anonymous Muratorian writer perhaps in Rome? That they

not only receive it, but assume its reception from the beginning? That they never betray a consciousness that any Church or churchman had even questioned it? The history of the first three-quarters of the second century is necessarily obscure, owing to the paucity of remains. A flood of light is suddenly poured in during the remaining years of the century . . . Even if it be granted that the opinion of Irenæus, as an isolated individual, is not worth much, yet the widespread and traditional belief which underlies his whole language and thoughts, is a consideration of the highest moment; and Irenæus is only one among many witnesses."—CANON LIGHTFOOT, 'Contemp. Rev.' Jan. 1875, p. 184.

"S. Irenæus, who wrote the greater part of his book against heretics before 190 A.D., insists that there are but four Gospels, and appeals to the four winds, to the four regions of the world, and to the four faces of the Cherubim in support of his statement (*Iren.* iii. 11, 8). Now the mystical reasons which Irenæus gives for the fourfold number of the Gospels, do but serve to show how absolutely the authority of the four Gospels was to him a first principle placed beyond all possibility of dispute, at least within the Church, by an immemorial tradition. 'Nay, so certain,' he says, 'is the authority of the Gospels, that even the heretics themselves bear witness in their belief' (*Iren.* iii. 11, 7). He is unable to imagine a time when the Church was without four Gospels. 'It is impossible,' he tells us, 'that the number of the Gospels should be greater or less than it is,' and he finds this number 'fore-shadowed in the order of Nature, and in the covenants of grace which God has made with His creatures' (*Iren.* iii. 11, 8). The use which Irenæus makes of the Gospels, and the mode in which he cites them, are proof that their authority had been acknowledged time out of mind within the Church. His quotations from the Gospels amount, according to Tischendorf's estimate, to about four hundred; and of these, some eight are taken from the Gospel of S. John. ('Origin of the Gospels,' p. 35.) He attributes to them a verbal inspiration. (*Iren.* iii. 16, 2.) He classes them in express terms with the rest of the Scriptures. (*Iren.* ii. 27, 2.) It is needless to point out that this separation of the canonical Gospels from other writings must have been a work of time, for our argument is not merely that S. Irenæus witnesses to the existence of the Gospels, not even that he takes for granted their authority and their inspiration; but further, that he speaks of them as books collected and set apart as composing the one 'Gospel which is fourfold, but bound together by one Spirit' (*Iren.* iii. 11, 8). Further, if time was needed before the Gospels could be thus set apart and regarded as forming a single Gospel, much more was time needed before the New Testament could be looked upon as a whole, before its books could be classified, before this classification could become so familiar that S. Irenæus might refer to it without need to explain his meaning; yet all this was complete some time before 190, when S. Irenæus wrote. Just as the Jews divided their sacred writings into the Law and the Prophets, so S. Irenæus alludes to the division of the New Testament Scriptures into two parts (*εὐαγγελικά καὶ ἀποστολικά*) (*Iren.* i. 3, 6), as they relate more immediately to our Lord or to His Apostles. In short, in S. Irenæus, we find the canon of the New Testament universally recognized, and the greater number of the books which had a place in it fixed beyond dispute. It is true, that there was still doubt within the Catholic Church; not, of course, as to the authority and authenticity of the Gospels, but as to that of some among the books which form part of our New Testament. This, instead of weakening the evidence for the Gospels, supplies a strong argument in their favour. The books of the New Testament which were not, so far as we know, recognized by S. Irenæus, were still the subject of doubt in the time of Eusebius; nay, it is not till the close of the fourth century, that their place in the New Testament was fixed beyond dispute. So slow, so gradual, was the growth of the canon."—Dublin Rev. April 1875, p. 361.

elder, who had heard from those who had seen the Apostles; at another¹ he gives the explanation of a passage in S. John's Gospel, which he had learnt from certain elders; * at another,² he calls to the recollection of a friend of his youth, and who had now wandered from the faith of the Church, how many years ago, when Irenæus was very young, they had met in the house of Polycarp, and had together listened to his discourses, especially to his discourses on the subject of S. John. His letter to Florinus has been preserved by Eusebius, and runs thus: "When I was yet a child, I saw thee at Smyrna, in Asia Minor, at Polycarp's house, where thou wast distinguished at Court, and obtained the regard of the Bishop. I can more distinctly recollect things which happened then than others more recent; for events which happened in infancy seem to grow with the mind, and to become part of ourselves, so that I can recall the very place where Polycarp used to sit and teach, his manner of speech, his mode of life, his appearance, the style of his address to the people, his frequent references to S. John, and to others who had seen our Lord; how he used to repeat from memory their discourses, which he had heard from them concerning our Lord, His miracles and mode of teaching, and how, being instructed himself by those who were eye-witnesses to the Word, there was in all that he said a strict agreement with the Scriptures."

In this letter we have Irenæus distinctly declaring that he had listened to Polycarp relating what he had heard from the lips of S. John himself.³ Thus the chain which connects Irenæus with S. John, is as short as it can well be. There

are only three links in it, Irenæus, Polycarp, and S. John; only one link between Irenæus and S. John, and no break. For, as far as questions of time are concerned, Irenæus might have been the grandson of S. John.

That Irenæus acknowledged the same four Gospels that we do ourselves, is confessed by all; that Irenæus acknowledged the same four Gospels that Polycarp and his contemporaries did, is proved by all the evidence that exists. For though the extant writings of this period are few and fragmentary, their evidence, as far as it exists, tends all in the same direction. And we must bear in mind, that absence of testimony is not the same as antagonistic testimony. In this case paucity of testimony or lack of testimony only indicates the waste caused by time.

The Epistle of the Churches of Vienne and Lyons (Lardner, 'Credibility,' vol. ii. p. 160).—In the time of Marcus Antoninus the Christians suffered extremely. "In the seventeenth year of the reign of this prince," says Eusebius, "the persecution against us raged with great violence in several parts of the world through the enmity of the people in the cities. What vast multitudes of martyrs there were throughout the whole empire, may be well concluded from what happened in one nation."⁴ He means that of Gaul. The persecution was particularly violent at Lyons and the country thereabout. At this time many of the Christians of Lyons and Vienne suffered exquisite tortures with the greatest patience. Pothinus, Bishop of Lyons, then above ninety years of age, was apprehended and carried before the governor, by whom he was examined, and before whom he made a generous confession of the Christian

¹ S. Irenæus, *contr. Hæreses*, v. 36, l. 1, p. 1222.

² S. Irenæus, *Fragment*, ii. p. 1226.

Eusebius, *Hist. Eccles.* v. 20, vol. ii. p. 485.

* **The Presbyters, disciples of the Apostles.**—Of more importance—indeed, of high importance—is the evidence drawn from the remains of earlier writers preserved by Irenæus and Hippolytus. There is a clear reference to the Fourth Gospel in a passage for which Irenæus alleges the authority of certain 'presbyters,' who at the least belonged to an elder generation than his own. There can be little doubt, indeed, that they are the same as those whom he describes three sentences later, and with only a momentary break in the oblique narration into which the passage is thrown, as 'the presbyters, disciples of the Apostles.' . . . It is quite enough that Irenæus evidently attributes to them an antiquity considerably beyond his own; that, in fact, he looks upon them as supplying the intermediate link between his age and that of the Apostles."—MR. SANDAY, 'The Gospels in the Second Century,' p. 297.

"We may, without any great impropriety, speak of the school of S. John. The existence of such a body of disciples gathered about the veteran teacher is indicated by notices in various writers. The author of the Muratorian fragment, for instance, speaks of this Apostle as writing his Gospel at the request not only of his fellow-disciples, but also of his 'bishops.' Clement of Alexandria, again, among whose teachers was one from this very district, and probably of this very school (Strom. l. i, vol. i. p. 700, Migne), represents him as going about from place to place in the neighbourhood of Ephesus, appointing bishops, and providing in other ways for the government of the Churches (Quis Dives Sal. 42, vol. ii. p. 648, Migne). More especially Irenæus, who had received his earliest lessons in Christianity from an immediate disciple of S. John, appeals again and again to such a body as preserving and handing down the

³ Eusebius, *Hist. Eccles.* v. Proëm. vol. ii. p. 405.

correct tradition of the Apostolic doctrine and practice. He describes these persons in one place as 'the elders who in Asia associated with John the disciple of the Lord' (ii. 22, 5); in another, as 'all the Churches which are in Asia,' specifying more particularly the Church in Ephesus, the true witness of the Apostolic tradition (iii. 3, 4); in a third, as 'those who saw John face to face' (v. 30, 1); or, 'the elders who saw John the disciple of the Lord' (v. 33, 3); in a fourth, as 'the elders who were before us, and who also were pupils of the Apostles' (Epist. ad Florin. i. in a fifth, as 'the elders who have their succession from the Apostles' (iv. 26, 2); in a sixth, as 'the elders, disciples of the Apostles' (v. 5, 1), with similar expressions elsewhere. The prominent members of this school in the first age were Polycarp of Smyrna, and Papias of Hierapolis, of whom the former survived beyond the middle of the century, and the latter probably died not many years before. In the next generation the most famous names are Melito of Sardis and Apollinaris of Hierapolis, who flourished in the third quarter of the century."—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 471.

⁴ **Irenæus.**—"Unfortunately the chronological notices are not sufficiently precise to enable us to fix the date either of this intercourse with Polycarp, or of the letter to Florinus, in which Irenæus records it. In the year 155 or 156 Polycarp died; in the year 177 Irenæus became Bishop of Lyons. Putting these two facts together, we may perhaps assume that Irenæus must have been a pupil of Polycarp somewhere between A.D. 130-150. . . . We are led to the conclusion that the letter to Florinus was one of the earliest writings of this father."—CANON LIGHTFOOT, 'Contemp. Rev.' May 1875, p. 833.

religion; and, having suffered many indignities, he was sent to prison, where he soon expired.

The time of the persecution in Gaul has been disputed. The general opinion is with Eusebius, who, in his 'Ecclesiastical History,' places it in the seventeenth year of Marcus Antoninus, A.D. 177.

The Churches of Lyons and Vienne sent a relation of the sufferings of their martyrs to the Churches of Asia and Phrygia. Eusebius placed this epistle entire in his 'Collection of the Acts of the Martyrs,'¹ and he has likewise inserted a large part of it into his 'Ecclesiastical History,' which is still extant. Lardner calls it the finest thing in all antiquity. Some think it was composed by Irenæus.*

Celsus (Lardner, 'Credibility,' vol. vii. p. 210) lived in the time of Adrian and afterwards; he was a heathen, and wrote a book against the Christians, entitled 'The True Word,' about 176 A.D.

Celsus was not a contemporary of Origen,² but appears to have lived about a century before him. But at the desire

of his friend Ambrose, Origen wrote an answer to the work of Celsus in eight books; and it is from Origen's answer, written about A.D. 246, which is still extant, that the opinions of Celsus are chiefly to be gathered.

The value of Celsus,³ as a witness for the antiquity of our Gospels, is well expressed in the words of S. Chrysostom: "Celsus and Bataneotes (meaning Porphyry) are sufficient witnesses to the antiquity of our books. For, I presume, they did not oppose writings which have been published since their own time."³

Melito (Lardner, 'Credibility,' vol. ii. p. 157) was Bishop of Sardis in Lydia.⁴ He was a most voluminous writer; and catalogues of his works are given by both Eusebius and S. Jerome.⁵ All his books are lost, except a few fragments.

Melito addressed an 'Apology' to Marcus Antoninus in behalf of the Christians then under sufferings.⁶ This is placed by Eusebius in his 'Chronicle' in the year A.D. 171, and the tenth of that emperor.⁶

¹ Eusebius, Hist. Eccles. v. Proem. vol. ii. p. 408.

² Origen, contr. Cels. Prefat. 4, vol. i. p. 948.

lib. i. 8, vol. i. p. 689.

Canon Lightfoot, 'Contemp. Rev.' Dec. 1874, p. 5.

³ S. Chrysostom, in Epist. I. ad Corinth. Homil. vi. p. 64.

⁴ See also—

Prof. Westcott, on the Canon of the New Testament, p. 218.

Canon Lightfoot, Contemp. Rev. Feb. 1876, p. 475, &c.

⁵ Eusebius, Hist. Eccles. iv. 26, vol. ii. p. 392.

S. Jerome, de Viris Illust. xxiv. vol. ii. p. 643.

⁶ Eusebius, vol. i. p. 562.

* **The Epistle of the Churches of Vienne and Lyons.**—Mr. Sanday makes a rigid examination of two passages in this Epistle, in the former of which it is supposed by Lardner and others to refer to S. Luke i. 6, and in the latter, to S. John xvi. 2. His conclusion with respect to the former passage is, "This instance of a synoptic quotation may, I think, safely be depended upon" (p. 253).

In the case of the latter, he compares the supposed quotation with the Evangelist, thus:—

Epist. Vienn. et Lugd. iv.

John xvi. 2.

Thus, too, was fulfilled that which was spoken of by our Lord; that a time shall come in which every one that killeth you shall think that he offereth God service.

Yea, the hour cometh, that every one that killeth you will think he offereth God service.

Ἐλεῖσται καιρὸς ἐν ᾧ πᾶς ὁ ἀποκτείνων υἱὰς δόξει λατρεῖν προσφέρων τῷ Θεῷ. Ἄλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνων υἱὰς δόξῃ λατρεῖν προσφέρων τῷ Θεῷ.

and then concludes, "It is true that there are indications of similar discourses in the Synoptics, but of none containing a trait at all closely resembling this. The chances that precisely the same combination of words (ὁ ἀποκτείνων υἱὰς δόξει λατρεῖν προσφέρειν τῷ Θεῷ) occurred in a lost Gospel must be necessarily very small indeed, especially when we remember that the original saying was probably spoken in Aramaic and not in Greek" (p. 306).—MR. SANDAY, 'The Gospels in the Second Century.'

"It [the Epistle] contains no reference by name to any book of the New Testament, but its coincidences of language with the Gospels of St. Luke and St. John, with the Acts of the Apostles, with the Epistles of St. Paul to the Romans, Corinthians (?), Ephesians, Philippians, and the First to Timothy, with the first Catholic Epistles of St. Peter and St. John, and with the Apocalypse, are unequivocal."—PROF. WESTCOTT, 'On the Canon of the New Testament,' p. 335.

^b **Celsus.**—"Dr. Keim decides, after an elaborate examination of the internal evidence, that the Celsus of Origen wrote his work in the year 178 A.D., toward the close of the reign of Marcus Aurelius."

"At whatever date Celsus wrote, it appears to be sufficiently clear that he knew and used all the four canonical Gospels" (p. 263).

"Dr. Keim, in the elaborate monograph mentioned above, decides that Celsus made use of the fourth Gospel. He remarks upon it as curious, that more traces should indeed be found, both in Celsus and his contemporary Tatian, of John than of his two nearest predecessors." Volkmar too declares it to be "notorious that Celsus was acquainted with the fourth Gospel."—MR. SANDAY, 'The Gospels in the Second Century,' p. 307.

^c **Melito.**—"These chronological notices suggest that Melito was born in the early part of the second century, within a very few years after the death of S. John. During the greater part of his life at all events he must have been a contemporary of S. John's disciple Polycarp, who was martyred at an advanced age in the year 155 or 156; and likewise of Papias, who had conversed with personal disciples of Christ, and seems also to have survived till towards the middle of the century. As the communications between Sardis on the one hand, and Smyrna and Hierapolis on the other, were easy, a prominent man like Melito, whose religious zeal led him on one occasion to undertake a distant journey to Palestine, would be sure to cultivate the acquaintance of these older teachers even if circumstances did not throw him directly in their way.

"Thus Melito is a significant link of connection with the past. At the same time he holds an equally important position with respect to the succeeding age. It can hardly be doubted that among the Asiatic elders, whose authority Irenæus invokes so constantly, Melito must have held a prominent place. It may be suspected that he was the very Ionian whom Clement of Alexandria mentions among his earlier teachers (Strom. i., page 700, Migne). It is quite certain that his writings were widely known and appreciated in the generations next succeeding his own. He is quoted or referred to by Polycrates at Ephesus, by Clement and Origen at Alexandria, by Tertullian at Carthage, by Hippolytus at Rome."—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 476.

In a letter to his friend Onesimus,¹ he mentions by name "the Old Books" (τῶν παλαιῶν βιβλίων), and "the Books of the Old Testament" (τὰ τῆς παλαιᾶς διαθήκης βιβλία). From these expressions it has been fairly inferred that there were also books which were then recognized as the New Books, or Books of the New Testament, though the canon of the New Testament was not finally settled till some time after.*

Claudius Apollinaris (Lardner, 'Credibility,' vol. ii. p. 313) was Bishop of Hierapolis in Phrygia, of whom Eusebius writes to this purport: "At the same time flourished also Melito, Bishop of Sardis, and Apollinaris, Bishop of Hierapolis, men of great reputation; each of whom severally presented apologetical discourses for the Christian religion to the fore-mentioned emperor [M. Antoninus], who reigned at that time."² In the next chapter, Eusebius speaks thus of his works: "Although there are many books of Apollinaris still extant, and in the hands of many, I am acquainted with the following only: an oration to the fore-mentioned emperor [this is his 'Apology'], five books against the Gentiles, two books on truth, two against the Jews, and the books which he afterwards wrote against the Phrygian heresy, which not long after gave great disturbance, but was then making as it were its first appearance, Montanus being as yet employed in laying the foundation of that error with his false prophecies."

S. Jerome in his catalogue says: "Apollinaris flourished in

the time of Marcus Antoninus, to whom he presented an excellent book for the Christian Faith."³

Theodoret has mentioned the writings of Apollinaris against the Montanists, and says: "He was a man worthy of praise, and he had added to the knowledge of religion the study of polite literature."⁴ In another place he speaks of Apollinaris having written against those Encratites who were called Severians, from Severus, who, after Tatian, made some additions to the peculiar notions of that sect.⁵

Eusebius in his Chronicle, at the eleventh year of Marcus, A.D. 171, says, "Then flourished Apollinaris, Bishop of Hierapolis;"⁶ which is the year next after that in which he had placed the flourishing of Melito. Cave places him at the year A.D. 170.

Nothing now remains of these writings of Apollinaris. There are however two fragments ascribed to Apollinaris in the preface to the Paschal, or, as it is often called, the Alexandrian Chronicle. In the first of these it is said, "And Apollinaris, the most holy Bishop of Hierapolis in Asia, who was near the times of the Apostles, in his discourse on Easter, teaches the same things, saying: 'There are some, who through ignorance raise contentions about these things, which is a pardonable thing; for ignorance is not to be blamed, but rather needs instruction: they say, that on the fourteenth day the Lord ate the lamb with the disciples; and that on the great day of the feast of unleavened bread He Himself suffered; and that Matthew says

¹ Eusebius, Hist. Eccles. iv. 26, vol. ii. p. 396.

Routh, Rel. Sac. vol. i. p. 119.

² Cureton, Spicileg. Syriac. p. 59.

³ Eusebius, Hist. Eccles. iv. 26, vol. ii. p. 392.

⁴ S. Jerome, de Viris Illust. xxvi. vol. ii. p. 646.

⁵ Theodoret, Hæret. Fabul. iii. 2, vol. iv. p. 171.

⁶ Ibid. i. 11, vol. iv. p. 157.

⁷ Eusebius, Chronicle, vol. i. p. 564.

* "In his preface to his extracts out of the Law and the Prophets is a short passage, which I shall put down in this place, having only first observed, that Eusebius (Hist. Eccles. iv. 26) professes there to give us the passage, he alleges, word for word. It is a letter to one Onesimus, to whom Melito says, 'When, therefore, I went into the East, and was come to the place where those things were preached and done, I procured an accurate account of the books of the Old Testament, the catalogue of which I have here subjoined and sent to you. Their names are these.'

"From this passage I would conclude that there was then also a volume or collection of books called the New Testament, containing the writings of Apostles and Apostolical men."—LARDNER, 'Credibility,' vol. ii. p. 160.

"Having gone, therefore, to the East," Melito says, "and reached the spot where [each thing] was preached and done, and having learned accurately the books of the Old Testament, I have sent a list of them." The mention of the Old Books, the books of the Old Testament, naturally implies a recognition of the New Books, of the books of the New Testament, a written antitype to the Old."—PROF. WESTCOTT, 'On the Canon of the New Testament,' p. 218.

"It is a fact that half a century, or even more, before Melito wrote, the author of the epistle bearing the name of Barnabas quotes as 'scripture' a passage found in S. Matthew's Gospel, and not known to have existed elsewhere. It is a fact that about the same time, or earlier, Polycarp wrote a letter which is saturated with the thoughts and language of the Apostolic Epistles. It is a fact that some twenty or thirty years before Melito, Justin Martyr speaks of certain Gospels (whether our canonical Gospels or not, it is unnecessary for my present purpose to inquire) as

being read together with the writings of the prophets at the religious services of the Christians on Sundays, and taken afterwards as the subject of exhortation and comment by the preacher. It is a fact that about the same time when Justin records this as the habitual practice of the Church, the heretic Marcion, himself a native of Asia Minor, constructed a Canon for himself by selecting from and mutilating the Apostolic and Evangelical writings which he found in circulation. It is a fact that Dionysius of Corinth, a contemporary of Melito, speaks of certain writings as 'the Scriptures of the Lord,' or 'the Dominiſcal Scriptures,' and denounces those who tamper with them. It is a fact that Irenæus, who had received his early education in Asia Minor, writing within some ten or twenty years after the death of Melito, quotes the four Gospels, the Acts of the Apostles, the great majority of the Apostolic Epistles, and the Apocalypse, as Scripture, declaring more especially of the four Gospels, that they had been received by the Churches from the beginning, and treating all these writings alike with the same deference which they have received from subsequent generations of Christians ever since. The inference from these facts (and they do not stand alone) is obvious. If Melito knew nothing about books of the New Testament, he must have been the only bishop of the Church, from the banks of the Euphrates to the Pillars of Hercules, who remained in this state of dense ignorance—Melito, who could refer to the Hebrew and Syriac while interpreting a passage of Genesis, and who made careful inquiries respecting the Canon of the Old Testament Scriptures in the very land where those Scriptures had their birth."—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 479.

as much, as they understand him, whence it is evident that their interpretation is contrary to the Law; and according to them the Gospels disagree."¹ Apollinaris here takes it for granted, as the acknowledged belief in his day, that there could be no real, only an apparent discrepancy between the Gospels.

Afterwards he quotes Apollinaris as saying: "The fourteenth is the day of the true passover, the Lord the great sacrifice, instead of the Lamb the Son of God, who was

bound, who bound the strong man, who, though judged, is judge of the quick and dead; and who was delivered into the hands of sinners, that he might be crucified; who was exalted upon the horns of the unicorn, and whose sacred side was pierced; who also poured out of his side two cleansers, water and blood, the Word and the Spirit: and who was buried on the day of the passover, a stone being laid upon the sepulchre."²

Tatian³ (Lardner, 'Credibility,' vol. ii. p. 147) flourished

¹ Dr. Routh, *Rel. Sacr.* vol. i. p. 160.

² **Claudius Apollinaris**.—"This variance or disagreement in the Gospels evidently has reference to the apparent discrepancy between the synoptics, especially St. Matthew and St. John . . . Apollinaris would thus seem to recognize both the first and the fourth Gospels as authoritative."—MR. SANDAY, 'The Gospels in the Second Century,' p. 246.

³ "I am not concerned here with the question whether Apollinaris or his opponents were right. The point to be noticed is that he speaks of 'the Gospels' (under which term he includes at least St. Matthew and St. John) as any one would speak of received documents, to which the ultimate appeal lies. His language in this is such as might be used by a writer of the fourth century, or in the nineteenth, who was led by circumstances to notice a difficulty in harmonizing the accounts of the Evangelists. The second extract bears out the impression left by the first. The incident of the water and the blood is taken from the fourth Gospel; but a theological interpretation is forced upon it which cannot have been intended by the Evangelist. Some time must have elapsed before the narrative could well be made the subject of a speculative comment like this. Thus both extracts alike suggest that the fourth Gospel was already a time-honoured book when they were written."—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 488.

"There seems to me nothing in these extracts to compel us to deny the authorship of Apollinaris. Nor must we refuse credit to the author of the Preface [to the 'Paschal Chronicle'] any more than to other writers of the same times on whose testimony many books of the ancients have been received, although not mentioned by Eusebius or any other of his contemporaries; especially as Eusebius declares below that it was only some select books that had come to his hands out of many that Apollinaris had written."—DR. ROUTH, 'Rel. Sacr.' i. p. 167.

"The authorship of these extracts was indeed questioned by some earlier writers, but on entirely mistaken grounds; and at the present time the consensus among critics of the most opposite schools is all but universal. 'On the genuineness of these fragments, which Neander questioned, there is now no more dispute,' writes Scholten."—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 489.

⁴ **Tatian**.—The case of Tatian is well expressed in the following.

"After the death of Justin, between 170–175, Tatian wrote an oration against the Greeks, and in it he makes use of S. John's Gospel. Afterwards he lapsed into the heresy of the Encratites, and probably after his fall he composed a *Diatesaron*, or *Harmony* of our four Gospels.

"First, as to Tatian's use of S. John; and here our task, if irksome, is at least easy. Tatian is discoursing on the darkness of man's heart, 'and this,' he says, 'is the sense of the declaration, the darkness doth not comprehend the light' (Tatian, 'Orat.' 13, p. 60, ed. Otto). He is exhorting the Greeks to leave the service of demons for that of the true God, and he gives this reason: 'All things (have been made) by Him, and without Him nothing has been made' (Ib. 19, p. 88). This surely is plain proof; and besides these there are other phrases which we may fairly attribute to the influence of our fourth Gospel, now that we have established the fact of its use by Tatian. Thus we read, 'God is a Spirit' (Ib. 4, p. 18), (words found in S. John, and nowhere else); and again, 'God was in the beginning, but we have received it that the be-

² *Ibid.*

ginning is the power of the Word' (Ib. 5, p. 20). Our first two examples are clearer than many undoubted patristic citations . . . We are reminded that, even if Tatian quotes the fourth Gospel, there is no sign that he regarded it as authoritative. Now he quotes a verse from the first chapter of S. John with a special formula; he calls it *τὸ εὐαγγέλιον*. This formula occurs often, and in different parts of the New Testament, and it always serves to introduce a quotation from the Scriptures. Tatian, then, not only quotes S. John's Gospel, but he quotes it as a recognized authority."—DUBLIN REV. April 1875, p. 375.

"Eusebius, the oldest authority, states (Hist. Eccles. iv. 29, 16) that Tatian, 'having made, I know not how, a certain collection and combination of the Gospels, called this the *Diatesaron*.' Eusebius had not seen it, and he did not know how Tatian arranged the Gospels, but he was certain that it was our Gospels which he arranged. If Eusebius had been in doubt as to the Gospels which Tatian used, he would have said that he did not know whence, i.e. from what sources (*ὅθεν οὐδ' ᾔσθην*, as in Hist. Eccles. iii. 36 ii.) Tatian composed his *Harmony*, nor would he have stated categorically that Tatian made it from 'the Gospels.' The evidence of Eusebius is confirmed by the fact, that no four Gospels except ours were ever separated from others and regarded as the four, and by the knowledge which we have, that Tatian was familiar with the Gospel of S. John. The next authority is Epiphanius. He, like Eusebius, had no personal knowledge of the *Diatesaron*; but his account deserves much less consideration, not only because of his inferiority to Eusebius in learning and accuracy, but also because Epiphanius does but profess to repeat a vague rumour. 'The *Diatesaron*,' he tells us, 'which some call the Gospel according to the Hebrews, is said to have been made by him' (S. Epiphani. Har. xlii. i.) . . . Our third authority is Theodoret (Har. Feb. i. 20), perhaps the most important of all. He was Bishop of Cyrus, in Syria. He found that the Catholics of his diocese used Tatian's *Diatesaron*, regarding it as a useful compendium. Theodoret, who was specially learned in the history of heresies, knew the bad reputation of Tatian; he collected two hundred copies of the book, found upon examination that it omitted the genealogies which traced our Lord's descent to David, and finally prohibited this *Diatesaron*, and introduced the full records of the Gospel instead. Observe, Theodoret knew the book well; he calls it the *Diatesaron*, and, anxious as he was to find fault, he does not say a syllable about its being compiled from apocryphal Gospels. If ever there was a strong argument from silence, it is this. And, further, Theodoret distinctly implies that Tatian's *Diatesaron* was made from our Gospels; for he speaks of the heretic as having 'cut out the genealogies, and all which related to our Lord's birth from the seed of David according to the flesh' . . . Thus there is every reason to believe that Tatian compiled his *Harmony* from the Gospels. The oldest and the most accurate authority tells us that he actually did so, and his statement is confirmed by Theodoret, who had seen and examined the *Diatesaron*.

"Tatian's evidence has a double value, for it shows that the Gospels were received without as well as within the Church. Nor were the Encratites the only heretics who availed themselves of the canonical Gospels."—*Ibid.* p. 376, &c.

"Eusebius calls it, 'of the four,' as does Theodoret. This is strong

about A.D. 172. In his oration against the Gentiles, generally reckoned his only remaining work, he has informed us of several things respecting himself. That he was born in Assyria, was originally a heathen, and was converted to Christianity by reading the books of the Old Testament, and by reflecting on the corruptions and absurdities of Gentilism; and that he had been a considerable traveller, and seen the world; and afterwards came to Rome, where he farther improved himself in the arts and sciences. The oration itself shows him to be a man of reading, and well acquainted with the Greek learning; which character is also universally allowed him by the ancient writers. He mentions Justin Martyr with great respect; and by many ancient Christian writers he is said to have been his disciple; but some time after Justin's death, which happened about the year A.D. 165, he fell into a great variety of absurd opinions. He is said to be the author of the *Encratites* or *Continents*; condemned the use of wine; denied the lawfulness of marriage, the reality of Christ's sufferings, the salvation of Adam; embraced the opinion of Valentinus respecting *Æons*; and asserted with Marcion, that there are two gods. But whatever were his principles in the latter part of his life, he bears valuable testimony to the antiquity of the Gospels, and to the great estimation in which they were held in his time.

Irenæus says that Tatian was a follower of Justin, and mentions the heresies he taught after Justin's martyrdom.¹ Clement of Alexandria makes frequent mention of him, and confutes him.² Origen speaks of his oration to the Greeks as a learned work.³ Eusebius, in his *Chronicle*, dates his heresy at the 12th of the Emperor Marcus Antoninus, or the year 173 A.D.⁴ S. Epiphanius has given a minute account of his heresy.⁵

S. Jerome's account of Tatian is as follows:⁶ Tatian, who first taught rhetoric and gained a great deal of honour thereby, was a follower of Justin Martyr, and flourished in the Church as long as he adhered to him. But afterwards puffed up with the pride of eloquence, he founded a new heresy, called that of the *Encratites*, which was afterwards improved by Severus. Tatian wrote an infinite number of books; of which there is one written against the Gentiles, which is reckoned the most considerable of all his works. He flourished under the Emperor M. Antoninus Verus, and Lucius Aurelius Commodus.

¹ S. Irenæus, *contr. Hæres.* i. 28, l. p. 690.

iii. 23, 8, p. 965.

² Clemens Alex. *Strom.* i. 21, vol. i. p. 820.

iii. 12, vol. i. p. 1182.

iii. 13, vol. i. p. 1191.

³ Origen, *contr. Cels.* i. 16, vol. i. p. 688.

proof that there were four, and but four Gospels, which were in esteem with Christians. It seems that Eusebius had not seen this *Harmony* or collection of Tatian. . . .

"All the fault that Theodoret, who had seen so many copies, finds with this performance, is that Tatian had left out the genealogies. . . .

"We see plainly, that the Gospels, and many of S. Paul's Epistles, were received by Tatian, and owned by him to the last; and his

Eusebius, in his '*Ecclesiastical History*,' having given an account of Tatian and his opinions, from Irenæus, and then of Severus and his followers, who had made additions to some of Tatian's opinions, adds—"But their first leader, Tatian, composed I know not what harmony and collection of the Gospels, which he called [*Dia Tassarou*] Of the Four, which is still in the hands of some. And it is said that he had the assurance to alter [or explain] some words of the Apostle, as pretending to correct the composition and order of his style. He left a great number of books; of which his celebrated discourse against the Gentiles has been quoted by many, which seems to be the most elegant and most useful of all his writings."⁷

Theodoret speaks of this book thus, "He composed a Gospel which is called *Dia Tassarou* [*Of the Four*], leaving out the genealogies, and everything that shows the Lord to have been born of the seed of David according to the flesh; which has been used not only by those of his sect, but also by them who follow the Apostolical doctrine: they not perceiving the fraud of the composition, but simply using it as a compendious book. I have also met with above two hundred of these books which were in esteem in our churches, all which I took away and laid aside in a parcel, and placed in their room the Gospels of the Four Evangelists."⁸

Since the Oration against the Gentiles is commended by so many, we may hence conclude that it was written before the year A.D. 172, about which time Tatian deserted the Catholic opinions; and as it seems to have been written after Justin's death, we may set it down as written some time between A.D. 165 and 172.

Dionysius, Bishop of Corinth (Lardner, '*Credibility*,' vol. ii. p. 144) flourished about A.D. 170. Eusebius in his *Chronicle*, at the eleventh year of Marcus Antoninus, which is the A.D. 172, says, "Dionysius, Bishop of Corinth, a sacred man, was then in reputation."⁹

Of the seven letters which Eusebius says Dionysius wrote to different churches, and which were extant in his time, only a few fragments remain, preserved by Eusebius. Few as these fragments are, they are interesting and valuable, as showing among other things, the title which the Scriptures of the New Testament, and more especially the Gospels, had even then received, '*the Scriptures of the Lord*;' and as showing also the extreme care and jealousy with which the

⁴ Eusebius, *Chronicon*, vol. i. p. 563.

⁵ S. Epiphanius, *Hæresis*, xlv. vol. i. p. 836.

⁶ S. Jerome, *de Viris Illust.* xxix. vol. ii. p. 645.

⁷ Eusebius, *Hist. Eccles.* iv. 29, vol. ii. p. 400.

⁸ Theodoret, *Hæret. Fab.* i. 29, vol. iv. p. 156.

⁹ Eusebius, *Chronicon*, vol. i. p. 563.

rejecting any of the rest is of no weight, when a man gave way to such manifest absurdities as he did in the latter part of his life."—LARDNER, '*Credibility*,' vol. ii. p. 149, &c.

"I imagine that there can be really no doubt about Tatian. Whatever may have been the nature of the *Diatessaron*, the '*Address to the Greeks*' contains references which it is mere paradox to dispute."—MR. SANDAY, '*The Gospels in the Second Century*,' p. 305.

Catholic Christians guarded these Scriptures against the attempts of the heretics to corrupt them.

In his letter to the Romans, addressed to Soter, then the bishop, Dionysius says, "I have written Epistles, at the desire of the brethren, but the apostles of the devil have filled them with darnel, taking out some things and adding others, for whom there is a woe reserved. It is not to be wondered, therefore, if some have attempted to corrupt the Scriptures of the Lord (τῶν κυριακῶν γραφῶν), since they have attempted the same things in writings not comparable to them."¹

The Muratorian Fragment, or fragment on the Canon of the New Testament, was discovered in the Ambrosian Library at Milan in 1740 by Cardinal Muratori, in a manuscript of the seventh or eighth century, and is called the Muratorian Fragment, or the Muratorian Canon, from the name of the man who discovered it, and who first printed it as a specimen of corrupt Latinity. Gradually critics awoke to the importance of this fragment for the history of the Canon, and it has been re-edited, examined, and discussed by a multitude of critics.

Several copies of this fragment have been published in England.²

This fragment is generally allowed by competent scholars to have been written about A.D. 170, or a little, but not much, later.³ In the state in which we now have it, the fragment begins with the last words of a sentence, which most probably refers to S. Mark. Then follows "in the third place the Gospel according to S. Luke," of which some account is given. "The fourth of the Gospels" is that of

John, "one of the disciples of the Lord." A legend is then related as to the origin of this Gospel. Then mention is made of the Acts, which are attributed to S. Luke. Then follow thirteen Epistles of S. Paul by name. Two Epistles, professing to be addressed to the Laodiceans and Alexandrines, are dismissed as forged in the interests of the heresy of Marcion. The Epistle of Jude and two that bear the superscription of John are admitted. Likewise the two Apocalypses of John and Peter.

Thus, in this fragment, we have a definite list of the books received by the Church, and a distinct separation made between these and those that are rejected.

The fourth place is given to the Gospel of S. John, "a disciple of the Lord," and the occasion of its composition is thus described: "At the entreaties of his fellow-disciples and his bishops John said, *Fast with me for three days from this time, and whatever shall be revealed to each of us* [whether it be favourable to my writing or not] *let us relate it to one another*. On the same night it was revealed to Andrew, one of the Apostles, that John should relate all things in his own name, aided by the revision of all . . . What wonder is it, then, that John brings forward each detail with so much emphasis in his epistles? saying of himself, *What we have seen with our eyes, and heard with our ears, and our hands have handled, these things have we written unto you*. For so he professes that he was not only an eye-witness, but also a hearer, and moreover a historian of all the wonderful works of the Lord in order."

This account of the origin of John's Gospel is valuable, not

¹ Eusebius, Hist. Eccles. iv. 23, vol. ii. p. 389.
Routh, Rel. Sac. vol. i. p. 181.

² Dr. Routh, Rel. Sac. vol. i. p. 394.
Prof. Westcott on the Canon of the New Testament, p. 527.
Dr. Tregelles, Oxford, 1867.

³ **Dionysius**.—"By 'Scriptures of the Lord,' he seems to mean the Scriptures of the New Testament in general, as containing the doctrine and precepts of the Lord Jesus."—LARDNER, 'Credibility,' vol. ii. p. 146.

"Of course it is not affirmed that the collection here called *αἱ κυριακαὶ γραφαὶ* was identical with our New Testament, but simply that the phrase shows that a collection of writings belonging to the New Testament existed. The whole usage of *κυριακαὶ* in Christian writers is decisive against the application of the word to the Scriptures of the Old Testament in this connection."—PROF. WESTCOTT, 'On the Canon of the New Testament,' p. 188.

"Credner ('Beiträge,' i. p. 52) gives his judgment thus: 'Dionysius, about the year 170, gives to the Gospels the significant title of *γραφὰ κυριακά*, an expression of frequent occurrence in the literature of the time,' and he goes on to prove this by references to Irenæus, ii. 35, 4."—Dublin Rev. April 1875, p. 374.

The Muratorian Fragment.—"The date of the composition of the Fragment is given by allusion made in it to Hermas. It claims to have been written by a contemporary of Pius, and cannot on that supposition be placed much later than 170 A.D. Internal evidence fully confirms its claim to this high antiquity; and it may be regarded on the whole as a summary of the opinion of the Western Church on the Canon shortly after the middle of the second century."—PROF. WESTCOTT, 'On the Canon of the New Testament,' p. 209.

"I can see no sound objection to the date 170-180 A.D.; but by adding ten years to this we shall reach the extreme limit admissible.

"I do not know whether it is necessary to refer to the objection

from the absence of any mention of the first two Synoptic Gospels through the mutilated state of the document. It is true that the inference that they were originally mentioned rests only 'upon conjecture,' but it is the kind of conjecture that, taking all things into consideration—the extent to which the evidence of the fragment in other respects corresponds with the Catholic tradition, the state of the canon in Irenæus, the relation of the evidence for the first Gospel in particular to that for the others—can be reckoned as very little less than ninety-nine chances out of a hundred."—MR. SANDAY, 'The Gospels in the Second Century,' p. 266.
"The Muratorian writer agrees with Irenæus in representing our Gospels, and these only, as the traditional inheritance of the Church; for though the fragment is mutilated at the beginning, so that the names of the first two Evangelists have disappeared, the identity cannot be seriously questioned."—CANON LIGHTFOOT, 'Contemp. Rev.' August 1875, p. 395.

"The fragment tells its own tale. It was written not long after 155, i.e. a time which we may place approximately with many eminent critics, who defend and who deny the authenticity of the Gospels, about 170 A.D. The fragment proves that our four Gospels were received within the whole Catholic Church at that date, as at once authentic and inspired. The writer may deserve little credit when he relates the circumstances under which S. John wrote his Gospel, but he has a right to be heard when he speaks of the authority of the Gospels in the Church at his own time, and on this, the one point which concerns us here, his evidence is clear and explicit."—Dublin Rev. April 1875, p. 372.

in proportion to its correctness, but independently of that, as showing in what estimation the fourth Gospel was held at the time when this fragment was written, namely, that it was written by John, one of the Apostles, an eye-witness, and that he was inspired by the Holy Spirit for his work.

The Clementine Homilies (Lardner, 'Credibility,' vol. ii. p. 376) are nineteen homilies in Greek, published by Cotelierius, with two letters prefixed; one of them written in the name of Peter, the other in the name of Clement, to James, Bishop of Jerusalem.

The date of these Clementine Homilies is uncertain, but the most probable opinion appears to be that they were written by an Ebionite in the second century, and were falsely attributed to Clement of Rome.

That the Clementine Homilies quote our Gospels can scarcely be doubted.*

The Old Latin, or Old Italic Version of the New Testament.—The Canon of the Old Latin Version coincides with that of the Muratorian Fragment, and contains the four Gospels, the Acts, thirteen Epistles of S. Paul, the three Catholic Epistles of S. John, the First Epistle of S. Peter, the Epistle of S. Jude, and the Apocalypse. To these the Epistle to the Hebrews was added subsequently, but before the time of Tertullian, and without the author's name.^b

Critics have shown that the Old Latin Version was written about the middle of the second century, certainly before 170 A.D.; how much before has not yet been decided.

It has been pointed out that the great mass of the people in Rome, at the time of the Christian era, especially of the

poorer classes, from which converts to Christianity were first drawn, were chiefly Greek, either by descent or by speech. Among the names of the fifteen bishops of Rome up to the end of the second century, four only are Latin. When S. Paul wrote to the Roman Church, he wrote in Greek; and in the long list of salutations to its members at the end of the Epistle, only four genuine Latin names occur. Shortly after, Clement wrote to the Corinthians, in Greek, in the name of the Church of Rome. For these and similar reasons, it has been concluded that Rome was not the home of the Old Latin Version of the New Testament. The late Cardinal Wiseman was the first to point out, what has since been generally accepted, that the Old Latin Version had its origin in North Africa.² By an elaborate comparison of the words, the phrases, and grammatical constructions of this version with the parallel instances by which they can be illustrated from African writers, such as Tertullian, Cyprian, and others, and from them only, he has made out a case which all, who have followed him, have accepted as irresistible.

The Syriac Version.³—The Peshito or "simple" Syriac, that is, Aramæan Version, is assigned almost universally to the most remote Christian antiquity. The Syriac Christians of Malabar even now claim for it the right to be considered as an Eastern original of the New Testament; and though their tradition is unsupported by external evidence, it is not to a certain extent destitute of all plausibility. There can be no doubt that the so-called Syro-Chaldaic (Aramæan) was the vernacular language of the Jews of Palestine in the time of our Lord, however much it may have been superseded

¹ See Scrivener's Introduction, p. 252.

² Westcott on the Canon of the New Test. p. 244.

³ Cardinal Wiseman's Essays, vol. i. 1853, Rome.

³ See—

Dr. Scrivener's Introduction, p. 229, &c.

Prof. Westcott on the Canon of Scripture, p. 233.

*** Clementine Homilies.**—After a very careful examination of the several passages in the 'Clementine Homilies,' in which the Gospels are supposed to be quoted, Mr. Sanday comes to the following conclusion: "Taking into account the whole extent to which the special peculiarities of the first Gospel reappear in the Clementines, I think we shall be left in little doubt that that Gospel has been actually used by the writer" (p. 177).

"We have, then, the same kind of choice set before us as in the case of Justin. Either the Clementine writer quotes our present Gospels, or else he quotes some other composition later than them, and which implies them. In other words, if he does not bear witness to our Gospels at first hand, he does so at second hand, and by the interpolation of a further intermediate stage. It is quite possible that he may have had access to such a tertiary document, and that it may be the same which is the source of his apocryphal quotations; that he did draw from apocryphal sources, partly perhaps oral, but probably in the main written, there can, I think, be little doubt. Neither is it easy to draw the line, and say exactly what quotations shall be referred to such sources, and what shall not. The facts do not permit us to claim the exclusive use of the canonical Gospels. But that they were used, mediately or immediately, and to a greater or less degree, is, I believe, beyond question" (p. 186).

"That the Clementine Homilies imply the use of the fourth Gospel may be considered to be, not indeed certain in a strict sense of the word, but as probable as most human affairs can be. The real element of doubt is in regard to their date, and their evidence must be taken subject to this uncertainty" (p. 295).—MR. SANDAY, 'The Gospels in the Second Century.'

b The Old Latin Version.—"On the unity of the Old Latin Version there is a difference of opinion among scholars, but none as to its date. Thus Dr. Tregelles writes: 'The expressions of Tertullian have been rightly rested on as showing that he knew and recognized one translation, and that this version was in several places (in his opinion) opposed to what was found "in Græco authenticum." This version must have been made a sufficiently long time before the age when Tertullian wrote, and before the Latin translator of Irenæus, for it to have got into general circulation. This leads us back towards the middle of the second century at the latest: how much earlier the version may have been, we have no proof; for we are already led back into the time when no records tell us anything respecting the North African Church.' (Horne's Introduction, p. 233.) Dr. Tregelles, it should be remembered, is speaking as a text critic, of which branch of science his works are one of the noblest monuments, and not directly of the history of the Canon. His usual opponent in text critical matters, but an equally exact and trustworthy writer, Dr. Scrivener, agrees with him here both as to the unity of the version and as to its date from the middle of the century. ('Introduction,' 2nd ed. pp. 300, 302, 450, 452.) Dr. Westcott, too, writes in Smith's Dictionary, 'Tertullian distinctly recognizes the general currency of a Latin version of the New Testament, though not necessarily of every book at present included in the Canon, which, even in his time, had been able to mould the popular language. This was characterised by a "rudeness" and "simplicity" which seems to point to the nature of its origin.'—MR. SANDAY, 'The Gospels in the Second Century,' p. 321.

by Greek in the common business of life.¹ The dialect of the Peshito, even as it stands now, represents in part at least that form of Aramaic which was current in Palestine.

Tradition fixes on Edessa as the place whence the Peshito took its rise. Gregory Bar Hebræus, one of the most learned and accurate of Syrian writers, relates that the New Testament Peshito was made in the time of Thaddeus and Abgarus, King of Edessa, when, according to the universal opinion of ancient writers, the Apostle went to proclaim Christianity in Mesopotamia. It is worthy of notice that he assumes the Apostolic origin of the New Testament Peshito as certain; for while he gives three hypotheses as to the date of the Old Testament version, he speaks of this as a known and acknowledged fact.*

Ephrem Syrus, himself a deacon of Edessa, treats this version in such a manner as to prove that it was already old in the fourth century. He quotes it as a book of established authority, calling it "our Version." He speaks of the "translator" as one whose words were familiar;² and though the dialects of the East are proverbially permanent, his explanations show that its language, even in his time, had become partially obsolete.

The Peshito was universally received by the different sects into which the Syrian Church was divided in the fourth century, and so has continued current even to the present time. All the Syrian Christians,³ whether belonging to the Nestorian, Jacobite, or Roman communion, hold the Peshito authoritative, and use it in their public services. It must consequently have been established by familiar use before the first heresies arose, or it could not have remained without a rival. Numerous versions or revisions of the New Testament were indeed made afterwards; but no one ever supplanted the Peshito for ecclesiastical purposes. Like the Latin Vulgate in the Western Church, the Peshito became in the East the fixed and unalterable Rule of Scripture.

The Peshito was taken as the basis of other versions in the East. An Arabic and a Persian version were made from it. At the beginning of the fifth century (before the Council of Ephesus, A.D. 431) an Armenian version was commenced from the Syrian, in the absence of Greek manuscripts.⁴

These indications of the antiquity of the Peshito do not possess any conclusive authority, but they all tend in the same direction, and there is nothing on the other side to reverse or modify them; they all go to show that there is no sufficient reason to desert the opinion which has obtained the sanction of the most competent scholars, that its formation is to be fixed within the first half of the second century. The text of the Peshito, even in its present state, like the Old Italic, exhibits remarkable agreement with the most ancient Greek manuscripts and the earliest quotations.⁵

FROM A.D. 150 TO A.D. 100.

The following are the principal writers and extant documents assigned to the first half of the second century:—

	A.D.
Hermas	100
S. Ignatius	107
S. Polycarp	108
The Epistle containing an account of Polycarp's martyrdom	
Papias	116
Quadratus	123
Basilides	circa 125
Aristides	126
Acippa Castor	132
Marcion	circa 140
Aristo of Pella	140
Valentinus	140
Justin Martyr	140
The Epistle to Diognetus	

S. Justin Martyr (Lardner, 'Credibility,' vol. ii. p. 125) was born in Flavia Neapolis, anciently called Sichem, a city of Samaria in Palestine.

He was early a lover of truth, and studied philosophy under several masters; first under a Stoic, next a Peripatetic, then a Pythagorean, and lastly a Platonic, whose principles and sentiments he preferred before all others, until he became acquainted with the Christian religion, which he then embraced as the only certain and useful philosophy. Of his conversion to Christianity he gives an account in his 'Dialogue with Trypho.' All these particulars we have from himself.

Justin is mentioned by many ancient Christian writers;

¹ Cardinal Wiseman, *Horæ Syriacæ*.

² *Ibid.* p. 116, &c.

³ *Ibid.* p. 108.

* **The Syriac Version.**—"A nearer approximation of date would be obtained by determining the age of the version represented by the celebrated Curetonian fragments. There is a strong tendency among critics, which seems rapidly approaching to a consensus, to regard this as bearing the same relation to the Peshito that the Old Latin does to Jerome's Vulgate, that of an older unrevised to a later revised version."—MR. SANDAY, 'The Gospels in the Second Century,' p. 323.

⁵ **The Old Italic Version.**—"The text of the old Italic version, as found in a certain class of manuscripts, was already in use as early as the second century. The text of the Old Italic is substantially that which Tertullian, about the end of the second century, and the Latin translator of Irenæus still earlier, made use of. If we had any Greek text of the second century to compare with this Old Italic version, we should then be able to arrive at the original

⁴ Dr. Tregelles, *Smith's Bibl. Dict.*: VERSIONS.

Greek text at that time in use. We should thus be able to approach very nearly to the original text which came from the Apostles' hands, since it is certain that the text of the second century must resemble more closely that of the first than any later text can be expected to do. Such a manuscript is before us in the Sinaitic copy, which more than any other is in closest agreement with the Old Italic version. We do not mean that there are no other versions which agree as closely with the Sinaitic copy as the Old Italic version, which the translator, who lived in North Africa, somewhere near our modern city of Algiers, had before him. For we find that the Old Syriac version, which has been recently found, is quite as closely related as the Italic. The fathers of the Egyptian Church of the second and third century, moreover, established the trustworthiness of this Sinaitic text."—PROF. TISCHENDORF, 'When were our Gospels written?' p. 115.

his disciple Tatian, by S. Irenæus, Tertullian, S. Methodius, Eusebius, S. Jerome, S. Epiphanius, Photinus, and others.

The principal works of Justin are his two 'Apologies' and his 'Dialogue' with Trypho the Jew. The first and larger 'Apology' was addressed to Titus Antoninus the Pious, Marcus Antoninus, and Lucius Verus, the Senate and people of Rome, somewhere about the year A.D. 145.^a

The larger 'Apology' is still extant entire. The beginning of the second 'Apology' is wanting, as is the conclusion of the first and beginning of the second part of the 'Dialogue with Trypho.'^b

^a S. Justin Martyr, *Apolog. i. p. 54.*

* **Justin Martyr.**—Modern critics seem pretty generally to place the two Apologies in the years 147–150 A.D. and the Dialogue against Trypho a little later. Dr. Keim indeed would throw forward the date of Justin's writings as far as from 155–160 on account of the mention of Marcion, but this is decided by both Hilgenfeld and Lipsius to be too late. I see that Mr. Hort, whose opinion on such matters deserves high respect, comes to the conclusion 'that we may without fear of considerable error set down Justin's first Apology to 145, or better still to 146, and his death to 148. The Second Apology, if really separate from the first, will then fall in 146 or 147, and the Dialogue with Trypho about the same time.'—MR. SANDAY, 'The Gospels in the Second Century,' p. 89.

"A flood of light would probably have been poured on the history of the Canon, if time had spared these precious documents [the lost ecclesiastical literature of the second century] of Christian antiquity. Even the extant writings of the second century, however important they may be from other points of view, give a very inadequate idea of the relation of their respective authors to the Canonical writers. In the case of Justin Martyr for instance, it is not from his Apologies or from his Dialogue with Trypho that we should expect to obtain the fullest and most direct information on this point. In works like these, addressed to heathens and Jews, who attributed no authority to the writings of Apostles and Evangelists, and for whom the names of the writers would have no meaning, we are not surprised that he refers to those writings for the most part anonymously and with reserve. On the other hand, if his treatise against Marcion (to take a single instance) had been preserved, we should probably have been placed in a position to estimate with tolerable accuracy his relation to the Canonical writings."—CANON LIGHTFOOT, 'Contemp. Rev.' Jan. 1875, p. 170.

* After making a very careful summary of the passages in which Justin Martyr appears to quote our present Gospels, but also with the special object of bringing out the points in which he seems to differ from or add to the Canonical narratives, Mr. Sanday makes this important statement: "If such is the outline of Justin's Gospel, it appears to be really a question of comparatively small importance whether or not he made use of our present Gospels in their present form. If he did not use these Gospels, he used other documents which contained substantially the same matter. . . . It is antecedently quite possible that the narrative of these events may have been derived from a document other than our Gospels; but if so, that is only proof of the existence of further and independent evidence to the truth of the history. This document, supposing it to exist, is a surprising instance of the homogeneity of the evangelical tradition; it differs from the three synoptic Gospels, nay, we may say even from the four Gospels, less than they differ from each other.

"But we may go further than this. If Justin really used a separate substantive document now lost, that document, to judge from its contents, must have represented a secondary, or rather a tertiary stage of the evangelical literature; it must have implied the previous existence of our present Gospels" (p. 98).

"It seems to me that the choice lies between two alternatives and no more; either Justin used our Gospels or else he used a document later than our Gospels and presupposing them" (p. 102).

Justin has quoted the Gospels in numberless places in his 'Apologies' and 'Dialogue,' though always without expressing the names of the Evangelists. The following will serve as specimens:—

"At the same time an angel was sent to the same virgin, saying, 'Behold, thou shalt conceive in thy womb by the Holy Ghost, and thou shalt bring forth a Son, and He shall be called the Son of the Highest. And thou shalt call His name Jesus, for He shall save His people from their sins,' as they have taught who have written the history of all things concerning our Saviour Jesus Christ. And we believe them."¹

"Taking these salient points together with the mass of the coincidences each in its place, and with the due weight assigned to it, the conviction seems forced upon us that Justin did either mediate or immediately, and most probably immediately and directly, make use of our Canonical Gospels" (p. 106).—MR. SANDAY, 'The Gospels in the Second Century.'

"We proceed to a closer comparison between the facts in Christ's life, as given by Justin, and the narrative in our Gospels. We must refer our readers who wish to examine the question thoroughly to Credner's tables of the Gospel history, as it can be extracted from Justin; and here we can only state the results of our own investigation. We have counted one hundred and thirty-six distinct statements made by Justin with regard to our Lord's life. It is, of course, a little hard to settle what is to be reckoned as a distinct statement, but we have done our best to make the calculation impartially. Further, Justin gives sixty sayings of our Lord. Of these one hundred and thirty-six facts, one hundred and sixteen occur substantially in our Gospels. Of the sixty sayings, all are found there in substance except two. Thus the proportion between the cases in which Justin agrees with our Gospels, compared with those in which he diverges from them, are as 174 to 22. These additions or divergences, moreover, are for the most part exceedingly slight. A few seem to be inferences from our text, others to be lapses of memory, the rest probably drawn from tradition."—Dublin Rev.' April 1875, p. 384.

The general tenor of Justin Martyr's teaching is well expressed in the following words: "The leading conception of this passage, which sees all theology through the medium of the Logos, and therefore identifies all the theophanies in the Old Testament with the Person of Christ, though it lingers on through the succeeding ages, is essentially characteristic of the second century. The Apologists generally exhibit this phenomenon; but in none is it more persistent than in Justin Martyr, who wrote a quarter of a century before Melito. Even the manner in which the conception is worked out by Melito, has striking parallels in Justin. Thus Justin states that this Divine Power, who was begotten by God before all creation, is called sometimes 'the glory of the Lord, sometimes Son, sometimes Wisdom, sometimes God, sometimes Lord and Word, while sometimes He calls Himself Chief Captain (*ἀρχιστράτηγος*), appearing in the form of man to Joshua the son of Nun (*τῷ τοῦ Ναυὶ Ἰησοῦ*) (Dialog. 61, p. 284). Elsewhere he states that Christ is 'King, and Priest, and God, and Lord, and Angel, and Man, and Chief Captain, and Stone,' &c., and he undertakes to show this from all the scriptures (Dialog. 34, p. 251). And again, in a third passage he says that the same Person, who is called Son of God in the memoirs of the Apostles, 'went forth from the Father before all created things through His power and counsel,' being designated 'Wisdom, and Day, and Orient, and Sword, and Stone, and Staff, and Jacob, and Israel, now in one way, and now in another, in the sayings of the prophets,' and that 'He became man through the Virgin' (Dialog. 100, p. 327). Nor do these passages stand alone. This same conception pervades the whole of Justin's Dialogue, and through it all the phenomena of the Old Testament are explained."—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 484.

(Matt. i. 20, 21. Compare Luke i. 31.) Thus he writes in his first 'Apology.'

In the same 'Apology,' he says: "But lest we should seem to deceive you, it may be fit to lay before you some of the doctrines of Christ. His words were short and concise. For He was no sophist, but His word was the power of God. Of chastity He spoke in this manner: 'Whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart, in the sight of God. And if thy right eye offend thee, pluck it out. For it is better for thee to enter into the kingdom of heaven with one eye, than having two eyes to be cast into eternal fire. And he who marries her that is divorced from another man, committeth adultery.'"¹ (Matt. v. 28, 29, 32.)

"And it is written in the Gospel, that He said, 'All things are delivered to me of the Father. And no man knoweth the Father but the Son; neither the Son, save the Father, and they to whom the Son will reveal Him.'"² (Matt. xi. 27.)

"And the Virgin Mary having been filled with faith and

joy, when the angel Gabriel brought her good tidings, that the Spirit of the Lord should rest upon her, and the power of the Highest overshadow her, and therefore that Holy thing born of her should be the Son of God, answered, 'Be it unto me according to thy word.'"³ (Luke i. 36, 38.)

Justin chiefly quotes the Gospels of S. Matthew and S. Luke; and S. Mark only seldom. In the following passage all these three Gospels are quoted: "And in other words He says, 'Depart from me into outer darkness, which the Father has prepared for Satan and his angels' (Matt. xxv. 41). And again, He said in other words, 'I give unto you power to tread upon serpents, and scorpions, and venomous beasts, and upon all the power of the enemy' (Luke x. 19). And before He was crucified, He said, 'The Son of Man must suffer many things, and be rejected of the Scribes and Pharisees, and be crucified, and rise again the third day.'"⁴ (Mark viii. 31.)

The following passages will show that Justin had read S. John's Gospel.^b "But He is the first power next after God by

¹ S. Justin Martyr, *Apolog.* i. p. 21.

² S. Justin Martyr, *Dialog.* ii. 352.

³ *Ibid.* ii. p. 354.

⁴ *Ibid.* ii. p. 303.

^a "Let us compare Justin's language with that of the first Synoptic Gospel. Matthew alone, of all the New Testament writers, uses the expression 'kingdom of heaven' (*βασιλεία των ουρανων*); it recurs eleven times in Justin. He alone speaks of the 'Heavenly Father' (*ὁ πατήρ ὁ οὐράνιος*); the same phrase recurs three times in Justin. S. Matthew uses no less than three times a very peculiar Greek expression to describe the healing miracles of Christ. He speaks of Him as 'healing every disease and every infirmity' (*θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν*). Of the word for 'infirmity' there is no other instance in the New Testament, while the adjective from which it is derived has in the rest of its books a meaning widely different. Even in the entire Septuagint the collocation of the three principal words (*θεραπεύων μαλακίαν καὶ νόσον*) does not occur; yet this peculiar phrase is repeated by Justin (*Apol.* i. 31, p. 80); and even Hilgenfeld, in an early work directed against the very identity of Justin's Memoirs with our Gospels, which we are trying to establish, threw down his arms when he came to this coincidence, and acknowledged that the recurrence of such a singular expression in Justin must be regarded as a reminiscence of Matthew's Gospel."—*Dublin Rev.* April 1875, p. 385.

"There are nine passages in Justin which agree, some quite, all nearly word for word, with our Gospel of S. Matthew. We shall give one instance. 'Our Christ,' we read in the Dialogue, 'declared upon earth at that time to those who said that Elias must come before the Christ—Elias indeed will come, and will restore all things; but I say to you that Elias has come already and they did not know him, but they did to him whatsoever they willed. And it is written, then the disciples understood that He spoke to them about John the Baptist.' We subjoin the commentary of Credner, and, in doing so, we take a critic who has been the most powerful opponent of the position which we maintain. Discussing the last clause of this passage, which is introduced with the formula, 'and it is written,' he says, 'These words can only come from our Matthew, with whom they are in verbal agreement, for it is utterly improbable that a remark of such a special nature should have been made in identically the same way by two persons distinct from and independent of each other' (Credner, 'Beiträge,' i. p. 237). Over and above the direct coincidences between Justin and our First Gospel, there are other hardly less striking proofs that he had read our S. Matthew. It is well known that our First Gospel quotes passages from the Old Testament which are not to be found exactly as they are quoted, either in the Hebrew text or

the Septuagint. In five or six instances these peculiarities of Matthew's citation reappear in Justin. As he gives them, they are not to be found in the Hebrew or the Septuagint, or in other books of the New Testament. He must therefore have taken them second-hand from S. Matthew. The most striking instances are the quotations from Micah, in *Apol.* i. 34, p. 86, ed. Otto, comp. Matt. ii. 6; from Zechariah (Justin has Sophonias by mistake), *Apol.* i. 35, p. 90, comp. Matt. xxi. 5; from Jeremiah, *Dial.* 78, p. 270, comp. Matt. ii. 18.—*Ibid.* p. 387.

^b "In regard to the much disputed question of the use of the fourth Gospel by Justin, those who maintain the affirmative have again emphatic support from Dr. Keim" (p. 278). After a minute examination of some of the passages in Justin Martyr, which, either from similarity of expression or from similarity of doctrine contained in them, appear to be quotations from the fourth Gospel, as well as the various explanations which have been given of these, Mr. Sanday thus concludes, "No other Christian writer had combined these two ideas before—the divine Logos, with the historical personality of Jesus. When, therefore, we find the ideas combined as in Justin, we are necessarily referred to the fourth Gospel for them; for the strangely inverted suggestion of Volkmar, that the author of the fourth Gospel borrowed from Justin, is on chronological, if not on other grounds certainly untenable. We shall see that the fourth Gospel was without doubt in existence at the date which Volkmar assigns to Justin's Apology, 150 A.D." (p. 287).—MR. SANDAY, 'The Gospels in the Second Century.'

"Hilgenfeld and Keim are certainly among the most celebrated advocates of the false criticism, which has striven to undermine the historical evidence for the authenticity of the Gospels; but while they hold their original position on the main point, they have been obliged to give way with respect to Justin. In 1850 Hilgenfeld, in an elaborate work, admitted that Justin used a recension of S. Matthew's Gospel, and that he made some distinct but inconsiderable use of our S. Luke, adding that his use of S. John was 'in the highest degree improbable.' In 1867 he admitted as beyond doubt that Justin used all our synoptic Gospels, a matter which was by that time regarded as a settled question, even in the Tübingen school. In 1875, in his last and most elaborate work, he assumes Justin's use of our Synoptics, and confesses that it is 'hard to deny' his use of S. John's Gospel. Keim, in 1867, considers the use of S. John in Justin absolutely certain."—*Dublin Rev.* April 1875, p. 396.

"Whatever internal coincidences there are between the con-

the Father and Lord of all, and Son, and the Word. And in what manner being made flesh He became man, I shall show hereafter."¹ (John i. 14.)

Speaking of John the Baptist, "They suspected him to be the Christ, to whom he said, 'I am not the Christ, but the voice of one crying, There will come One mightier than me, whose shoes' latchet I am not worthy to bear.'" (John i. 20, 23, 27.² Compare Matt. iii. 11; Luke iii. 16.)

¹ S. Justin Martyr, *Apolog.* i. p. 52.

² S. Justin Martyr, *Dialog.* ii. p. 332.

tents of St. John and those of the Synoptics, the external differences are exceedingly striking, and it is not at all to my present purpose to keep this fact out of sight. The plan of St. John's Gospel is different, the style is different, the subjects of the discourses, the scene of action, the incidents, and (with one exception) the miracles, all are different.

"Now this will greatly facilitate the investigation of the question as to whether any author had St. John before him when he wrote. There may be some uncertainty with respect to the quotations from the Synoptics, as to whether an early writer quotes one or other, or derives what he cites from some earlier source, as for instance from one of St. Luke's *παραβολαί*.

"But it cannot be so with St. John. A quotation of, or reference to, any words of any discourse of our Lord, or an account of any transaction as reported by St. John, can be discerned in an instant. At least it can be at once seen that it cannot have been derived from the Synoptics, or from any supposed apocryphal or traditional sources from which the Synoptics derived their information.

"The special object of this Gospel is the identification of the pre-existent nature of our Lord with the Eternal Word, and, following upon this, His relation to His Father on the one side, and to mankind on the other.

"He is the only-begotten of the Father, God being His own proper Father (*θεός*), and so He is equal to the Father in nature (John v. 18), and yet, as being a Son, He is subordinate, so that He represents Himself throughout as sent by the Father to do His will and speak His words.

"With reference to mankind He is, before His incarnation, the 'Light that lighteth every man.' After and through His Incarnation He is to man all in all. He is even in death the object of their faith. He is the Mediator through whose very person God sends the Spirit. He is the Life, the Light, the Living Water, the Spiritual Food.

"Justin Martyr repeatedly reproduces in various forms of expression the truth that Christ is the eternal 'Word made flesh' and revealed as the 'Only-begotten Son of God,' thus:—

"The first power after God the Father and Lord of all is the Word, who is also the Son, and of Him we will, in what follows, relate how He took flesh and became man." (*Apol.* i. ch. xxvii.)

"Again, 'I have already proved that He was the Only-begotten of the Father of all things, being begotten in a peculiar manner (*ιδίως*) Word and Power by Him, and having afterwards become man through the Virgin.' (*Dial.* ch. cv.)

"Now, we have in these two passages four or five characteristic expressions of St. John relating to our Lord, not to be found in any other Scripture writer. I say 'in any other,' for I believe that not only the Epistles of St. John, but also the Apocalypse, notwithstanding certain differences in style, are to be ascribed to St. John.

"We have the term 'Word' united with 'the Son,' and with 'Only-begotten,' and said to be 'properly (*πρὸς ἰδίαν*) begotten'; a reminiscence of John v. 18, the only place in the New Testament where the adjective *ιδίως* or its adverb *ιδίως* is applied to the relations of the Father and the Son, and we have this Word becoming flesh and man.

"Now Justin, in one of the places, writes to convince a heathen emperor; and in the other an unbelieving Jew; and so in each case

"For Christ Himself has said, 'Unless ye are born again, ye shall not enter into the kingdom of heaven' (John iii. 3, 4, 5). But it is manifest to all, that it is impossible for those who have been once born to enter into the wombs of them that bare them."³

"For thus He said, 'He that hears me, and does the things I say, he hears Him that sent me.'" (John xiv. 24.)

Justin often speaks of the Gospels under the title of *Memoirs*⁴

³ S. Justin Martyr, *Apolog.* i. p. 89.

⁴ *Ibid.* p. 25.

he reproduces the sense of John i. 1 and 14, and not the exact words. It would have been an absurdity for him to have quoted St. John exactly, for, in such a case, he must have retained the words 'we beheld His glory, the glory as,' which would have simply detracted from the force of the passage, being unintelligible without some explanation.

"Again, we have in the *Dialogue* (ch. lxi.) the words, 'The Word of Wisdom, who is Himself this God begotten of the Father of all things.' Now, here there seems to be a reproduction of the old and very probably original reading of John i. 18, 'The only begotten God who is in the bosom of the Father' (see note on John i. 18). Certainly this reading of John i. 18, is the only place where the idea of being begotten is associated with the term 'God' (p. 45, &c.).

"From all this it is clear that Justin had not only seen and revered St. John's Gospel, but that his mind was permeated with its peculiar teaching.

"I hesitate not to say that, if a man rejects the evidence above adduced, he rejects it because on other grounds he is determined, cost what it may, to discredit the Fourth Gospel.

"Let us briefly recapitulate.

"Justin reproduced the doctrine of the Logos, using the words of St. John. He asserted the Divine and human natures of the Son of God in the words of St. John, or in exactly similar words. He reproduced that peculiar teaching of our Lord, to be found only in St. John, whereby we are enabled to hold the true and essential Godhead of Christ, without for a moment holding that 'He is an independent God.' He reproduced the doctrine of the Logos being, even before His incarnation, in every man as the 'true light' to enlighten him.

"He reproduces the doctrine of the Sacraments in terms to be found only in the Fourth Gospel. He reproduces, or alludes to, arguments, and types, and prophecies, and historical events, only to be found in St. John's Gospel.

"It seems certain then, that if Justin was acquainted with any one of our four Gospels, that Gospel was the one according to St. John" (p. 60).—MR. SADLER, 'The Lost Gospel,' &c.

"He calls the Gospels, the *Memoirs of the Apostles* (*ἀπομνημονεύματα τῶν ἀποστόλων*). This title was in all likelihood of his own devising, for it does not occur elsewhere in Christian literature. He uses it first in the *Apology* addressed to the Roman Emperor, and it seems to be an attempt to put the word 'gospel' into tolerable Greek, and make it intelligible to educated Pagans. These 'Memoirs' were not *about* the Apostles; on the contrary, Justin says that they were composed by the 'Apostles' [of Christ] and by those who followed them (*Dialog.* 103, p. 354, ed. Otto), and that they contained the whole history of Christ (*Apol.* i. 33, p. 86). Further, the common name for these *Memoirs* was 'Gospels,' for Justin describes them as the 'Memoirs which are called Gospels' (*Apol.* i. 66, p. 156). In conclusion these Gospels were read throughout the whole Church in the Christian assemblies. This appears from the first *Apology*, in which Justin gives the Emperor an account of Christian worship, and particularly of the celebration of the Eucharist. 'On the day called Sunday,' he says, 'all who live in cities or in the country assemble together [notice the general terms which are employed], and the *Memoirs of*

or Commentaries, Commentaries of the Apostles, His or Christ's Memoirs, Memoirs of the Apostles and their companions, as in the following instances.

Speaking of the Eucharist, he says, "For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered it, 'And Jesus commanded them to take bread, and give thanks.'"¹

"For in the commentaries, which, as I have said, were composed by the Apostles and their followers [or companions], it is written, that His sweat fell like drops of blood as He prayed, saying, 'If it be possible, let this cup pass from me.'" (Luke xxii. 42; Matt. xxvi. 39).²

Justin also incidentally shows in what estimation the Gospels were held by Christians in his time, that they were read in their assemblies every Lord's Day, along with, or in the place of, the Prophets, and by a person appointed for that purpose whom he calls "reader;" for, giving an account of the Christian worship to the Emperor, he says, "The memoirs

of the Apostles, or the writings of the Prophets, are read according as the time allows; and when the reader has ended, the president makes a discourse, exhorting to the imitation of so excellent things."³

Trypho the Jew, in the 'Dialogue with Justin,' is made to say, "I am sensible that the precepts in your Gospel, as it is called, are so great and wonderful that I think it impossible for any man to keep them. For I have been at pains to read them."⁴

Besides the testimony to the Church's early belief in the authoritative character of the four Gospels, which is furnished by writers who adhered to the Church Catholic, there is also evidence of this in the extant remains, or in ancient quotations from the works of those who early in the second century departed from the faith of the Church, and, as teachers of deadly heresies, became the bitterest opponents of the Church. Such were Basilides, Marcion, and Valentinus.

Valentinus.⁵—Some suppose that he sprang from Egypt.⁶

¹ S. Justin Martyr, Apolog. i. p. 96.

² S. Justin Martyr, Dialog. ii. p. 361.

³ S. Justin Martyr, Apolog. i. p. 97.

⁴ S. Justin Martyr, Dialog. p. 156.

⁵ See—

Prof. Westcott on the Canon of the New Test. p. 294.

Mr. Sanday, The Gospels in the Second Century, p. 196.

⁶ S. Epiphanius, Hæresis, xxxi. 2, vol. i. 476.

the Apostles [that is, as we have seen, the Gospels] or the writings of the Prophets are read as long as time permits" (Apol. i. 67, p. 158). These 'Memoirs' then were called Gospels, and they were written by the Apostles and those who followed them. This description answers exactly to our Gospels; two of them are the work of the Apostles Matthew and John, and two of Apostolic men, Mark and Luke. It answers to nothing else. We have no proof that there was any one Gospel in Justin's time, except the canonical ones, which profess to be the work of an Apostle. The Gospel according to Peter is mentioned for the first time about the year 190 (Euseb. H. E. vi. 12); and Serapion, Bishop of Antioch, to whom we owe our information about it, speaks of it in terms which are perfectly consistent with a belief that the forgery was still recent. Moreover, if Justin's Gospels were not ours, we want proof that there was in his time a collection of Gospels differing from our present ones, yet attributed to the Apostles and their followers, and separated in such a way from other records of the same kind that they could be regarded as one writing, and called 'the Gospel.' For Justin's language tallies exactly with that of a later age. . . . Like Tertullian, he speaks of Gospels, 'composed by the Apostles and their followers.' Like Irenæus and Clement of Alexandria, he looks upon the Gospels as one, and calls them 'the Gospel' (Dialog. 100, p. 340).—Dublin Rev. April 1875, p. 380.

"We thus sum up the evidence of this writer. He has numerous quotations of our Gospels, except that of St. Mark, which he has seldom quoted. He quotes them, as containing authentic accounts of Jesus Christ and His doctrine. He speaks of 'memoirs' or records written by 'Apostles' and 'their companions,' plainly meaning the Apostles and Evangelists Matthew and John, and by companions or disciples of Apostles, Mark and Luke. These Gospels were read and expounded in the solemn assemblies of the Christians, as the books of the Old Testament were, and as they had been before in the Jewish synagogues. Whether any other books of the New Testament were so read, he does not inform us. This reading of the Gospels he mentions in his first Apology to Antoninus the Pious. He must have been well assured of the truth of what he says, and, it is likely, knew it to be the ordinary custom of the Christian churches he had visited in his travels. If it had not been a general practice, or had obtained in some few places only, he must have spoken more cautiously, and made use of some limitations and exceptions. For if there were Christian churches in

which the 'memoirs' he speaks of were not read; upon inquiry made by the Emperor, or his order, he had run the hazard of being convicted of a design to impose upon all the majesty of the Roman empire; and that, not in an affair incidentally mentioned, but in the conduct and worship of his own people, concerning whom he professeth to give the justest information. The general reading of the Gospels, as a part of divine worship at that time, about the year 140, or not very long after, is not only a proof that they were well known and allowed to be genuine, but also that they were in the highest esteem. These Gospels were not concealed. Justin appeals to them in the most public manner, and they were open to all the world: read by Jews and others."—LARDNER, 'Credibility,' vol. ii. p. 139.

"There is no need to reason from analogy as to the amount of accuracy we may expect from Justin, when he quotes his Memoirs. He quotes the classics; he quotes the Old Testament in the Septuagint version. In the Apologies we find a citation from the 'Timeus' of Plato (Apol. ii. 10, p. 192), another from Plato's Republic (Apol. i. 3, p. 8), a third from the 'Memorabilia' of Xenophon (Apol. ii. 119, p. 41). All these quotations are clearly and evidently made from memory; for Justin alters unconsciously the sense of the authors whom he quotes, and makes a variety of marked changes in their language. As to the Old Testament, Justin quotes over and over again from one of its books words which really occur in another (Apol. i. 35, p. 90; ib. 51, p. 120; ib. 53, p. 124; Dialog. 14, p. 52; ib. 49, p. 160); he puts together and welds into a continuous quotation passages which really occur in different chapters, nay, in different books of the Old Testament (Apol. i. 52, p. 122). He quotes verses in reversed order (Apol. i. 38, p. 94), he abbreviates the sense (Apol. i. 44, p. 104), adds and changes words (Apol. i. 48, p. 114), sometimes unconsciously alters facts (Apol. i. 60, p. 140); he allows himself these liberties even when he introduces his quotations with the solemn formula 'it is written.' Inaccuracies of this kind occur even in the Dialogue where Justin is arguing with Jews, and had special motives for care in quoting the Old Testament. We have given but a few instances out of a vast number collected by Semisch, who has proved that each variety of inaccurate quotations which apologetic critics assume in Justin's quotations from our Gospels, finds an exact parallel in his quotations from the Old Testament."—Dublin Rev. April 1875, p. 386.

Trenæus says that he went to Rome during the episcopate of Hyginus, who was the eighth bishop of that city;¹ that he was at the height of his fame in the time of Pius, and continued until the time of Anicetus. Valentinus professed to follow the teaching of Theodas, a disciple of S. Paul.*

Marcion (Lardner, 'Credibility,' vol. viii. p. 448) was born in Pontus. He was at first a Catholic, but afterwards fell into the most deadly heresy. It has been generally supposed that he came to Rome some time about A.D. 130, or a little later, where he disseminated his opinions. His influence was great, and he attracted many followers, who were spread over Italy, Egypt, Palestine, Arabia, and Syria,

¹ S. Irenæus, *Contr. Hæc.* iii. 4. 3. p. 866.

Eusebius, *Hist. Eccles.* iv. 11, vol. ii. p. 328.

* **Valentinus**.—"The case in regard to Valentinus, the next great Gnostic leader, who came forward about the year 140 A.D., is very similar to that of Basilides, though the balance of the argument is slightly altered. It is, on the one hand, still clearer that the greater part of the evangelical references usually quoted are really from our present actual Gospels, but, on the other hand, there is a more distinct probability that these are to be assigned rather to the school of Valentinus than to Valentinus himself" (p. 196).

After the usually severe examination of this subject, Mr. Sanday concludes, "That the Valentinians made use of unwritten sources as well as of written, and that they possessed a Gospel of their own which they called the Gospel of Truth, does not affect the question of their use of the Synoptics. For these very same Valentinians undoubtedly did use the Synoptics, and not only them but also the fourth Gospel."—"The Gospels in the Second Century," p. 202.

"S. John's Gospel was in especial esteem among the great sect of the Gnostics known as the Valentinians. Heracleon, the most illustrious member of Valentinus's school, wrote a commentary on S. John, large fragments of which have been preserved by Origen (see Grabe's *Spicileg.* Patr. ii. p. 85). In these fragments the authenticity of the Gospel is assumed throughout; indeed Heracleon bases his tenets on a perverted interpretation of single words spoken by Christ and recorded by S. John. The shifts to which he betakes himself in trying to elude the natural meaning of the words, and the trouble which he took in writing an exposition, are evidence enough that he admitted its Apostolic origin. Clement of Alexandria quotes an exposition by the same heresiarch of a verse in S. Luke (*Strom.* iv. 9). What was the date of Heracleon? Heinrich thinks he has shown that he wrote his commentary on S. John between 140 and 160. Hilgenfeld and Lipsius place the time of his greatest activity about 170."—"Dublin Rev." April 1875, p. 379.

"Valentinus was born about 100 A.D. After teaching in Egypt and Cyprus he came to Rome, about 140 A.D., and died some twenty years later. We maintain that, like his followers, Valentinus acknowledged the Four Gospels, and that, like them, he made special use of S. John. Our reasons are these. (1.) Tertullian tells us that heretics in reality reject Scripture, either openly like Marcion, by rejecting or mutilating its text, or like Valentinus secretly, by perverting its sense. Of Valentinus he speaks thus: 'If Valentinus seems to use the entire document (i.e. all the scriptural books received in the Church), (still) with a mind no less crafty than that of Marcion, he laid violent hands upon the truth. For Marcion openly and plainly used the knife, not the pen, since he mutilated the scriptures to suit his doctrine. But Valentinus spared [the sacred text], since he did not devise scriptures to fit his doctrine, but invented a doctrine which was fitted into the scriptures. And yet he took away more and added more [than Marcion], since he took away the proper meaning of the words,

Cyprus, Thebais, Persia and elsewhere.² More than one of the early writers has given an account of Marcion's teaching. These may be seen stated in Lardner at full length. An eminent living writer has summed up his opinions and character in the following words:—

"Marcion taught that the God of the New Testament was a distinct being from the God of the Old, whom he identified with the God of Nature; that these two Gods were not only distinct, but antagonistic; that there was an irreconcilable, internecine feud between them; and that Jesus Christ came from the good God to rescue men from the God of Nature and of the Jews . . . Again, Marcion rejected the autho-

² Justin Martyr, *Apolog.* i. p. 43.

Tertullian, *de Præscr.* 30, vol. ii. p. 42.

S. Epiphanius, *Hæresis*, xlii. i. vol. i. p. 696.

and added systems of things [phantastic æon systems] which do not appear' (Tertull. *Præscript.* 38). This is plain testimony, as Dr. Westcott saw, that Valentinus received the scriptures of the Church and the Gospels among them; and it is strong testimony, for Tertullian gives it against his will, since he is trying to show the enmity of heretics to Scripture. . . .

"(2.) Apart from external testimony, we have internal evidence of the most convincing kind that Valentinus used S. John's Gospel. Among his thirty æons, we find the names Father (*Πατήρ*), Grace (*Χάρις*), Only-begotten (*Μονογενής*), Truth (*Ἀλήθεια*), Word (*Λόγος*), Life (*Ζωή*), Word (*Ἀνθρώπος*), Paraclete (*Παρακλητός*); and he called his whole æon system the 'Fullness' (*Πληρωμα*). These words are all from S. John. All but one occur in the first few verses of his Gospel, and it is self-evident that either the writer of the Fourth Gospel took them from S. John or else *vice versa*. It is perfectly credible that Valentinus borrowed them from S. John; it was the way of his school to take detached words from the Gospels, and to build their phantastic doctrines upon them; and we know that S. John's was the favourite Gospel with his followers. On the other hand, the words have a plain and simple meaning, and an obvious connection in our Gospels. And when German critics have been driven to affirm that the words were due to Valentinus in the first instance, and were adopted by S. John, we can only regard this as a desperate attempt to escape the pressure of fact."—*Ibid.* p. 397.

³ **Marcion**.—"Marcion was the founder of another great Gnostic school. He was at the head of his sect not later than 144. He accused all the Apostles except S. Paul of corrupting Christianity by Judaism (*Irenæus*, iii. 12, 12). He knew the Gospels of Matthew and John, and he rejected them, not because he disputed their authenticity, but because he rejected the authority of their authors. This is the account Tertullian gives (*Adv. Marc.* i. 1-6; *De Carne Christi*, 2), and it is plain that Tertullian describes Marcion's procedure from a knowledge of his writings. Thus in his very rejection of the First and Fourth Gospels, he yields his witness to their authenticity. However, he retained the Gospel of S. Luke on account of its connection with S. Paul. Even that he could not afford to keep unaltered. He maintained that Judaism was the religion of a lower and an evil god; and hence he cut out the passages which did not fit this view. The Tübingen school held at one time that Marcion's Gospel was the true original, that it was not he who mutilated, but the Church which interpolated. We know with tolerable certainty the portions of our Luke retained by Marcion, and on close examination it was found that Marcion's Gospel could not represent the original text, and the Tübingen critics themselves made a formal retreat from their position. The old view, says Dr. Davidson (and we could not quote a more extreme opponent of the authenticity of the Gospels), on the nature of Marcion's Gospels, will not again be seriously disturbed."—"Dublin Rev." April 1875, p. 398.

city of the Twelve, denouncing them as false Apostles, and he confined his canon to S. Paul's Epistles and to a Pauline Gospel. Again, Marcion prohibited marriage, and even refused to baptize married persons."

"He did indeed deny the resurrection of the flesh, and the future body of the redeemed. This was a necessary tenet of all Gnostics, who held the inherent malignity of matter. In this sense he denied a resurrection; and he did not deny a judgment at all. Holding, like the Catholic Christian, that men would be rewarded or punished hereafter according to their deeds in this life, he was obliged to recognize a judgment in some form or other. His Supreme God, indeed, whom he represented as pure beneficence, could not be a judge or an avenger, but he got over the difficulty by assigning the work of judging and punishing to the Demiurge.

"The high moral character of Marcion was unimpeachable, and is recognized by the orthodox writers of the second century; the worst charge which they bring against him is disappointed ambition. He was an ascetic of the most uncompromising and rigorous type."¹

Marcion is accused of rejecting all the books of the New Testament except eleven, which he curtailed and altered. He divided these into two parts, and called the one the Gospel, and the other the Apostolicon. The former contained

only one of the four Gospels, namely, that of S. Luke,² and this he is said to have mutilated and altered, and even interpolated in a great variety of places.³

Basilides (Lardner, 'Credibility,' vol. viii. p. 349) lived soon after the Apostles, and taught at Alexandria in the reign of Hadrian (A.D. 117-137). Nothing remains of Basilides except a few quotations from him, found in the works of Hippolytus, Clement of Alexandria, Origen, and Epiphanius. Some have contended that these quotations may not be the words of Basilides himself, but of some one of his disciples.⁴

Origen, and most probably from him S. Ambrose and S. Jerome, mention a Gospel of Basilides.⁵ Eusebius relates that Agrippa Castor, a contemporary of Basilides, says that he wrote twenty-four books of Commentaries on the Gospels.⁶ Lardner and others held that by the Gospel of Basilides these writers probably meant his Commentaries on the Gospels.

Papias (Lardner, 'Credibility,' vol. ii. p. 116).—According to Irenæus,⁷ he was a hearer of John and a companion of Polycarp.⁸ He wrote a work in five books entitled an Exposition of the Oracles of the Lord. These are all lost with the exception of a few fragments quoted by other writers, chiefly Irenæus and Eusebius.

In a fragment cited by Eusebius,⁹ Papias refers both to

¹ Canon Lightfoot, Contemp. Rev. May 1877, p. 848, &c.

² S. Epiphanius, Hæresis, xlii. 9, vol. i. p. 708.

³ Irenæus, contr. Hæres. iii. 14, 4, p. 916.

Theodoret, Hæret. Fab. i. 14, vol. iv. p. 158.

Tertull. adv. Marc. iv. 2, vol. ii. p. 363.

⁴ **Marcion**.—"As in most other points relating to this period, there is some confusion in the chronological data, but these range within a comparatively limited area. The most important evidence is that of Justin, who, writing as a contemporary (about 147 A.D.), says that at that time Marcion had 'in every nation of men caused many to blaspheme' and again speaks of the wide spread of his doctrines. Taking these statements along with others in Irenæus, Tertullian, and Epiphanius, modern critics seem to be agreed that Marcion settled at Rome, and began to teach his peculiar doctrines about 139-142 A.D.

"The Church writers Irenæus, Tertullian, and Epiphanius, without exception, describe Marcion's Gospel as a mutilated or amputated version of St. Luke" (p. 205).

Mr. Sanday then says that the question in dispute in modern times is this: "Did Marcion, as the Church writers say, really mutilate our so-called St. Luke (the name is not of importance, but we may use it as standing for our third Synoptic in its present shape)? Or, is it possible that the converse may be true, and that Marcion's Gospel was the original and ours an interpolated version?" He then proceeds to sift the evidence in his usual way, carefully weighing every point that presents itself, and concludes, "I think it may be asserted with confidence that two alternatives only are possible. Either Marcion's Gospel is an abridgment of our present St. Luke, or else our present St. Luke is an expansion by interpolation of Marcion's Gospel, or of a document co-extensive with it. No third hypothesis is tenable" (p. 216).

"When every deduction has been made, there will still remain a mass of evidence that it does not seem too much to describe as overwhelming. We may assume, then, that there is definite proof that the Gospel used by Marcion presupposes our present St. Luke in its

⁵ Origen, in Luc. Homil. i. vol. iii. p. 1803.

S. Ambrose, in Luc. i. 1, sec. 2, vol. ii. p. 1533.

S. Jerome, in Matt. Prolog. vol. vii. p. 17.

⁶ Eusebius, Hist. Eccles. iv. 7, vol. ii. p. 317.

⁷ Irenæus, v. 33, 4, p. 1214.

⁸ Eusebius, Hist. Eccles. iii. 39, vol. ii. p. 296.

Routh, Rel. Sacr. vol. i. p. 13.

complete form, as it has been handed down to us" (p. 230).—MR. SANDAY, 'The Gospels in the Second Century.'

⁹ **Basilides**.—After a minute examination of a passage attributed to Basilides, and supposed to be quoted from S. Matthew vii. 6, Mr. Sanday says, "I have little moral doubt that the quotation was really derived from St. Matthew, and there is quite a fair probability that it was made by Basilides himself" (p. 194).

After the examination of a passage supposed to be from St. Luke i. 35, he says: "This is a body of evidence that makes it extremely difficult to deny that the Basilidian quotation has its original in the third Synoptic" (p. 196).

After the examination of two passages from S. John (i. 9, and ii. 4), he says: "We conclude then that there is a probability—not an overwhelming, but quite a substantial probability—that Basilides himself used the fourth Gospel, and used it as an authoritative record of the life of Christ. But Basilides began to teach in 125 A.D., so that his evidence, supposing it to be valid, dates from a very early period indeed; and it should be remembered that this is the only uncertainty to which it is subject. That the quotation is really from S. John cannot be doubted."—MR. SANDAY, 'The Gospels in the Second Century,' p. 300.

¹⁰ **Papias**.—In an interesting discussion on Papias and his contemporaries, Canon Lightfoot says, "If it is necessary to put the result of these incidental notices in any definite form, we may say that Papias was probably born about A.D. 60-70. But his work was evidently written at a much later date. He speaks of his personal intercourse with the elders as a thing of the remote past. He did not write till false interpretations of the Evangelical records had had time to increase and multiply. We should probably not be wrong if we deferred its publication till the years A.D. 130-140, or even later."—Contemp. Rev., August 1875, p. 383.

S. Matthew's Gospel, and also to S. Mark's. Of the former he says, "Matthew wrote the [divine] oracles in the Hebrew tongue, and every one interpreted them as he was able;"¹ of the latter, that he had not related our Lord's discourses and actions in order, as if he were drawing up a consecutive and chronological account of them.² Both of these statements have caused considerable difficulty, and many explanations of them have been offered.³

Eusebius distinctly states that Papias brought testimonies from S. John's First Epistle.⁴ It has been abundantly shown that a knowledge of S. John's First Epistle implied a knowledge of his Gospel also.⁵

S. Polycarp (Lardner, 'Credibility,' vol. ii. p. 94) was most probably the son of Christian parents. He was a disciple of the Evangelist S. John. Irenæus, who in his youth had listened with delight to Polycarp, says that he was appointed Bishop of Smyrna by Apostles, one of whom must have been S. John.⁶

There is still extant a letter addressed by Polycarp to the

Philippians. This letter is referred to by Irenæus in the following words:—"There is also a most excellent epistle of Polycarp, written to the Philippians; from which they who are willing, and are concerned for their own salvation, may learn both the character of his faith and the doctrine of the truth."

This passage from Irenæus has been transcribed by Eusebius,⁷ who immediately adds, "Polycarp, in the forementioned epistle to the Philippians, which is still extant, has made use of some testimonies from the First Epistle of Peter."

Polycarp's epistle is also referred to by S. Jerome, who also says, "Polycarp, the disciple of John the Apostle, and by him ordained Bishop of Smyrna, was the prince of all Asia; forasmuch as he had seen and been taught by some of the Apostles, and those who had seen the Lord. Afterwards, in the reign of Marcus Antoninus and L. Aurelius Commodus, in the fourth persecution after Nero, he was condemned to the flames at Smyrna, the proconsul being present, and all the people in the amphitheatre demanding his death. He

¹ See—

Canon Lightfoot, *Contemp. Rev.* August 1875, p. 393.

Mr. Sanday, *The Gospels in the Second Century*, p. 146.

² See note on S. Polycarp.

³ "The words, 'each one translated as he was able,' are perfectly clear in the language of Papias. . . . No careful reader can avoid asking why Papias writes 'interpreted,' and not 'interprets.' The natural answer is that the necessity of which he speaks had already passed away. In other words, it implies the existence of a recognized Greek translation, *when Papias wrote*." . . .

"But, if a Greek St. Matthew existed in the time of Papias, we are forbidden by all considerations of historical probability to suppose that it was any other than our St. Matthew. As in the case of St. Mark, so here the contrary hypothesis is weighted with an accumulation of improbabilities. . . .

"The testimony of Papias therefore may be accepted as valid so far as regards the recognition of our St. Matthew in his own age. But it does not follow that his account of the origin was correct. It may or may not have been. This is just what we cannot decide, because we do not know exactly what he said. It cannot be inferred with any certainty from this fragmentary excerpt of Eusebius what Papias supposed to be the exact relation of the Greek Gospel of St. Matthew, which he had before him, to the Hebrew document of which he speaks."—CANON LIGHTFOOT, 'Contemporary Rev.' August 1875, p. 397.

"Papias says that 'Matthew wrote the oracles in the Hebrew dialect [i.e., in the Aramaean], and each interpreted them as he was able.' What security have we, it may be asked, that our Greek Matthew is a genuine reproduction of the original? We cannot dwell here upon the testimony of S. Jerome, who had copied out the original Matthew, but we observe that, when Papias wrote, there must have been an authorized Greek translation; for he speaks of the time when every one interpreted it for himself as past."—DUBLIN REV., April 1875, p. 403.

"Our Synoptics differ in their arrangement. Authorities in ancient and modern times have taken, some one, some another Gospel as representing the true chronological sequence; and supposing John the Presbyter preferred Matthew's order to Mark's, this is rather slight ground for assuming that his Mark was other than ours. But, indeed, we need not betake ourselves even to a supposition as permissible as this. Matthew and Luke begin Christ's history with His birth. Luke lays particular stress on the fact that he has 'followed all things from the beginning,' and set them 'in order.' Mark, on the contrary, omits all the early history of Christ and all His longer discourses. This exactly fits in with the state-

³ S. Irenæus, *contr. Hær.* iii. 3, 4, p. 852.

⁴ Ibid.

⁵ Eusebius, *Hist. Eccles.* iv. 14, vol. ii. p. 340.

ment of Papias, that Mark did not write 'in order' (*ἐν ῥάσει*), and with his explanation of his own words, that Mark wrote *some things* [*ἑνῶς*] out of all that our Lord had said and done."—DUBLIN REV., April 1875, p. 401.

"Professor Lightfoot, in the January number of the 'Contemporary,' has demolished the fallacy that Papias cannot have used S. John's Gospel because Eusebius does not say he did. It did not fall in with the plan of that historian to collect testimonies for any one of the canonical Gospels. He regarded their authority as fixed and certain from the first; and with respect to them he quotes early writers only when they relate facts of historical interest about the circumstances under which our Gospels were composed. However, Eusebius did not regard the whole canon of the New Testament as fixed beyond dispute, and he collects ancient evidence for the Catholic Epistles, for the Epistle to the Hebrews, and the Apocalypse. Now he tells us that Papias acknowledged the first Epistles of S. John and of S. Peter (Euseb. iii. 39, 16), and we know from another source that he made use of the Apocalypse (see *Fragm.* viii. of Papias in Routh's 'Rel. Sacr.' i. p. 15). These facts are important for the origin of the Gospels in two ways. First, because there are, notoriously, the strongest grounds of internal evidence for assigning the First Epistle and the Gospel of S. John to the same author. They agree in doctrine and phraseology; so that if Papias knew and received the one, we may conclude with the highest probability that he knew and received the other. Next, the abler critics of the destructive school have striven to divide the Christians at the time of Papias into a Pauline party, a Petrine party, &c. They represent the different books of the New Testament as fabricated in the interest of these parties, and they insist that all our four Gospels could not be received till these differences were softened down and forgotten, and the opposing parties merged in the Catholic Church. This theory is necessary to the negative position, for unless there is positive reason to the contrary, we have evident right to take the fuller statements of Irenæus, e.g., on the authority of the Gospels, as completing the fragmentary notices of an earlier age. But it is shattered to pieces by the knowledge we have of Papias; for he received the Epistles of S. John, of S. Peter, and of the Apocalypse, each of which, on the hypothesis of our opponents, was the manifesto of three conflicting sects."—DUBLIN REVIEW, April 1875, p. 402.

wrote to the Philippians a very useful epistle, which to this day is read in the assembly of Asia."¹

From this it is plain that antiquity, as represented by S. Irenæus, Eusebius, and S. Jerome, believed in the genuineness of the Epistle attributed to S. Polycarp; and it has been shown that modern criticism has been unable to disprove this.² It has been concluded on good grounds, that Polycarp was at least forty years of age when he wrote his Epistle to the Philippians, and may have been close upon fifty.³

¹ S. Jerome, de Viris Illust. xvii. vol. ii. p. 635.

² Canon Lightfoot, Contemp. Rev. May 1875, p. 838, &c.

Mr. Sanday, The Gospels in the Second Century, p. 82.

* **S. Polycarp.**—"Polycarp was born more than thirty years before the close of the first century, and he survived to the latter half of the second. The date of his birth may be fixed with some degree of certainty as A.D. 69 or 70. At all events it cannot have been later than this. At the time of his martyrdom, which is now ascertained to have taken place A.D. 155 or 156, he declared that he had served Christ eighty-six years; and if this expression be explained as referring to the whole period of his life (which is the more probable supposition), we are carried back to the date which I have just given.

"Irenæus (iii. 3, 4) reports (and there is no reason for doubting the truth of his statement) that St. John survived to the reign of Trajan, who ascended the imperial throne A.D. 98. Thus Polycarp would be about thirty years old at the time of St. John's death. When therefore Irenæus relates that he was appointed bishop in Smyrna by Apostles, the statement involves no chronological difficulty, even though we interpret the term 'bishop' in its more restricted sense, and not as a synonyme for presbyter, according to its earlier meaning. Later writers (Tertull. de Præscr. 32) say distinctly that he was appointed to the episcopal office by St. John. At all events, he appears as Bishop of Smyrna in the early years of the second century."—CANON LIGHTFOOT, 'Contemp. Rev.' May 1875, p. 828.

"Polycarp was martyred during the proconsulship of Statius Quadratus. The commonly received date of his death is A.D. 166 or 167, as given in the Chronicon of Eusebius. Quite recently, however, M. Waddington has subjected the proconsular *fasti* of Asia Minor to a fresh and rigorous scrutiny. This Statius Quadratus is mentioned by the orator Aristides; and by an investigation of the chronology of Aristides' life, with the aid of newly-discovered inscriptions, M. Waddington arrives at the result that Quadratus was proconsul in 154-155; and, as Polycarp was martyred in the early months of the year, his martyrdom must be dated A.D. 155. This result is accepted by M. Renan, and substantially also by Hilgenfeld and Lipsius, who, however (for reasons into which it is unnecessary to enter here), postpones the martyrdom to the following year, A.D. 156. M. Waddington's arguments seem conclusive, and this rectification of date removes some stumbling-blocks. The relations between St. John and Polycarp, for instance, as reported by Irenæus and others, no longer present any difficulty, when the period during which the lives of the two overlap each other is thus extended."—*Ibid.*, p. 838.

"Notwithstanding its brevity, Polycarp's Epistle contains decisive coincidences with or references to between thirty and forty passages in the New Testament."—CANON LIGHTFOOT, 'Contemp. Rev.' May 1875, p. 831.

"In answer to an objection that the passages in which Polycarp seems to quote our present Gospels may have been quoted from some collections other than our actual Gospels, and after a careful examination of every such passage, Mr. Sanday says, 'It ought to be borne in mind that if such collections did exist, and if Polycarp's allusions or quotations are to be referred to them, they are to the same extent evidence that these hypothetical collections

Recent investigation has also shown that S. Polycarp was born in the year A.D. 69 or 70, and that he suffered martyrdom in the year A.D. 155 or 156."

S. Polycarp uses the words of the New Testament in many passages without giving the name of the writer to whom he is referring.^b Among other instances, he represents our Lord as uttering certain words, which words are found in one case in S. Matthew,^c and in another in S. Luke.^d He also refers to the First Epistle of S. John.^e

^a Canon Lightfoot, Contemp. Rev. May 1875, p. 851.

^b Polycarp, Epist. ad Philip. sec. ii. p. 117.

^c *Ibid.* sec. vii. p. 120.

did not materially differ from our present Gospels, but rather bore to them very much the same relation that they bear to each other."—"The Gospels in the Second Century," p. 87.

"The knowledge of the First Epistle of St. John almost necessarily carries with it the knowledge of the Gospel. The identity of authorship in the two books, though not undisputed, is accepted with such a degree of unanimity that it may be placed in the category of acknowledged facts.

"But, if I mistake not, their relation is much closer than this. There is not only an identity of authorship, but also an organic connection between the two. The First Epistle has sometimes been regarded as a *preface* to the Gospel. It should rather be described, I think, as a *commendatory postscript*. This connection will make itself felt, if the two books are read continuously. The Gospel seems to have been written or (more properly speaking) dictated for an immediate circle of disciples. This fact appears from special notices of time and circumstance, inserted here and there, evidently for the purpose of correcting the misapprehensions and solving the difficulties of the Evangelist's hearers. It is made still more clear by the sudden transition to the second person when the narrator breaks off, and looking up (as it were) addresses his hearers: 'He that saw it hath borne record . . . that ye might believe.'—'These things are written that ye might believe.' There were gathered about the Apostle, we may suppose, certain older members of the Church, like Aristion and the Presbyter John, who, as eye-witnesses of Christ's earthly life, could guarantee the correctness of the narrative. The twenty-fourth verse of the last chapter is, as it were, the endorsement of these elders: 'This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.' After the narrative is thus ended, comes the hortatory postscript which we call the First Epistle, and which was intended (we may suppose) to be circulated with the narrative. It has no opening salutation, like the two Epistles proper—the second and third—which bear the same Apostle's name. It begins at once with a reference to the Gospel narrative which (on this hypothesis) has preceded—'That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, of the Word of life . . . that which we have seen and heard declare we unto you.' The use of the plural here links on the opening of the Epistle with the close of the Gospel. The Apostle begins by associating with himself the elders who have certified to the authorship and authenticity of the narrative. Having done this, he changes to the singular, and speaks in his own name—I write.' The opening phrase of the Epistle, 'That which was from the beginning,' is explained by the opening phrase of the Gospel, 'In the beginning was the Word.' The whole Epistle is a devotional and moral application of the main ideas which are evolved historically in the sayings and doings of Christ recorded in the Gospel. The most perplexing saying in the Epistle, 'He that came by water and by blood,' illustrates itself, and itself is illustrated by the most perplexing incident in the Gospel, 'There came forth water and blood.' We understand at length why in the Gospel so much stress is laid on the veracity of the eye-witness just

The Relation of S. Polycarp's Martyrdom (Lardner, vol. ii. p. 110).—After the martyrdom of S. Polycarp, the church at Smyrna sent an account of it, in a letter, to the church at Philomelum, a city of Phrygia, and intended for the information of the Church Catholic throughout the world. This letter is still extant; part of it is cited by Eusebius. In all the circumstances connected with the martyrdom of S. Polycarp, even down to the smallest matters, they see a resemblance to the circumstances in the Apprehension and Crucifixion of Jesus; and they intimate that this resemblance was not accidental, but purposely brought about by Jesus Himself. Though we may be disposed to consider that this resemblance often exists more in the imagination of the

narrators than in actual reality, it will be impossible to deny that the picture to which they saw this resemblance was the description of the Apprehension and Crucifixion of Jesus, as given by the four Evangelists, part of it by the first three Evangelists, and the rest by S. John alone.*

In this account they twice use the expression "the Gospel," as denoting the history of Jesus Christ and His doctrine.†

S. Ignatius (Lardner, 'Credibility,' vol. ii. p. 73) was Bishop of Antioch in Syria, the latter part of the first and the beginning of the second century.

Eusebius, in his Ecclesiastical History, says that, Enodius having been the first Bishop of Antioch, Ignatius succeeded him, with whom S. Jerome agrees.‡ In his Chronicle,§ Eusebius

* Martyrium S. Polycarpi, secs. i. and iv. pp. 124, 126.

† Eusebius, Hist. Eccles. iii. 22, vol. iv. p. 256.

‡ S. Jerome, de Viris Illust. xvi. vol. ii. p. 633.

at this point, when we see from the Epistle what significance the writer would attach to the incident, as symbolizing Christ's healing power.

"This view of the composition of the Gospel and its connection with the Epistle has been suggested by internal considerations; but it is strongly confirmed by the earliest tradition which has been preserved. The Muratorian Fragment on the Canon must have been written about A.D. 170 . . . The writer detaches the first Epistle of St. John from the second and third, and connects it with the Gospel. Either he himself, or some earlier authority whom he copied, would appear to have used a manuscript in which it occupied this position."—CANON LIGHTFOOT, 'Contemp. Rev.' Oct. 1875, p. 834.

"The Epistle of Polycarp to the Philippians, which goes very much with the Ignatian Epistles and the external evidence for which it is so hard to resist, testifies to the fourth Gospel through the so-called first Epistle. That this Epistle is really by the same author as the Gospel is not indeed absolutely undoubted, but I imagine that it is as certain as any fact of literature can be. The evidence of style and diction is overwhelming."—p. 276.

"There is naturally a certain hesitation in using evidence for the Epistle as available also for the Gospel, but I have little doubt that it may justly so be used, and with no real diminution of its force. The chance that the Epistle had a separate author is too small to be practically worth considering."—p. 278.

"This, then, will apply to the case of Papias, of whose relations to the fourth Gospel we have no record, but of whom Eusebius expressly says that he made use of testimonies from the First Epistle of John. There is the less reason to doubt this statement, as in every instance in which a similar assertion of Eusebius can be verified it is found to hold good."—p. 278. MR. SANDAY, 'The Gospels in the Second Century.'

S. Polycarp's Martyrdom.—"In this letter the brethren of Smyrna draw a parallel between the sufferings of their martyred friend and the Passion of our Lord, which is suggested by some remarkable coincidences. 'Nearly all the incidents,' we are told at the outset, 'which preceded (his death) came to pass that the Lord might exhibit anew to us a martyrdom after the pattern of the Gospel; for Polycarp remained that he might be betrayed, as did also the Lord.' This account is thus the earliest instance of a favourite type of hagiology which sees the sufferings of Christ visibly reflected and imaged in detail in the servants of Christ, and of which ancient and mediæval biography furnishes numerous examples. This idea of literal conformity to the life and passion of Christ runs through the document. Some of the coincidences are really striking, but in other cases the parallelism is highly artificial. The name of the convicting magistrate is Herod, and special stress is naturally laid on this fact. The time of the martyrdom is the Passover—"the great Sabbath," as it is here called. Polycarp's place of refuge is ascertained from information elicited by torture from a youth, apparently a slave in his employ. This poor boy, much more sinned

§ Eusebius, Chronicon, vol. i. p. 545.

against than sinning, is cruelly compared to Judas; and we are told accordingly that Polycarp, like our Lord, was 'betrayed by them of his own household.' When apprehended, he is put upon an ass, and thus taken back to the city; and this is of course intended as a parallel to the triumphal entry into Jerusalem. His pursuers come on horseback, and in arms 'as against a robber.' When he is apprehended, he prays, 'The will of God be done,' and so forth. These parallels, at the same time that they show the idea dominant in the mind of the narrators, are a valuable testimony to the truth of the narrative itself, when so much violent treatment is necessary to produce the desired effect.

"Most of the incidents have their counterparts in the circumstances of the Passion, as recorded by the Synoptic Evangelists alone or in common with St. John. This is natural, for they refer to external events in which the Synoptic narrative is rich. But there are exceptions where the writers obviously have the account of the fourth Evangelist in their mind. Thus we are told that at the crisis of Polycarp's fate a voice came from heaven, saying, 'Be strong, and play the man, Polycarp.'—'And the speaker,' it is added, 'no man saw; but the voice those of our company that were present heard.' This corresponds to the voice which St. John records as addressing our Lord from heaven, and as imperfectly apprehended by the bystanders. Again, Polycarp, in consequence of a vision, predicts that he shall be burnt alive, though at the time the intention obviously is to throw him to the wild beasts, as the games are going on. A fortuitous circumstance frustrates this intention, and brings about a fulfilment of his prophecy as to the manner of his death. Just in the same way in the fourth Gospel Jesus is represented as 'signifying by what death He should die.' Death by crucifixion seemed altogether unlikely at the time, for His enemies were the Jews, and this was not a Jewish mode of punishment; but by an accidental turn of circumstances He was transferred from the Jews to Pilate, and so His prediction was fulfilled. Again, it is related that when the fire would not consume the body of the saint, his persecutors 'ordered an executioner to go up to him, and thrust a small sword into him. When he had done this,' we are told, 'there came forth (a dove and) a quantity of blood.' The parallel to the incident recorded in St. John's account of the Crucifixion is obvious; and just as the Evangelist lays stress on his own presence as an eye-witness of the scene, so also do these hagiologists when relating a strange occurrence at his martyrdom. 'We saw a great marvel,' they say, 'we to whom it was given to see; and we have been saved that we might relate to the rest what happened.' And, lastly, as St. John emphasizes the fact, that every thing was accomplished in the death of Jesus, so also they declare of Polycarp, that 'every word which he uttered out of his mouth hath been, and shall be accomplished.' To these facts it should be added that the dying prayer of Polycarp contains two coincidences with the phraseology of the fourth Gospel—'the resurrection of life,' 'the true God.'"—CANON LIGHTFOOT, 'Contemp. Rev.' Feb. 1876, p. 473.

places the ordination of Ignatius in the year 69, after the death of S. Peter and S. Paul at Rome. Nevertheless some think that Ignatius was ordained by S. Peter, and suppose that Eudodius and Ignatius were both bishops of Antioch at one and the same time; the one of the Jewish, and the other of the Gentile Christians, but that after the death of Eudodius they all came to be under Ignatius as their bishop. If Ignatius only succeed Eudodius about the year of our Lord 70, it may be reasonably concluded that he was acquainted with several of the Apostles. S. Chrysostom says that he conversed familiarly with them, and was perfectly acquainted with their doctrine, and had the hands of the Apostles laid on him.¹

S. Ignatius was condemned at Antioch, and was sent to Rome to suffer death in the amphitheatre by exposure to wild beasts. There is a little uncertainty as to the year of his martyrdom; some authors placing it in A.D. 107, and others 116. On his way from Antioch to Rome, S. Ignatius wrote several letters. These are addressed, some to different Churches in Asia Minor, one to Polycarp, bishop of Smyrna, and one to the Church at Rome.

It has been pointed out that the incidents described in these Epistles are strikingly in accord with what is known of the treatment of Roman prisoners in other cases.²

These letters of Ignatius exist in three forms. The Long Recension, in Greek and in Latin, is generally condemned, as being much interpolated.

The other two forms in which the Ignatian letters exist, are, (1) Seven letters to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnæans, and Polycarp. These

are extant in Latin and also in Greek, and are sometimes called the Short Greek Recension, and sometimes the Vossian, from Isaac Voss, who, in the middle of the seventeenth century, discovered the original Greek.

(2) The second is extant only in a Syriac version, and contains three of the Epistles alone—to Polycarp, to the Ephesians, and to the Romans—in a still shorter form. These Syriac Epistles were discovered among the Nitrian MSS. in the British Museum, and published by Cureton in 1845, and are therefore called the Curetonian Epistles.

All the three versions of the Ignatian letters are given in Cureton's 'Corpus Ignatianum.'

The question as to the genuineness, &c., lies between the two last versions; and Canon Lightfoot, after a most lucid and interesting discussion on this subject, comes to the following conclusion:—"For the reasons given, I shall, unless I am shown to be wrong, treat the Curetonian letters as the work of the genuine Ignatius, while the Vossian letters may be accepted as valid testimony at all events for the middle of the second century. The question of the genuineness of the latter will be waived. . . . I am obliged to confess that I have grave and increasing doubts whether, after all, they are not the genuine utterances of Ignatius himself."³

The letters of Ignatius were quoted or referred to by several of the ancient writers, by S. Irenæus, Origen, Eusebius, S. Jerome, and by others. The two latter evidently refer to these letters as they are now extant in the Vossian version.⁴

There is every reason to believe that, in the Ignatian letters, even as they exist in the Syriac or Curetonian version, there is at least one quotation from S. John's Gospel,⁵

¹ S. Chrysostom, Homil. in Ignatium, sec. 1, &c.

² Canon Lightfoot, Contemp. Rev. Feb. 1875, p. 349.

³ Ibid. Feb. 1875, pp. 357, 358.

⁴ S. Irenæus, contr. Hæc. v. 28, 4, p. 1200.

Origen, in Canticum Cantic. Proleg. vol. iii. p. 70.

— in Luc. Homil. vi. vol. iii. p. 1815. [Eusebius,

Eusebius, Hist. Eccles. iii. 36, vol. ii. p. 288.

— v. 8, vol. ii. p. 449.

— Quæstiones ad Stephanum, l. vol. iv. p. 881.

S. Jerome, de Viris Illust. xvi. vol. ii. p. 633.

See also—

Cureton's Corpus Ignatianum, p. 158, &c.

⁵ S. Ignatius.—"A parallel is alleged to a passage in the Epistle to the Romans which is found both in the Syriac and in the shorter Greek or Vossian version. 'I take no relish in corruptible food or in the pleasures of this life. I desire bread of God, heavenly bread, bread of life, which is the flesh of Jesus Christ, the Son of God, who was born in the latter days of the seed of David and Abraham; and I desire drink of God, His blood, which is love imperishable and ever abiding life' (Epist. ad Rom. sec. vii.). This is compared with the discourse in the synagogue at Capernaum in the sixth chapter of St. John. . . . The ideas are so remarkable that it seems difficult to suppose either an accidental coincidence or quotation from another writer. I suspect that Ignatius or the author of the Epistle really had the fourth Gospel in his mind, though not quite vividly, and by a train of comparatively remote suggestions."—MR. SANDAY, 'The Gospels in the Second Century,' p. 275.

"First, we find in the Epistles marked resemblances to the language and theology of S. John, which prove little one by one, but which are striking when found together in letters which are very brief, abrupt, and without connected theology of their own. Thus S. Ignatius speaks of our Lord as the 'eternal Word' (Λόγος), as 'the only Son of God' (like the Μονογενής of S. John); of the devil as 'the ruler of this age' (ἀρχὴν τοῦ αἰῶνος τούτου, like the

ἀρχὴν τοῦ κόσμου τούτου in S. John); of the water which is living and speaks in him—in indirect allusion to Christ's words in S. John, 'He would have given thee living water,'—'the water which I will give him will be in him a fountain of water springing up to life eternal.' Next, there are two places where the connection with the fourth Gospel is much more definite. 'The Spirit,' S. Ignatius says, 'is not deceived, being from God, for he knows whence he comes and whither he goes.' In the Greek the verbal coincidence with John iii. 8, viii. 14, puts the source of the sentence in S. Ignatius beyond reasonable doubt. Again, S. Ignatius exclaims, 'I take no pleasure in food of corruption. . . . I wish the bread of God, which is the flesh (σὰρξ) of Jesus Christ. . . . and the drink of God, His blood, which is love incorruptible and perennial life' (Ad Rom. 7). This short sentence touches the sixth chapter of S. John in no less than three points. It contrasts the 'bread of God' with the 'food of corruption,' answering to the 'food which perishes' in S. John. Next, he declares that the bread of God is the flesh (σὰρξ) of Christ, a most remarkable coincidence; for while S. Paul and the Synoptics speak of bread as the 'body' (σῶμα) of Christ, S. John alone calls it His flesh (chap. vi. 51). Lastly, S. Ignatius, like S. John, says this flesh of Christ is eternal life. . . . In conclusion, we must add that this use of the fourth Gospel in S. Ignatius is

and most probably several; and that, in the Vossian version, there are both references to the Gospel of S. Matthew and S. John, and also terms importing a collection of the Gospels, and of the Epistles of the Apostles, and of the books of the New Testament in general.

In the Epistle to the Philadelphians,¹ he says, "Fleeing to the Gospel, as the flesh of Jesus, and to the Apostles, as to the presbytery of the Church, let us also love the Prophets, because that they also spoke of the Gospel, and hoped in Him and expected Him."² Again, "But the Gospel has somewhat in it more excellent, the appearance of our Lord Jesus Christ, His Passion and Resurrection. For the beloved Prophets referred to Him, but the Gospel is the perfection of incorruption."³ Again, "Ye ought to hearken to the Prophets, but especially to the Gospel, in which the Passion has been manifested to us, and the Resurrection perfected."³ Again, "whom neither the prophecies nor the law of Moses have persuaded; nor yet the Gospel even to this day, nor the sufferings of every one of us."⁴

Of the writers which flourished during the second century, I have adduced about twenty, and from every part of the world, as witnesses to the Church's belief in the authoritative character of the four Gospels. Some give their testimony to

this incidentally, others of set purpose. Some were writers known to fame, others were men of little note.

In answer to the objection that some of these witnesses were men of little mark in their own day, either for learning or ability, I reply that what is required to render them trustworthy witnesses in this matter, is not exalted intellect or great strength of judgment, but simply such connection with the Church Catholic, either as members or as opponents, as gave them the opportunity of knowing the fact to which they bear witness.

A writer may have been little known in his own time or country, and his arguments may sound to us trifling and frivolous, and his single testimony may appear but a slender thread to rest a conclusion on. But we must bear in mind that the strongest cords are formed of threads, which taken singly are weak enough; and that in like manner, though a testimony, when given by one witness, may be set aside on the ground of the insignificance of his character, or the obscurity of his station, yet when the same testimony is repeated by more than twenty independent witnesses, it becomes impossible to do this. We may therefore conclude that it has been proved beyond all possibility of cavil, that the Church in the second century received the four Gospels as written by Apostles and their companions, and appealed to them as her authoritative documents.

¹ S. Ignatius, Epist. ad Philad. v. p. 98 (Hefele).
v. p. 93 (Cureton, Corpus Ignat.).

² Ibid. ix. p. 101 (Hefele).
Ibid. ix. p. 99 (Cureton, Corpus Ignatianum).

³ S. Ignatius, Epist. ad Smyrn. vii. p. 105 (Hefele).
vii. p. 109 (Cureton).

⁴ Ibid. v. p. 104 (Hefele).
Ibid. v. p. 107 (Cureton).

confirmed by the fact that Polycarp, who wrote but a few months later, shows his knowledge of S. John's first Epistle, the authorship of which is bound up inseparably with that of the Gospel . . . We will quote three recent critics of great celebrity who ought to be impartial, for they deny the authenticity both of the Gospels and the Epistles. 'The whole theology of the Ignatian Epistles,' says Hilgenfeld, 'is founded upon the fourth Gospel.' Lipsius and Keim say the same thing.

"This evidence for S. John's Gospel comes to us from the country in which he lived and wrote; it comes to us from the circle of his disciples, and it dates from a few years after his death. We may fairly take it as the completion and the confirmation of later testimony."—Dublin Rev. April 1875, p. 405.

"The Ignatian writings, as might be expected, are not without traces of the influence of St. John . . . Love is the 'stamp of the Christian' (Ad Magn. v.); 'Faith is the beginning, and love the end of life' (Ad Ephes. xiv.); 'Faith is our guide upward (*ἀναγνώρις*), but love is the road that leads to God' (Ad Ephes. ix.); 'The eternal (*αἰῶνος*) Word is the manifestation of God' (Ad Magn. viii.); 'the door (*θύρα*) by which we come to the Father' (Ad Philad. ix.); 'and without Him we have not the principle of true life' (Ad Trall. ix.). 'The Spirit (*πνεῦμα*) is not led astray, as being from God. For it knoweth whence it cometh and whither it goeth, and testeth (*ἐλέγχει*) that which is hidden' (Ad Philad. vii.). 'The true meat of the Christian is the "bread of God, the bread of heaven, the bread of life, which is the flesh of Jesus Christ," and his drink is Christ's blood, which is love incorruptible' (Ad Rom. vii.). 'He has no love of this life; his love has been crucified, and he has in him no burning passion for the world, but living water [as the spring of a new life] speaking within him, and bidding him come to his Father' (Ad

Rom. vii.). Meanwhile his enemy is the enemy of his Master, even 'the ruler of this age' (Ad Rom. vii.).

"These passages, it must be repeated, are not brought forward as proofs of the use of the writings of St. John, but as proofs of the currency of the modes of thought of St. John. They indicate at least that phraseology and lines of reflection which are preserved for us in the characteristic teaching of the fourth Gospel were familiar to the writer of the Ignatian Epistles."—PROF. WESTCOTT, 'The Canon of the New Testament,' p. 35.

"In this place Grabe and Mill understand by 'the Gospel' the book or volume of the Gospels; by 'the Apostles,' the book or volume of their Epistles; as by 'the Prophets,' the volume, or whole canon of the Old Testament. And Le Clerc, who assents to the truth of the observation of these learned men, has farther commented upon this passage in this manner: 'Which words,' says he, 'as it seems, are to be understood of the Evangelic and Apostolic writings. So that what Ignatius intends is this, that in order to understand the will of God, he fled to the Gospels, which he believed no less than if Christ Himself, in the flesh, that is, in the condition He was in on earth, present and still living among men, delivered with His own mouth those discourses which are contained in the Gospels. As also he fled to the writings of the Apostles whom he esteemed as the presbytery of the whole Christian Church, under Christ the universal Bishop, which [presbytery] taught all Christian societies what they ought to believe . . .'"—LARDNER, 'Credibility,' vol. ii. p. 89.

"In the two last places, Mill supposes to be meant the book of the Gospels. And in the following passage by 'Gospel,' he supposes to be meant the canon of the New Testament in general."—Ibid., vol. ii. p. 90.

THE FIRST CENTURY.

THE APOSTOLICAL FATHERS, S. CLEMENT AND S. BARNABAS.

S. Barnabas (Lardner, 'Credibility,' vol. ii. p. 17) was a Levite, of the country of Cyprus, and one of those Christians who, soon after the Resurrection of Jesus, sold their goods and lands, and brought the money and laid it at the Apostles' feet (Acts iv. 36, 37). He afterwards preached the Gospel in many places, together with the Apostle Paul (Acts xv. 36).

There is still extant an Epistle ascribed to S. Barnabas. It consists of two parts: the first is an exhortation and argument to constancy in the belief and profession of the Christian doctrine, particularly the simplicity of it without the rites of the Jewish law. The second part contains moral instructions.

This Epistle was held by the early writers to be rightly ascribed to S. Barnabas, the companion of S. Paul.

S. Clement of Alexandria quotes this Epistle seven different times,¹ and in four of these he calls it the Epistle of Barnabas the Apostle. Most of these quotations are from the first part of the Epistle, but one of them is from a passage which is found in the last chapter, which shows that the second part, containing the moral instructions, was supposed to be his, as well as the former.

Origen, in his answer to Celsus, quotes it with the title of the Catholic Epistle of Barnabas.² In another work he quotes a passage, which is now found in the second part of the Epistle, as the other was from the first.³

Eusebius says, "That Clement [of Alexandria] in his Institutions has written short commentaries on the books of Scripture, not omitting those that are contradicted, I mean the Epistle of Jude, and the other Catholic Epistles, and that of Barnabas, and the Revelation of Peter."⁴ In another

place Eusebius reckons this Epistle among the books that are spurious, meaning, as is most likely from the context, contradicted.⁵

S. Jerome says, "Barnabas of Cyprus, called Joseph, a Levite, ordained an Apostle of the Gentiles with Paul, wrote an Epistle for the edification of the Church, which is read among the apocryphal Scriptures."⁶

But in spite of the apparent agreement of antiquity on this point, modern critics are much divided in their opinions as to the writer of this Epistle. Some, among whom may be reckoned Lardner, no mean authority, thought that it was written by Barnabas the Apostle. Others, and among them Hefele and Professor Westcott, conclude that it was not written by Barnabas the Apostle. From several incidental notices in S. Paul's Epistles, they conjecture that Barnabas the Apostle had died about 62 A.D.; and as this Epistle (cap. xvi.) alludes to the destruction of Jerusalem, it could not have been written by him. But those who hold that this Epistle was not written by Barnabas the Apostle,⁷ still maintain that it must have been written some time about, or a little before, 120 A.D.⁸

Whether, therefore, written by an Apostle or not, this Epistle is still a very ancient witness to the Church's belief in the Gospels, and to her custom of appealing to them as books of authority and regarding them as Scripture. For, beside several apparent but not exact quotations, there is one which is generally allowed to be a reference to S. Matthew's Gospel and is made in that form of quotation which was used by the Jews when they cited their sacred books, namely (ch. iv.), "It is written." Let us therefore beware lest it should happen to us as it is written, 'There are many called, few chosen.'⁹

S. Clement (Lardner, 'Credibility,' vol. ii. p. 29) was Bishop of Rome. Ancient writers, without any doubt or scruple, assert that he was the same Clement whom S. Paul mentions among his "fellow-labourers whose names are in the book of life" (Philipp. iv. 3).

A very great number of writings have been ascribed to

¹ S. Clemens Alex. Strom. ii. 6, 7, 20, vol. i. pp. 965, 969, 1060; Epist. cap. i. iv. xvi.

_____ v. 10, vol. ii. p. 96; Epist. cap. vi.

_____ ii. 15, 18, vol. i. pp. 1005, 1024; Epist. cap. x. ult.

_____ v. 8, vol. ii. p. 81; Epist. cap. x.

² Origen contr. Cels. i. 63, vol. i. p. 777; Epist. cap. v.

³ Origen, de Princip. iii. 2, 4, vol. i. p. 309; Epist. cap. xviii.

⁴ Eusebius, Hist. Eccles. vi. 14, vol. ii. p. 549.

⁵ _____ iii. 25, vol. ii. p. 269.

⁶ S. Jerome, de Viris Illust. vi. vol. ii. p. 619.

⁷ Hefele, Patres Apost., Proleg. p. viii.

⁸ Ibid. p. xii.

⁹ S. Barnabas, Epist. sec. iv. p. 6.

¹⁰ **The Epistle of Barnabas.**—"The Epistle of Barnabas cannot be placed later than 120 A.D., while the majority of critics place it much earlier. It contains three distinct allusions to words or facts which occur in our text of S. Matthew. And, in a fourth place, it quotes the words of our Gospel with the formula, 'it is written' (chap. v.). The last passage in the Epistle stands thus: 'Let us take heed, lest we should be found, as it is written, many called, but few chosen.' Hilgenfeld admitted that the allusions to our first Gospel made its use by the author of the Epistle probable; but the original Greek of the last passage, where words, found in S. Matthew, and in him alone, are distinctly and formally quoted as

Scripture, had perished; and Hilgenfeld, with a multitude of other critics, suggested that the formula, 'as it is written,' was an interpolation. Some years after, Tischendorf discovered the original Greek of the whole Epistle, and not only so, but the Greek text, which he found, was contained in the Sinaitic codex, one of the two most ancient and valuable MSS. in existence. There in the original Greek stood the very formula in dispute, viz., 'as it is written;' and Hilgenfeld has had to print it in his own edition of Barnabas. Thus the cause is finished at last, and we have the certainty that as early as 120 our first Gospel ranked as 'Scripture.'—"Dublin Rev." April 1875, p. 403.

S. Clement, but the first Greek epistle alone can be confidently pronounced genuine.

The Epistle is written in the name of the whole Church of Rome to the Church of Corinth. The main design of it evidently is to compose some dissensions which had arisen in the Church of Corinth about their spiritual guides and governors. These differences appear to have been raised by a few turbulent and selfish men among them. In the Epistle Clement recommends not only concord and harmony, but love in general, humility and all the virtues of a good life, and many of the great articles and principles of religion.

Several of the ancient writers refer to S. Clement's letter to the Corinthians.

Some think that S. Polycarp has in several places transferred the thoughts and also the expression from the letter of Clement to the Corinthians to his own letter to the Philippians.¹

S. Irenæus says, "When the blessed Apostles [Peter and Paul] had founded and established the Church [at Rome], they delivered the office of the bishopric in it to Linus. Of this Linus Paul makes mention in his epistles to Timothy [2 Tim. iv. 21]. To him succeeded Anacletus. After whom, in the third place after the Apostles, Clement obtained that bishopric, who had seen the blessed Apostles, and conversed with them: who had the preaching of the Apostles still sounding in his ears, and their traditions before his

eyes. Nor he alone, for there were then still many alive, who had been taught by the Apostles. In the time therefore of this Clement, when there was no small dissension among the brethren at Corinth, the Church at Rome sent a most excellent letter to the Corinthians, persuading them to peace among themselves," &c.²

S. Clement of Alexandria³ quotes the Epistle of S. Clement of Rome to the Corinthians in several places; so also do Origen⁴ and Eusebius,⁵ as well as others of the early writers.

Some modern critics place this Epistle of Clement as early as 70 A.D., at the close of the persecution of Nero⁶ (68-70). But the more general opinion is that it was written later, about 95 or 96 A.D.⁷

In this Epistle, Clement makes use of the following words, "Remember the words of the Lord Jesus, for He said, 'Woe to that man [by whom offences come]. It was better for him that he had not been born than that he should offend one of My elect. It was better for him that a millstone should be tied about his neck and that he should be drowned in the sea than that he should offend one of My little ones.'"⁸

A difference of opinion has arisen as to whether Clement is here referring to words of Christ written and recorded, or whether he is reminding the Corinthians of words of Christ which he and they might have heard from the Apostles, or other eye and ear witnesses of our Lord.⁹

¹ Hefele, *Patres Apost.*, Proleg. p. xxi.

² S. Irenæus, *cont. Hær.* iii. 3, 3, p. 849.

³ Eusebius, *Hist. Eccles.* v. 6, vol. ii. p. 445.

⁴ S. Clemens Alex. *Strom.* i. 7, iv. 17, vol. i. pp. 736, 1312.
v. 12, vi. 8, vol. ii. pp. 117, 288.

⁵ Origen, *de Princip.* ii. 3, 6, vol. i. p. 194.

— in Ezekiel, cap. viii. vol. iii. p. 796.

⁶ Eusebius, *Hist. Eccles.* iii. 16, 38; vol. ii. pp. 249, 293.

⁷ Hefele, *Patres Apost.*, Proleg. xxx.

⁸ S. Clement, *ad Corin.* xlv. p. 57 (Hefele).

p. 143 (Lightfoot).

⁹ S. Clement.—"Upon the whole, I think this Epistle was written by Clement, when bishop, at the end of Domitian's persecution, in the year 96 A.D."—LARDNER, 'Credibility,' vol. ii. p. 34.

"The latter date (circ. 95) seems more probable."—PROF. WESTCOTT, 'On the Canon of the New Testament,' p. 24.

"It may fairly be said that very few writings of classical or Christian antiquity are so well authenticated as this letter."—p. 4.

Then, after reviewing all the points that relate to the date of the letter, Canon Lightfoot thus concludes, "This date, moreover, is confirmed by the fact that the most trustworthy accounts place the episcopate of Clement late in the century, making him third in the succession of Roman bishops. Thus the letter will have been written about the year 95."—p. 5. 'The Epistles of S. Clement of Rome,' by CANON LIGHTFOOT.

"Between the date of S. John's Gospel and that of the earliest of sub-apostolic writings, the interval is probably at the most not greater than fifteen years. S. Clement of Rome was a contemporary of S. John, and, if we may believe Eusebius, barely survived the death of the Apostles. Compare Eusebius iii., 34 with 23."—H. B. SWETE, 'History of the Doctrine of the Procession of the Holy Spirit,' p. 11.

"Le Clerc, in his Dissertation of the Four Gospels, is of opinion that Clement refers to written words of our Lord which were in the hands of the Corinthians, and well known to them. On the other hand, I find, Bishop Pearson thought that Clement speaks of words which he had heard from the Apostles themselves or their disciples.

"I certainly make no question that the first three Gospels were written before this time. And I am well satisfied, that Clement might refer to our written Gospels, though he does not exactly

agree with them in expression. But whether he does refer to them is not easy to determine, concerning a man who very probably knew these things before they were committed to writing, and, even after they were so, might continue to speak of them in the same manner he had been wont to do, as things he was well informed of, without appealing to the Scriptures themselves. However, either way he by these passages greatly confirms the truth of our Gospels. If he be supposed to refer to them, the case is clear. If the words are spoken of as what he had received from the Apostles or others, he confirms our Gospels, so far as these words are agreeable to those which are there recorded; and he speaks of them as certain and well known, both to himself and the Corinthians of that time. We are therefore assured by Clement, that our Evangelists have truly and justly recorded the words of Christ, 'which He spake, teaching gentleness and long suffering, and that they are worthy to be remembered with the highest respect.'—LARDNER, 'Credibility,' vol. ii. p. 38.

"After a very minute examination of this passage, and after making every possible allowance, that any fair mind can desire, if not even more, Mr. Sanday says, 'The hypothesis that Clement's quotation is made *memoriter* from our Gospel is very far from being inadmissible. . . . It seems not at all too much to say that Clement does not differ from the Synoptics more than they differ from each other.'—p. 67.

On another passage in this Epistle, which is a quotation from Isaiah, and which is common to it with the first two Synoptics, he says, "This passage seems to carry the presumption, that Clement did use the Synoptic Gospels up to a considerable degree of probability. . . . The whole evidence, which on a single instance

Different opinions have been held as to whether S. Barnabas or S. Clement referred to S. John's Gospel.*

Imperfect as this examination may be, I think it will be allowed by all fair-minded men that sufficient evidence has been adduced to show that as the Church received the four Gospels in the nineteenth and sixteenth centuries, so also it received them in the fourth century, and in the third, and in the second, and during the lives of the contemporaries of the Apostles up to the time that they came from the hands of the Apostles themselves.

Considering the number of works that were in existence in the time of S. Irenæus, Eusebius, and S. Jerome, which have since perished, and the great use which they made of these works, it would have been amply sufficient to prove the continuous reception by the Church of the four Gospels, if the writings of these three Fathers alone had remained. Evidence such as theirs would have been more than sufficient to testify to the authorship, or the date, of any classical work. But far different is the case here. Testimonies to the continuous reception by the Church of the four Gospels, up to the time they were written, are so many that the attention becomes distracted and the full force of their accumulated and combining evidence is never felt.

I may now, without presumption, I think, state the belief of the Church Catholic—that is, the unvarying belief of the Church from the nineteenth century, without any interruption, up to the days of the Apostles—to be this: after Jesus had founded His Church, He Himself ascended into heaven, and sent the Holy Spirit upon His Apostles, to whom He had committed the rule in His newly-constituted society. Up to this time, His Apostles and disciples had acted entirely on the oral instructions which Jesus had Himself given them. After the day of Pentecost they were guided partly by the

oral instructions which they had received from Him, and partly by the direct influence of the Holy Spirit upon their hearts. One result of the descent of the Holy Spirit was the committing to writing a history of the Incarnation; that is, an account of the birth of Jesus, His instructions to the people, His miracles, life, crucifixion, resurrection, and ascension. Four were aided by the Holy Spirit for this work—S. Matthew, S. Mark, S. Luke, and S. John; and their Gospels were received by the Church from the first, and stamped with her authority and accredited as her Gospels. But besides these four, others took upon themselves this office, and because they were not aided by the Holy Spirit, they failed in it, and their works were never acknowledged by the Church or accredited as hers. It was not that other writings besides these four were accepted by the Church as her Gospels at first, and then in a later and more critical age rejected. All but the four were disowned by the Church from the beginning.

In the first age the four were accepted by the Church as her Gospels on the ground that they were written by men inspired by the Holy Spirit for their work, by Apostles or by those who wrote under their direction; and the others were rejected on the ground that they were not written by Apostles or their companions. In the next and in all succeeding ages the four were received and believed in because the Church bore witness that they are the same four, substantially the same four, which were at first received as the works of Apostles or their companions.

One or two reflections which naturally arise during this examination will aptly conclude the subject.

First, though this inquiry has been in a great measure confined to the four Gospels, and has seldom taken into consideration the Epistles, we may fairly conclude that the for-

might seem to incline the other way, does appear to favour the conclusion that Clement used our present Canonical Gospels.—p. 70. MR. SANDAY, 'The Gospels in the Second Century.'

Apostolic Fathers.—"The Apostolic Fathers wrote with the living words of the Apostles 'ringing in their ears' (Irenæus, iii. 3, 3), and they had little motive for reference to their writings. Their evidence for the authority of the Gospels is neither full nor complete; still, if we examine it carefully, if we consider it as history compels us to do, in its inseparable connection with the later tradition, we shall find that this evidence does not fail to be sufficient, because it is fragmentary and indirect."—'Dublin Rev.' April 1875, p. 360.

"I do not know that we can better sum up the case in regard to the Apostolic Fathers than thus; we have two alternatives to choose between, either they made use of our present Gospels, or else of writings so closely resembling our Gospels and so nearly akin to them that their existence only proves the essential unity and homogeneity of the evangelical tradition."—MR. SANDAY, 'The Gospels in the Second Century,' p. 87.

"We have the express statement of Irenæus (adv. Hæreses, ii. 22, 5; iii. 3, 4)—who, if he was born, as is commonly supposed, at Smyrna about 140 A.D. must be a good authority—that the Apostle St. John lived on till the times of Trajan (98–117 A.D.). If so, it is very possible that the Gospel was not yet published, or barely published, when Clement of Rome wrote his Epistle to the Corinthians. Neither, considering its almost esoteric character and

the slow rate at which such a work would travel at first, should we be very much surprised if it was not in the hands of Barnabas (probably in Alexandria) and Hermas (at Rome). In no case indeed could the silence of these two writers be of much moment, as in the Epistle of Barnabas the allusions to the New Testament literature are extremely few and slight, while in the Shepherd of Hermas there are no clear and certain references either to the Old Testament or the New Testament at all.

"And yet there is a lively controversy round these two names as to whether or not they contain evidence for the fourth Gospel; and that they do is maintained, not only by Apologists, but also by writers of quite unquestionable impartiality like Dr. Keim," &c. &c.—p. 269.

"The opinion of Dr. Keim must be of weight, but on the whole I think it will be safest and fairest to say that, while the round assertion that the author of the Epistle was ignorant of our [fourth] Gospel is not justified, the positive evidence that he made use of it is not sufficiently clear to be pressed controversially.

"A similar condition of things may be predicated of the Shepherd of Hermas, though with a more decided leaning to the negative side. Here again Dr. Keim, as well as Canon Westcott (On the Canon, p. 182, &c.), thinks that we can trace an acquaintance with the Gospel, but the indications are too general and uncertain to be relied upon."—p. 273. MR. SANDAY, 'The Gospels in the Second Century.'

mation of the Canon of the New Testament generally, or the reception of some books as authoritative, and the rejection of others, was not the result of a divine revelation, so to speak, from God to man, as to the character of each particular book ; but that it arose from the deliberate determination of a divinely directed body, the Church of Christ, and on the evidence which it had before it with respect to each book separately ; the question in each case simply being, whether such a book was written by an Apostle or under the direction of an Apostle. The inspiration of the Apostles being granted as proved in some other satisfactory manner, the question in the formation of the Canon of the New Testament was, whether a Gospel or an Epistle was written by an Apostle or under the direction of an Apostle.

Secondly, that the Church of Christ, at the time when it settled the Canon of the New Testament, was not a body

possessing only one centre of action, or many centres united under one visible head, but that it consisted of many Churches in every part of the world, in Europe, in Asia, and in Africa, each in a manner, so far as internal arrangements were concerned, independent of the other ; and that the agreement of these several Churches, especially of those that were Apostolic seats, which had been founded by an Apostle, or which had received a letter from an Apostle, was necessary for the full reception of any book into the Canon.

Lastly, that the history of the formation of the Canon of the New Testament lends no countenance to the modern doctrine, that the See of Rome is the divinely appointed centre and source of all authority. It must be conceded, as I take it, even by those who hold this doctrine to be true, that the Church did not act on it in the formation of the Canon of the New Testament.

S. MATTHEW.

S. MATTHEW, the Apostle and Evangelist, is the same person elsewhere called Levi (Luke v. 27-29), the son of Alphaeus (Mark ii. 14). His call to be an Apostle is related by all the three Evangelists in the same words, except that S. Matthew (ix. 9) gives the former name, and S. Mark (ii. 14) and S. Luke (v. 27) the latter.

The publicans, properly so called, were persons who farmed the Roman taxes, and they were usually, in later times, Roman knights, and men of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, to which class Matthew most probably belonged.

Eusebius says that, after our Lord's Ascension, S. Matthew preached to the Jews, and then to some other nations.¹ In an early tradition he is represented as using a very sparing diet, eating vegetables only but no flesh.² Later writers relate that he died by martyrdom; but some of the earliest, who mention him, speak as if he had died a natural death.³

When did S. Matthew write his Gospel, and in what language? These are questions which have been frequently discussed, and to which men of unquestioned learning and impartiality have, on the same evidence, returned different answers. It will be sufficient here to indicate what these answers have been, and on what grounds.

I. At what time did S. Matthew write his Gospel?

Some late authors,⁴ writing in the twelfth century, say that S. Matthew wrote his Gospel about eight years after the Ascension, and others, writing in the fourteenth century, say that he wrote his Gospel about fifteen years after the Ascension.⁵ But this exactness of date is lacking in the earlier writers. The first who states the time when S. Matthew wrote his Gospel is S. Irenæus, who was born in Asia, and who had listened to S. Polycarp, and who was Bishop of

Lyons about 178 A.D.: he says, "Matthew, then among the Jews, wrote a Gospel in their own language, while Peter and Paul were preaching the Gospel at Rome and founding [or establishing] the Church there."⁶ Eusebius has quoted this passage, but has made no remark on the time indicated.⁷ Elsewhere he says, "Matthew, having first preached to the Hebrews, when he was about to go to other people, delivered to them in their own language the Gospel according to him, by that writing supplying the want of his presence with those whom he was leaving."⁸

S. Epiphanius says, "Matthew wrote first, and Mark soon after him, being a follower of Peter at Rome."⁹

Theodore of Mopsuestia says, that "for a good while the Apostles preached chiefly to Jews in Judæa. Afterwards Providence made way for conducting them to remote countries. Peter went to Rome, the rest elsewhere; John, in particular, took up his abode at Ephesus. About this time the other Evangelists, Matthew, Mark, and Luke, published their Gospels, which were soon spread all over the world."¹⁰

The passages adduced are all the notices that are to be found within the first five centuries which help to fix the date of S. Matthew's Gospel. Of these, S. Irenæus alone points to any definite time; and the rest do not contradict but are consistent with his statement, that S. Matthew wrote his Gospel when S. Peter and S. Paul were at Rome preaching the Gospel and establishing the Church there. Irenæus does not say whether it was on S. Paul's first or second visit to Rome that S. Matthew wrote his Gospel. The presumption is that it was on his second visit.

If these inferences be correct, S. Matthew's Gospel was written somewhere about the year 60 A.D., or about 30 years after the Crucifixion; but nothing can be positively settled with respect to the exact date.*

¹ Eusebius, Hist. Eccles. iii. 24, vol. ii. p. 265.

² S. Clemens Alex. *Prolog.* ii. 1, vol. i. p. 405.

³ — Strom. iv. 9, vol. i. p. 1281.

⁴ Theophylact, *Prefat.* in Matt. vol. i. p. 2.

⁵ Euthymius, *Prefat.* in Matt. vol. i. p. 15.

⁶ Nicephorus Callist. Hist. Eccles. ii. 4, 5.

⁶ S. Irenæus, *contr. Hæres.* iii. i. p. 844.

⁷ Eusebius, Hist. Eccles. v. 8, vol. ii. p. 449.

⁸ *Ibid.* iii. 24, vol. ii. p. 265.

⁹ S. Epiphanius, *Hæresis*, li. 6, vol. i. p. 897.

¹⁰ Theodorus Mopsuest. in Joan. *Proem.* *Patrol.* vol. lxi. p. 728, *Migne*.

* S. Matthew's Gospel. — Irenæus, who is the earliest writer upon the subject, says expressly, that Matthew wrote his Gospel while Peter and Paul were preaching at Rome and founding the Church there, and I have shown that this expression, if taken literally, cannot be applied to an earlier period than the year 58. Most of the ancient authorities support this date, rather than the earlier one, which modern critics have assigned to St. Matthew's Gospel; and if he did not publish it till the beginning of the reign

of Nero, we may account for his recording in such detail the predictions of our Saviour concerning the siege and destruction of Jerusalem. The inspired Evangelist could discern the signs of the times; and he wished to remind his Christian countrymen that they were to save themselves by a timely flight. The interest with which St. Matthew's Gospel was read will appear much greater, if we suppose it to have been written when wars and rumours of wars, when famines and pestilences and earthquakes,

All the early writers who refer to the subject agree that S. Matthew's Gospel was written the first of the four.¹

II. In what language did S. Matthew write his Gospel? It is more difficult to give an answer to this, at least a satisfactory answer, than it is to state at what time he wrote his Gospel.

Papias is the first who says that S. Matthew wrote his Gospel in Hebrew.² But after him all who mention the subject say the same.³

Two explanations may be given of this: (1) these writers may not be stating what they know of their own knowledge, but may be taking it from Papias's report, that there was such an early tradition, and on his authority; or, (2) they may be so many independent witnesses to the fact, or to the general belief, that S. Matthew wrote his Gospel in Hebrew.

Many considerations appear to render the former the more probable solution. Lardner points out that, of all the writers who state that S. Matthew wrote his Gospel in Hebrew, not one ever quotes S. Matthew from the Hebrew, but all from the Greek, though some of them must have been acquainted with the dialect of Palestine, or with the language here called Hebrew. In one place Origen laments the many variations to be found in the several copies of the Gospels in Greek; and he mentions what he had done to correct the errors which had crept into the Greek edition of the Old Testament then in use: how he had compared the several Greek versions with the Hebrew original, and had thus been enabled to detect and to correct many errors; and he seems to imply that he had no such helps towards attaining the right readings in the Gospels. But if S. Matthew's Gospel had been written in Hebrew, the original would doubtless have been of very great use for revising and correcting the Greek copies. It seems difficult to believe, then, that, conscious as Origen was of the many differences and errors in the readings of the Greek Gospels, he would not desire to possess a copy of the original Hebrew, with which he could compare and thus correct them, if such had been in existence; or that, with all his diligence and research, he should not be able to obtain one. But he never expresses any such desire, or alludes to any such search after a Hebrew copy of the Gospels.

The later S. Matthew committed his Gospel to writing, the less is the probability that he wrote it in Hebrew. For by Hebrew is here meant, not the language in which the Old Testament was written, but the language which the Jews then used in Palestine, *i.e.* Syro-Chaldaic or Aramaic. S. James, residing at Jerusalem, writes an epistle about the year 60 A.D., addressed to the twelve tribes scattered abroad, and he writes it in Greek, as is allowed by all. Why then, it is urged, should not S. Matthew, writing for the same people, and at the same time, use the same language?

It is also urged that S. Matthew's Greek Gospel has about it many marks of an original, rather than of a translation.

Neither can any time be alleged when the Gospel of S. Matthew was translated from the Hebrew into Greek, nor is there any unanimous or consistent tradition as to the name of the translator.

These and similar considerations have led many modern critics to conclude that the statement, that S. Matthew's Gospel was originally written in Hebrew, rests entirely on the report of an early tradition to that effect, which Papias had heard; and that the later writers who follow him, such as S. Irenæus and others, are merely repeating his statement, but do not add any confirmation to it from their own knowledge.

The Hebrew copy of S. Matthew's Gospel, which S. Jerome saw in the library collected by Pamphilus,⁴ may have been a translation of S. Matthew into Hebrew from the original Greek. It has been also supposed that the Gospel of S. Matthew, which the Nazarenes are said to have used,⁵ was a translation of S. Matthew into Hebrew from the original Greek, with the addition of some other things taken from the other Gospels and also from tradition.

This was Lardner's opinion, and few men had a more impartial judgment, or a more thorough acquaintance with the writings of antiquity.⁶

It has already been shown that there is every reason to believe that S. Matthew's Gospel was referred to by S. Clement of Rome, S. Barnabas, S. Ignatius, S. Polycarp, S. Justin Martyr, and that all these refer to the Gospel in Greek, and that none of them gives any sign that he is using merely a translation from the original.

¹ S. Irenæus, *contr. Hæres.* iii. 1, p. 844.

Origen, in *Joan.* tomus vi. vol. iv. p. 256.

Eusebius, *Hist. Eccles.* vi. 25, vol. ii. p. 581.

S. Athanasius, *Epist. ad Amun. Monach.* vol. ii. p. 1177.

S. Chrysostom, in *Matt.* li. 17, *Homil.* iv. vol. i. p. 38.

S. Epiphanius, *Hæresis*, li. 4, vol. i. p. 893.

S. Jerome, *Prolog.* in *Matt.* vol. vii. p. 18.

S. Augustine, de *Consensu Evangel.* i. 2, vol. iii. p. 1043.

² Papias, ap. *Euseb. Hist. Eccles.* iii. 39, vol. ii. p. 300.

Routh, *Rel. Sacr.* vol. i. p. 14.

³ S. Irenæus, *contr. Hæreses*, iii. 1, p. 844.

Origen, in *Matt.* tomus i. vol. iii. p. 829.

S. Athanasius, *Synopsis*, 76, vol. iv. p. 432 (*inter dubia*).

S. Chrysostom, in *Matt. Prolog. Homil.* i. 3, vol. i. p. 6.

S. Epiphanius, *Hæresis*, li. 5, vol. i. p. 896.

S. Jerome, in *Matt. Prolog.* vol. vii. p. 18.

S. Augustine, de *Consensu Evangel.* i. 2, vol. iii. p. 1044.

⁴ S. Jerome, de *Viris Illust.* iii. vol. ii. p. 613.

⁵ S. Jerome, in *Matt.* xii. 13, vol. vii. p. 78.

⁶ ———— *adv. Pelag.* iii. 2, vol. ii. p. 570.

Lardner, *Credibility*, vol. v. p. 312.

which were to be the beginning of sorrows, were already actually felt; and those impressive words, *whoso readeth let him understand*, were well calculated to persuade every believer in Christ that the

evil was near, even at the doors. We know from history that the salutary warning was not thrown away."—DR. BURTON, *Lectures on Eccles. Hist.* p. 229.

INTRODUCTORY NOTE.

The Talmud.—The word Talmud is used in different senses: sometimes it denotes the Mishna, which is the text; at other times it is used for the commentaries upon the Mishna.

"After the death of Simon the Just there arose a sort of men whom they call the Tannaim, or the Mishnaic doctors, that made it their business to study and descant upon those traditions which had been received and allowed by Ezra and the men of the great synagogue, and to draw inferences and consequences from them, all which they ingrafted into the body of these ancient traditions as if they had been as authentic as the other And thus it went on to the middle of the second century after Christ, when Antoninus Pius governed the Roman empire, by which time they found it necessary to put all these traditions into writing. For they were then grown to so great a number, and enlarged to so huge a heap, as to exceed the possibility of being any longer preserved by the memory of men And therefore, there being danger that under these disadvantages they might be all forgotten and lost, for the preventing hereof it was resolved that they should be all collected together and put into a book; and Rabbi Judah, the son of Simeon, who from the reputed sanctity of his life was called Hakkadosh, that is, *the holy*, and was then rector of the school which they had at Tiberias in Galilee, and president of the Sanhedrim that there sat, undertook the work, and compiled it in six books, each consisting of several tracts, which all together make up the number of sixty-three: in which, under their proper heads, he methodically digested all that hitherto had been delivered to them of their law and their religion by the tradition of their ancestors. And this is the book called the Mishnah, which book was forthwith received by the Jews with great veneration throughout all their dispersions, and hath ever since been held in high esteem among them And therefore, as soon as it was published, it became the subject of the studies of all their learned men; and the chiefest of them, both in Judæa and Babylonia, employed themselves to make comments on it, and these, with the Mishnah, make up both their Talmuds, that is, the Jerusalem

Talmud and the Babylonish Talmud. These comments they call the Gemara, *i.e. the complement*, because by them the Mishnah is fully explained, and the whole traditionary doctrine of their law and their religion completed. For the Mishnah is the text and the Gemara the comment, and both together is what they call the Talmud. That made by the Jews of Judæa is called the Jerusalem Talmud, and that made by the Jews of Babylonia is called the Babylonish Talmud. The former was completed about the year of our Lord three hundred, and is published in one large folio; the latter was published about two hundred years after, in the beginning of the sixth century, and hath had several editions since the invention of printing; the last, published at Amsterdam, is in twelve folios The Babylonish Talmud is that which they chiefly follow. For the other, that is, the Jerusalem Talmud, being obscure and hard to be understood, is not now much regarded by them. But this and the Mishnah being the ancientest books which they have (except the Chaldee paraphrases of Onkelos and Jonathan), and both written in the language and style of the Jews of Judæa; our countryman, Dr. Lightfoot, hath made very good use of them in explaining several places of the New Testament by parallel phrases and sayings out of them. For the one being composed about the one hundred and fiftieth year of our Lord, and the other about the three hundredth, the idioms, proverbial sayings, and phraseologies used in our Saviour's time, might very well be preserved in them."—PRIDEAUX'S 'Connection,' B.C. 446, vol. i. p. 364.

"The Mishna was published by Surenbusius in six vols. folio, Amsterdam 1698, 1703, with a Latin translation of the text. There is no reasonable doubt that, although it may include a few passages of a later date, the Mishnah was composed, as a whole, in the second century, and represents the traditions which were current amongst the Pharisees at the time of Christ."—SMITH'S 'Dictionary of the Bible,' art. 'Talmud.' See also 'Quarterly Review,' Oct. 1867, p. 417; 'Edinburgh Review,' July 1873, p. 28.

THE SUM OF THE FOUR GOSPELS.

"THE story hereof is written by four; who in Ezekiel (i.) and in the Apocalypse (iv.) are likened to four living creatures, every one according as his book beginneth; S. Matthew to a man, because he beginneth with the pedigree of Christ as He is man; S. Mark to a lion, because he beginneth with the preaching of S. John Baptist, as it were the roaring of a lion in the wilderness; S. Luke to a calf, because he beginneth with a priest of the Old Testament (to wit, Zachariah, the father of S. John Baptist), which priesthood was to sacrifice calves to God; S. John to an eagle, because he beginneth with the divinity of Christ, flying so high as more is not possible.

"The first three do report at large what Christ did in Galilee after the imprisonment of S. John Baptist. Wherefore S. John the Evangelist, writing after them all, doth omit His doings in Galilee, save only one, which they had not written of, the wonderful bread which He told the Capharnaïtes that He could and would give (John vi.), and reporteth, first, what He did whiles John Baptist as yet was preaching and baptizing; then, after John's imprisoning, what He did in Jury every year about Easter. But of His Passion all four do write at large.

"Where it is to be noted that from his baptizing (which is thought to have been upon Twelfth Day, what time He was beginning to be about thirty years old, Luke iii.) unto His passion are numbered three months and three years, in which there were also four Easters.

"S. MATTHEW'S GOSPEL.

"S. Matthew's Gospel may be divided into five parts.

"The first part, as touching the infancy of our Lord Jesus: chaps. i. and ii.

"The second, of the preparation that was made to His manifestation: chap. iii., and a piece of the fourth.

"The third, of His manifesting of Himself by preaching and miracles, and that in Galilee: the other piece of the fourth chapter unto the nineteenth.

"The fourth, of His coming into Jury, toward His Passion: chaps. xix. and xx.

"The fifth, of the Holy week of His Passion in Jerusalem: chap. xxi. unto the end of the book."—FULKE'S 'New Testament.'

COMMENTARY ON S. MATTHEW'S GOSPEL.

THE GOSPEL ACCORDING TO S. MATTHEW.

S.V. After Matthew.

Vulg.^a Sanctum Jesu Christi Evangelium secundum Mattheum.

CHAPTER I.

[1. *The Genealogy of Christ from Abraham to Joseph.* 18. *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19. *The angel satiateth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*]

[Vulg. *A quibus majoribus Christus secundum carnem descenderit: angelus instruit Joseph de Maria sue conceptione, partuque futuro.*]

It is most probable that the titles were not prefixed to the Gospels by the Evangelists themselves, but by the Church at a very early period.¹ The similarity which exists in all the titles rather goes to prove this. The division of the Gospels into chapters and verses, and the analysis of the contents of each chapter, may also be explained in the same way.² Euthalius, bishop of Sulca, in Egypt, in the fifth century, is the first who is known to have prefixed a prologue or preface to portions of the New Testament, such as to S. Paul's Epistles, the Acts, and the Catholic Epistles. It was probably after this that the practice arose of preparing an analysis of the contents to each chapter.

This is the first time that the word *εὐαγγέλιον*, translated Gospel,³ is used in Scripture in its specific sense, as the history of the Incarnation, or the salvation offered to man through the Incarnation; and there is evidence to show that the term *εὐαγγέλιον* was in this sense applied to the writings of the Apostles from a very early time.⁴ The word does not

occur in the singular in the Septuagint, but it is used four times in the plural, *once* as a reward to the bringer of good tidings (2 Sam. iv. 10), and *three times* as good tidings or good tidings of victory over an enemy (2 Sam. xviii. 20, 22, 25). The corresponding verb (*εὐαγγελίζομαι*) is often used in the Old Testament, sometimes with a prophetic reference to the Incarnation, as Isaiah lxi. 1. It is observable that the Hebrew word *בְּשָׂרָה* (*besorah*), which is rendered *εὐαγγέλιον* by the Septuagint translators, means "flesh." Thus the very derivation of the word may point out that the good news which the Evangelists had to declare, was the Incarnation, or the coming of God in the flesh.⁵

The word *κατά*, "according to," or "as delivered by," prefixed to each of the Evangelists, contains no expression of the Church's mind, either as to the share which the Holy Spirit had in the composition of each Gospel, or as to how much was left to their own natural temperament and ability. At the same time it leaves room for any amount of diversity among them, in the selection of the portions which they should each relate, and also in the degree of fulness with which they should relate them, as well as in the style and manner in which they should compose their relations.⁶

I. The book of the generation of Jesus Christ, the son of David, the son of Abraham.^b

¹ S. Chrysostom, in Epist. ad Rom. Homil. ii. p. 7.

Maldonat, in Matt. i. vol. i. p. 10.

Cornelius a Lapide, in Argument. Matt. vol. viii. p. 40.

² Lardner, Credibility, vol. v. p. 68.

³ S. Augustine, cont. Faust. lib. ii. cap. ii. vol. viii. p. 210.

⁴ S. Ignatius, Epist. ad Philad. v. p. 98 (Hefele).

v. p. 93 (Cureton, Corpus Ignat.).

Martyrium S. Polycarpi, i. and iv. pp. 124, 126.

S. Justin Martyr, Apol. i. sec. 98, p. 99.

⁵ Cornelius a Lapide, in Argument. S. Matt. vol. viii. p. 39.

⁶ Cornelius a Lapide, Ibid.

^a **The Vulgate.**—I have compared the A. V. with the Vulgate on the ground that the Vulgate translation, as left by S. Jerome, was most probably older than the oldest of our existing MSS. of the New Testament; and also that it represented the text which was in use certainly in the middle of the second century, and probably before that time. For S. Jerome says (Præf. in iv. Evangelia, vol. x. p. 526; Præf. in Job, vol. ix. p. 1079), that his revision was

substantially the text of the Old Latin Version, with the errors which had crept into it in the course of time, corrected from the Greek MSS. of that day.

^b **The Son of David.**—That is, the true Messiah. For by no more ordinary and more proper name did the Jewish nation point out the Messiah, than by the Son of David. See Matt. xii. 23; xxi. 9; xxii. 42; Luke xviii. 38, and everywhere in the Talmudic

In answer to some, who charged him with being of ignoble birth, in his autobiography he traces back his descent from the Asamonean princes, and says, that he extracted this pedigree from the public registers, which were still extant. In a long and interesting passage in his work against Apion, he shows that so long as the priesthood continued, this care would be observed in the preservation of their genealogies. For it was necessary for the priests before ministration to prove their descent from a mother of unquestionably pure Jewish origin, free from all admixture with heathen blood. He states that these genealogical tables were kept not only at Jerusalem, but wherever the Jews were wont to congregate, whether in Egypt or Babylon. The testimony of Josephus is a sufficient refutation of the report that Herod the Great caused all the Jewish genealogical tables to be destroyed. But these public registers probably did not survive the destruction of Jerusalem by Titus, or at least that by Hadrian.

Lightfoot also proves from the Talmudic writers that genealogical tables were kept at Jerusalem after our Saviour's birth.

S. Matthew's plan of arranging and numbering the genealogy which he gives, is exceedingly artificial, but one in entire agreement with the spirit and practice of the age and nation in which he lived. He divides his genealogy into three great periods,—from Abraham to David—from David to the Captivity—and from the Captivity to Joseph the husband of the Blessed Virgin. From Abraham to David there were found to be fourteen generations. As seven was regarded by the Jews as a sacred number, any multiple of that number was held in the same veneration. The first period from Abraham to David contained exactly fourteen generations, and in order to bring the other two periods into apparent uniformity with these, he mentions by name only fourteen in each of the others, omitting the surplus names, in order to reduce them to fourteen. It is confessed on all hands, that in the second period he omits the names of at least three men who were kings. Strange and unpractical as

this custom of reducing to an apparent similarity things that were not really alike may seem to us, with our modern notions, it is clear from the Talmud that this practice was very common at the time in which S. Matthew wrote. None but a Jew could have reckoned up genealogies in such a way as this. But the usage was a very common one among the Jews, and it was intended partly to aid the memory in estimating the distances of remarkable persons and events, and was frequently connected with the idea of peculiar excellence either in the denary or septenary numbers.

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;^a

The brethren of Judah were no more ancestors of Jesus than Esau was, but the former are mentioned and the latter is omitted. The reason for this probably is, that Esau had no connection with the children of Israel at all, while the brethren of Judah were each of them father of a tribe, and the heads of the Jewish nation.¹ It has also been supposed that "his brethren" were added from Gen. xlix. 8, to comfort the dispersed tribes who had not yet returned out of their captivity as Judah had, by reminding them of their equal interest in Christ with him, as Hosea i. 11.²

3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

V. Zare.

Thamar is the first of the four women mentioned in this genealogy, all of whom, either from their conduct or their condition, were regarded as infamous; Thamar for incest, Rahab for being a harlot, Ruth for being a heathen, and Bathsheba for adultery. Why these women, and these alone, are mentioned by S. Matthew, it is difficult to say. One reason given for this is, that it was to show that the Son of God, in taking upon Him human nature, took upon Himself

¹ S. Chrysostom, in Matt. Homil. iii. vol. i. p. 29.

certain and undoubted rolls of ancestors."—LIGHTFOOT, 'On S. Matthew,' i. vol. ii. p. 96.

Africanus, who flourished early in the third century, in his letter to Aristides, preserved by Eusebius in his Ecclesiastical History (lib. i. 7, vol. ii. p. 89), also says that public genealogical tables were preserved long after the Captivity. The following is the summary of his letter on this point by Lord A. Hervey: "Africanus, reporting the pretended tradition of the Desposyni tells us, that before the time of Herod the Great the genealogies of all Hebrew families, as well as of those descended from proselytes, were preserved in the public archives (*τὰ ἀρχεῖα*, and a little after, *δημόσιος συγγραφὴ*); but that Herod the Great, jealous of a distinction which made his own ignoble birth apparent, caused all these public genealogies to be burnt (*ἐπέπρησεν αὐτῶν τὰς ἀναγραφὰς τῶν γενεῶν*). But that a few who took pains about the matter had private tables (*ἀπογραφὰς*) of their own, which they had either transcribed from memory, or had before possessed copies of, and so preserved the record of their noble birth; among whom, it is added, were the Desposyni, our Lord's kinsmen

² Lightfoot, Harmony of the Four Evangelists, sec. iii. vol. i. p. 417.

according to the flesh. Now, although I do not conceive the tradition relating to the genealogy of our Lord which follows this preamble, and professes to have been derived from the Desposyni, to be of the slightest authority, (Africanus himself admits that the whole story of the destruction of the genealogies, and all that follows, is quite unsupported by the Greek historians,) yet we may take it for granted, that whoever invented the story would adopt details known to be in accordance with Jewish customs."—LORD A. HERVEY, 'On our Lord's Genealogies,' p. 24.

^a Judah.—"In Hebrew יְהוּדָה. Which word not only the Greeks for want of the letter *h* in the middle of a word, but the Jews themselves do contract into יוּדָה, Judah, which occurs infinite times in the Jerusalem Talmud. The same person who is called R. Jose Bi R. Jehudah (Demai, vol. xxi. 3), in the next line is called R. Jose Bi R. Judah (Demai, xxi. 3). So also Shabb (fol. 4.4). And this is done elsewhere (Iom. toph. fol. 62-3) in the very same line."—LIGHTFOOT, 'On S. Matthew,' i. 2, vol. ii. p. 97.

all the shame that belongs to it; and that He did so to heal and to remove it.¹ Another reason given is, that the other women are not mentioned, because they were of the Jewish race, and the lawful wives of the men, who were the fathers of the children that are named, and that it was not so with these four, and therefore to prevent any suspicion arising, that their children were not the descendants of Abraham, their names are mentioned, and thus allusion is made to their history, as related elsewhere in the Old Testament.²

4. And Aram begat Aminadab; and Aminadab begat Naason; and Naason begat Salmon;

5. And Salmon begat Booz of Rachab;^a and Booz begat Obed of Ruth; and Obed begat Jesse;

S.V. Boaz; S.V. Iobed.

The Old Testament contains no mention of the marriage between Salmon and Rahab. But there are sufficient proofs that they were contemporary. S. Matthew probably extracted this marriage from some public genealogical table.³

6. And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

S.V. and David (omit the king) begat.
Vulg. David autem rex genuit.

Thus from Abraham to David, both inclusive, there are fourteen generations. And the names correspond exactly

with those recorded in the Old Testament. Gen. xxv. 19-26; xxix. xxx. xxxv. 22-26. Gen. xxxviii. Ruth iv. 18-22.

The last two verses contain one of the greatest difficulties to be found in the Scriptures. For if the chronology which is commonly received be correct, and if the genealogy from Salmon to David, as contained in the book of Ruth (iv. 18-22), and as repeated by S. Matthew and S. Luke, be complete, it will be impossible to reconcile the chronology and the genealogy together. The interval between the entrance of the children of Israel into Canaan and the time of David is usually reckoned as 400 years, or from 400 to 500 years. But between Salmon, one of Joshua's contemporaries, and David, only three names occur according to the genealogy, Boaz, Obed, and Jesse. Evidently there is a mistake, either in the received chronology or in the genealogy.⁴

Some have suggested that the genealogy, as given in the book of Ruth (iv. 18-22), and as repeated by S. Matthew and S. Luke, was not intended to be a full and complete list of all the names, that were in direct succession from Salmon to David, but contained only the principal ones; and that the missing links occur before Boaz rather than after.⁴ But it has been shown with great clearness, that there is reason to believe that the genealogy from Salmon to David is full and complete, while there is ground for believing the chronology, which assigns 400 years or more to the interval between the entrance of the Israelites into Canaan and the time of David, to be wrong by at least 200 years. This would bring the genealogy and the chronology into harmony with each other.⁵

¹ S. Ambrose, in Luc. lib. iii. 17, &c., vol. ii. p. 1595.

S. Jerome, in Matt. i. 3, vol. vii. p. 21.

S. Chrysostom, in Matt. Homil. iii. vol. i. p. 29.

Euthymius, in Matt. i. 3, vol. i. p. 27.

² Maldonatus, in Matt. i. 3, vol. i. p. 13.

Cornelius a Lapide, in Matt. i. 3, vol. viii. p. 45.

^a Salmon begat Booz of Rachab.—“As to the source from which St. Matthew derived his knowledge that Salmon married Rahab, the most probable appears to be the genealogical table, in which this circumstance was recorded, and for the truth of which we now have St. Matthew's Apostolic and inspired authority.”—BISHOP OF BATH AND WELLS (LORD A. HERVEY), ‘On the Genealogies,’ p. 65.

“It can be little doubted that he meant her, mentioned Joshua 2. Now the Jews, belike to deface the truth of Matthew, who from ancient records, averreth her for the wife of Salmon, have bronched this tenet, that she was married unto Joshua. Vid. Kiuchi in loc.”—LIGHTFOOT, ‘Harmony of the Four Gospels,’ vol. i. p. 417.

“So far the Jewish writers agree with Matthew, that they confess Rachab was married to some prince of Israel, but mistaking concerning the person; whether they do this out of ignorance or wilfully, let themselves look to that. Concerning this matter, the Babylonian Gemara (Megil. fol. xiv. 2) hath these words: ‘Eight prophets, and those priests sprang from Rachab, and they are these: Neriah, Baruch, Seraiah, Maaseiah, Jeremiah, Hilkiah, Hanameel, and Shallum.’ R. Judah saith, ‘Huldah also was of the posterity of Rachab.’ And a little after, ‘There is a tradition that she being made a proselyte, was married to Josua’ (which Kimchi also produceth in Jos. vi.) Here the gloss casts in a scruple. ‘It sounds somewhat

harshly,’ saith it, ‘that Josua married one that was made a proselyte; when it was not lawful to contract marriage with the Canaanites, though they became proselytes. Therefore we must say, that she was not of the seven nations of the Canaanites, but of some other nation, and sojourned there. But others say, ‘That that prohibition took not place before the entrance into the promised land.’—LIGHTFOOT, ‘On S. Matthew,’ i. 5, vol. ii. p. 97.

³ Dr. Mill's Sermons, pp. 161-163.
⁴ Dr. Mill's Sermons, p. 165, &c.
⁵ Bishop of Bath and Wells (Lord A. Hervey), on the Genealogies, ch. ix. p. 204, &c.; also his article in Smith's Bible Dictionary.

harshly,’ saith it, ‘that Josua married one that was made a proselyte; when it was not lawful to contract marriage with the Canaanites, though they became proselytes. Therefore we must say, that she was not of the seven nations of the Canaanites, but of some other nation, and sojourned there. But others say, ‘That that prohibition took not place before the entrance into the promised land.’—LIGHTFOOT, ‘On S. Matthew,’ i. 5, vol. ii. p. 97.

^b Salmon begat Booz.—“In both the genealogies (St. Matthew's and St. Luke's) there are but three names between Salmon and David—Booz, Obed, Jesse. But according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from Solomon to Jehoichin, St. Luke's genealogy contains 20 names. Obviously, therefore, either the chronology or the genealogy is wrong. It must suffice here to assert that the shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 31-39, and with the internal evidence of the Israelitish history itself.”—BISHOP OF BATH AND WELLS (LORD A. HERVEY), ‘On the Genealogies’ in Smith's Dictionary of the Bible.

7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

S.V. Asaph.
Vulg. Asa.

8. And Asa begat Josaphat: and Josaphat begat Joram; and Joram begat Ozias;

S.V. Asaph.
Vulg. Asa.

It is clear from 1 Chron. iii. 10, 11, that Ozias, *i. e.* Uzziab, was neither the son nor the immediate successor of Joram. For Joram begat Ahaziah, and Ahaziah begat Joash, and Joash begat Amaziah, and Amaziah begat Azariah or Ozias.

Joram.
|
Ahaziah.
|
Joash.
|
Amaziah.
|
Azariah or Ozias.

Thus the names of the three kings, Ahaziah, Joash, and Amaziah are omitted between Joram and Ozias.

The question arises, were these names really omitted by S. Matthew? and if so, why did he omit them? or did this happen through some mistake of the copyist of S. Matthew's manuscript? As no manuscript of S. Matthew's Gospel has ever been known that contained the names of these three kings, it has been generally concluded that they were omitted by S. Matthew himself. The reason why three names should be omitted, most probably was to make this period correspond with the first, and so to contain only four-

teen names. Why these three names in particular should be omitted rather than three others, it is difficult to say. The reason given by several of the Fathers was, that God had threatened to cut off all the posterity of Ahab, and as Joram had married Ahab's daughter Athaliah, the first name omitted was their son Ahaziah; and as posterity was counted to the fourth generation, his two successors in a direct line were both omitted.¹

That S. Matthew himself omitted these three names has been rendered extremely probable by the publication of several instances of a similar handling of the numbers of generations, in order to bring them to a symmetrical or mystical shape by Philo, and also by the author of an ancient Samaritan poem.² The natural conclusion in both these cases, as well as in that of S. Matthew, is that there could be no question either of ignorance or deception, but merely an adoption of a national mode of thought in dealing with numbers. Several instances of similar omissions in the genealogical tables given in the Old Testament have also been pointed out.

9. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

S.V. Amos.
Vulg. Amos.

11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Margin. Some read, Josias begat Jakim, and Jakim begat Jechonias.

¹ S. Hilary Pict. in Matt. i. 8, vol. i. p. 920.

S. Jerome, in Matt. i. 8, vol. vii. p. 22.

S. Thomas Aquinas, Sum. iii. quest. xxxi. art. iii. vol. iv. p. 284.

[Jansenius.

* And Joram begat Ozias.—The names of Ahazias, Joash and Amazias are struck out. See the history in the books of the Kings, and 1 Chron. iii. 11, 12.

* The promise, that the throne of David should not be empty, passed over after a manner for some time into the family of Jehu, the overthrower of Joram's family. For when he had razed the house of Ahab, and had slain Ahaziah, sprung on the mother's side of the family of Ahab; the Lord promised him, that his sons should reign unto the fourth generation, 2 Kings x. 30. Therefore, however, the mean time the throne of David was not empty; and that Joash and Amazias sat during the space between, yet their names are not unfrequently omitted by our Evangelist, both because they were sometimes not very unlike Joram in their manners, and because their kingdom was very much eclipsed by the kingdom of Israel, when Ahazias was slain by Jehu, and his cousin Amazias taken and basely subdued by his cousin Josiah, 2 Chron. xxv.

* "Thou shalt not make to thyself any graven image, &c. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation, Exod. xx. 5.

* Joram walked in the idolatrous ways of the kings of Israel, according to the manner of the family of Ahab, 2 Kings viii. 18. Which horrid violation of the second command God visits upon his

Jansenius, in Concord. Evang. cap. vi. p. 47.

Maldonatus, in Matt. i. 8, vol. i. p. 15.

Cornelius a Lapide, in Matt. i. 8, vol. viii. p. 46.

² Dr. Mill's Sermons, pp. 153-158.

posterity, according to the threatening of that command, and therefore the names of his sons are dashed out unto the fourth generation.

* The Old Testament also stigmatizeth that idolatry of Joram in a way not unlike this of the New, and shews that family unworthy to be numbered among David's progeny, 2 Chron. xxii. 2. 'Ahazias the son of two and forty years,' that is, not of his age (for he was not above two and twenty, 2 Kings viii. 26), but of the duration of the family of Omri, of which stock Ahazias was on the mother's side, as will sufficiently appear to him that computes the years. A fatal thing surely! that the years of a king of Judah should be reckoned by the account of the house of Omri.

* Let a genealogical stile not much different be observed 1 Chron. iv. 1, where Shobab, born in the fifth or sixth generation from Judah, is reckoned as if he were an immediate son of Judah. Compare chap. ii. 50.

* In like manner Ezra vii. in the genealogy of Ezra five or six generations are erased.—LIGHTFOOT, 'On S. Matthew,' i. 8, vol. ii. p. 97.

* About the time they were carried away to Babylon.—The captivity of the Jews into Babel was *but* *μετωικισμα*, a hitting of their families (as Aristæus saith of Ptolemy Lagus his capturing them, *τοὺς ἀπὸ μετακίσειν, τοὺς δὲ ἡμελωτικῶς*) for they returned ere long to their own home again. But the Ten tribes captivated

12. And after they were brought to Babylon, Jechonias begat Salathiel;^a and Salathiel begat Zorobabel:^b

V. Salathiel.
Vulg. Salathiel.

In verse 17, S. Matthew says, that from David until the carrying away unto Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. Now if we begin the second period or tessara-decade with Solomon, and end it with Jechoniah, there will be fourteen generations, and if we begin the third period or tessara-decade with Salathiel, and end it with Jesus, there will be only thirteen generations. Two ways of solving this difficulty have been proposed.

One of these is to reckon David twice, as the last of the first tessara-decade, and as the first of the second, and then to reckon Jechoniah as the first of the third. The reasons that can be urged for this are given in the note.^c

The second explanation is to reckon David once, and Jechoniah twice, or rather to reckon two Jechoniah's. For it has been conjectured that the person indicated by Jechonias in verse 11, "Josias begat Jechonias and his brethren," and the person indicated by Jechonias in verse 12, "And after they were brought to Babylon, Jechonias begat Salathiel," are not one and the same, but two persons. An examination into the family of Josiah will show that they were probably father and son.

In 1 Chron. iii. 15, 16, we read that Josiah had four sons, Johanan, Jehoiaquim, Zedekiah, and Shallum, and that Jehoiaquim had also a son called Jehoiachin or Jechoniah. From 2 Kings xxiii. xxiv, we learn that, on the death of Josiah, Shallum succeeded to the throne, and that Pharaoh, king of

Egypt, dethroned him, and made his brother Jehoiaquim king, and that Nebuchadnezzar, king of Babylon, put him to death, and made his son Jehoiachin king, and that he afterwards deposed Jehoiachin, and made Zedekiah his uncle, king; and that he then deposed Zedekiah, put out his eyes, and carried him away captive to Babylon. Thus Zedekiah was the last descendant of David, that actually reigned on his throne.

The difference between Jehoiaquim (*Ἰωακίμ*), and Jehoiachin (*Ἰωαχίμ*), is so trifling, being merely that between *κ* and *χ*, or *k* and *ch*, that it could excite no surprise, if they were occasionally confounded. Several instances have been given, where these two names have been confounded by writers.^d

But if the conjecture, that the Jechonias in verse 11, and the Jechonias in verse 12, refer not to the same person, but to two men, father and son, be correct, it is also probable that the similarity in the two names may have caused a part of the text of S. Matthew to have been, by some oversight, omitted. For in every other case, every name in this list is written twice, first as son and then as father. Nor does there appear to be any reason, why this should not be the case here. Thus the full expression, to be in conformity with the others, would be of this kind, "Josiah begat Jehoiaquim and his brethren, and Jehoiaquim begat Jehoiachin, about the time they were carried away into Babylon: And after they were brought to Babylon, Jehoiachin begat Salathiel." When the words Jehoiachim and Jehoiachin were confounded, Jechoniah, the name by which the latter was also called, would stand for both.^e

This second explanation of the difficulty is approved by some commentators, who have given very careful attention to

¹ Dr. Mill's Sermons, p. 151.
Bishop of Bath and Wells (Lord A. Hervey), On the Genealogies, p. 72.

² S. Epiphanius, Hæresis, viii. 7, vol. i. p. 217.

S. Jerome, in Matt. i. 12, vol. vii. p. 23. [S. Augustine,

S. Augustine, de Consen. Evang. ii. cap. iv. 10; vol. iii. p. 1076.

Cornelius a Lapide, in Matt. i. 12, vol. viii. p. 46.

Grotius, in Matt. i. 17; Critici Sacri, vol. vi. p. 45.

Bishop of Bath and Wells (Lord A. Hervey), On the Genealogies, p. 70, &c.

by Shalmanezar, are said to be ἐν ἀποκρίᾳ in the LXX. 2 Kings xviii. 11, in a perpetual departure from their own houses. And they and all the rest of the nation, are at this day ἐν διασπορᾷ, in a dispersion, without any home of their own at all, John vi. 35; James i. 1; 1 Peter i. 1.—LIGHTFOOT, 'Harmony of the Four Evangelists,' vol. i. p. 415.

^a Jechonias.—'Called Conias, Jer. xxii. 24. For God by taking away the first syllable of his name, sheweth that He will not establish the throne or race of Solomon any more upon it: as his father Jehoiaquim belike in so naming him had presumed. The Jews delighted to join the name Jehovah to their own names, but somewhat shortened. For in the beginning of the name it was but Jeho, as Jeho-shaphat, Jeho-ram, &c. And in the end it was Jahu, as Mica-jahu, Eli-jahu. And sometimes in the very same name it was set before or after indifferently, as Jeho-achaz, 2 Chron. xxi. 17, is Ahaz-jahu, 2 Chron. xxii. 1. So Jehoiachin, 2 Kings xxiv. 8, is Jechon-jahu, 1 Chron. iii. 16.'—LIGHTFOOT, 'Harmony of the Four Evangelists,' vol. i. p. 415.

^b Salathiel begat Zorobabel.—'I have not thought it necessary to enter into any argument to prove that the Salathiel and Zerubbabel of the author of Chronicles, of the Gospel of St. Matthew, and of the Gospel of St. Luke, are the same individuals, though

the opposite view has the sanction of some great names. The occurrence of two such names (both ἀπασί λεγόμενα) at exactly the same period, and in the same genealogical sequence, in the genealogy of the same person, is to my mind conclusive; and any scheme which requires us to consider two distinct Zerubbabels, sons of Salathiel, must by that circumstance fall to the ground. It may however be well just to note that the identification of a third and fourth generation makes assurance on this point trebly and quadruply sure.'—BISHOP OF BATH AND WELLS (LORD A. HERVEY), 'On the Genealogies,' p. 126.

^c 'There is some diversity among commentators in making out the three divisions, each of fourteen generations, v. 17. It is however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαυὶδ. The first extends ἕως Δαυὶδ, and includes him; the second extends ἕως τῆς μετοικεσίας, i.e. to an epoch and not to a person; and therefore the persons, who are mentioned as coeval with this epoch ἐν τῇ μετοικεσίᾳ, v. 11), are not reckoned before it. After the epoch the enumeration begins again with Jechoniah, and ends with Jesus.'—ROBINSON, 'Harmony of the Four Gospels,' p. 183.

the subject, in ancient as well as in modern times; but there are others, whom it does not satisfy.¹ If we accept this explanation, the three tessa-decades will be:

1. Abraham.	1. Solomon.	1. Jehoiachin, or Jechonias.
2. Isaac.	2. Roboam.	2. Salathiel.
3. Jacob.	3. Abiah.	3. Zorobabel.
4. Judah.	4. Asa.	4. Abiud.
5. Phares.	5. Josaphat.	5. Eliakim.
6. Esrom.	6. Joram.	6. Azor.
7. Aram.	7. Uzziah (Ozias).	7. Sadoc.
8. Aminadab.	8. Jotham.	8. Achim.
9. Nasson.	9. Ahaz.	9. Eliud.
10. Salmon.	10. Hezekiah.	10. Eleazar.
11. Boaz.	11. Manasseh.	11. Matthan.
12. Obed.	12. Amon.	12. Jacob.
13. Jesse.	13. Josiah.	13. Joseph.
14. David.	14. Jehoiakim.	14. Jesus.

It is urged that what renders this explanation more probable is,² that it could scarcely be said of Josiah, that he begat a son about the time the tribe of Judah and the other tribes, that adhered to it, were carried away to Babylon. Some of these were carried to Babylon after the reign of Jehoiakim, others after the reign of Jehoiachin, and the remainder after the reign of Zedekiah. But Josiah must have been dead some years before even the first of the three removals of the kingdom of Judah to Babylon. But it could be said with much greater appearance of historical accuracy, that Jehoiakim begat a son about the time they were carried away to Babylon. Also, the expression "his brethren" might apply to Jechonias in verse 11, because he had three brothers; but not to Jechonias in verse 12, because he had only one.

It was of this Jehoiachin, or Jechoniah, or Coniah, son of Jehoiakim, and grandson of Josiah, that God, by the prophet Jeremiah (xxii. 30) said, "Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Two very different interpretations have been given of verse 12, mainly depending on the meaning of the word "childless" in Jeremiah xxii. 30, and of the word "begat" in S. Matthew, chapter i.

Some interpret the word "childless" in its literal sense, and as meaning that Coniah or Jechoniah should have no children, at least, none that should survive him. They also explain the word "begat" as not confined to natural procreation, but as including also legal succession. They maintain that the throne of David had been hitherto filled by none but

the descendants of David through his son Solomon, and that this line now failed; that Jechoniah was the last survivor of all the descendants of David through Solomon, and that he was literally childless, with no descendant who survived him; that, though the kingly dignity had been suppressed by Nebuchadnezzar, the kingly rights, or the right of succession to David's throne, would naturally devolve on a lineal descendant of David through another of his sons, if such existed; that S. Luke shows that there was another line from David, through his son Nathan, the brother of Solomon by the same mother; that Salathiel, the son of Neri, a lineal descendant of David, through his son Nathan, was the contemporary and survivor of Jechoniah, and that on him the succession to David's throne devolved; and that when S. Matthew says that "Jechonias begat Salathiel," he does not use the term "begat" in the sense that he gave life to him by natural generation; but that he bequeathed to him the right, which he had himself inherited, that is, the right of succession to the throne of David. This explanation has been maintained by commentators of reputation for learning and ability in the seventeenth, as well as in the nineteenth century.³

Others understand the sentence against Coniah or Jechoniah (Jeremiah xxii. 30) differently. They suppose that the first part of the verse is explained by the latter, and that "childless" means in this case, that he should have none to sit upon his throne; that none of his children should succeed to his throne. They also hold that the word "begat" in S. Matthew, chapter i., expresses sometimes the relation of a father to his son, and sometimes that of a father to a lineal descendant more or less remote; but that it always implies descent by natural procreation, and not by legal succession only. They therefore maintain that when S. Matthew says, "Jechonias begat Salathiel," he meant that Salathiel was the actual son of Jechonias, and not merely that he was legally his successor.⁴

Of those, who hold that Salathiel was the actual son of Jechoniah, some⁵ think that the Salathiel and Zorobabel of S. Matthew (i. 12), were not the same as the Salathiel and Zorobabel of S. Luke (iii. 27); that Zorobabel, son of Salathiel, of S. Matthew, was the same as the Zerubbabel son of Shealtiel, indicated by Ezra (iii. 2), Nehemiah (xii. 1), and Haggai (i. 1), as the leader of the Jews who returned from captivity; and that the Salathiel and Zorobabel of S. Luke were probably so called, after the other and more famous Salathiel and Zorobabel; others⁶ maintain that the Salathiel and Zorobabel of S. Matthew were the same as the Salathiel and Zorobabel of S. Luke; but that the Salathiel of S. Matthew was the son of Jechoniah naturally or by birth, and the son of Neri legally only.

¹ Bengel, in Matt. i. 11, p. 6.

² Mr. McClellan, New Test. vol. i. p. 409.

³ Bishop of Bath and Wells (Lord A. Hervey). On the Genealogies, p. 71.

⁴ Grotius on Luke iii. 23, Critici Sacri, vol. vi. p. 1230.

⁵ Bishop of Bath and Wells (Lord A. Hervey). On the Genealogies, ch. iv.

Id., Smith's Dictionary of the Bible.

⁴ Cornelius a Lapide, in Aggæum, i. 1, vol. vii. p. 613.

Mr. McClellan, New Testament, vol. i. p. 410.

⁵ Cornelius a Lapide, in Aggæum, i. 1, vol. vii. p. 613.

⁶ Mr. McClellan, New Testament, vol. i. p. 410.

13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

S*. Sadoch.
Vulg. Sadoc.

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ;

The question may be raised, What was S. Matthew's object in his genealogy? Was it mainly to show, that Jesus was descended from Abraham, and from David through his mother; and incidentally to show, that He was the rightful heir to the throne of David through Joseph, the husband of Mary? Or was S. Matthew's principal object to prove, that Jesus was the rightful heir to the throne of David through Joseph, and only by inference to show, that He was the descendant of David and Abraham through His mother?

Those, who hold the latter of these two opinions, say that S. Matthew brings his genealogy from Abraham, the father of the Jewish nation, to whom the Messiah had been promised, to David the king, to whom He had also been promised, as a descendant and successor to his throne. Some think that S. Matthew then traces the successors to David's throne through his son Solomon as far as Jechoniah, who, in their opinion, was the last survivor of David's descendants through his son Solomon, and that he then traces the heirs to David's throne from Salathiel, the heir of Jechoniah and a descendant of David through his son Nathan, down to Joseph. Others hold that S. Matthew traces the successors to David's throne through his son Solomon only, and not at all through his son Nathan: namely, from David to Jechoniah, and from Salathiel, Jechoniah's son, to Joseph the husband of Mary: that whatever legal rights Joseph could confer as a father, these he conferred on Jesus, because, in the eye of the law, and in the estimation of the people, Joseph was the father of Jesus. When therefore S. Matthew shows, that Joseph was the legal heir to the throne of David, he proves also that Jesus, as his heir, was likewise heir to David's throne.

But in proving to the Jews, that Joseph was the lawful successor to David's throne, S. Matthew necessarily shows, that he was David's descendant. But Joseph and Mary were, in all probability, and as is generally admitted, cousins. Therefore, in proving that Joseph was the descendant of David, S. Matthew by implication proves that Mary was, and therefore that Jesus was. Such is the reasoning of those, who hold that S. Matthew's chief object was to show that

Jesus was heir to the throne of David through Joseph, the husband of His mother.

But S. Matthew himself gives no intimation, that his object in the genealogy was to show the legal right to the throne of David, which Jesus acquired through Joseph, the husband of His mother. The title which he gives to his genealogy, "the book of the generation of Jesus Christ," seems rather to imply, that his main purpose was to trace the actual descent of Jesus from David, and not his legal right to his throne, or at least, only incidentally so. If, as many think, Mary's mother was the sister of Joseph's father, Joseph and Mary would have a common ancestor in their grandfather Matthan.

Had Jesus been the son of Joseph and Mary, the names of Joseph and of Jacob his father would have correctly stood in the genealogy, as showing the descent of Jesus from Matthan, and so from David. But as the case was, these two names appear to us in these days, to be out of place in the genealogy. Nevertheless, S. Matthew puts them in, because it was not according to the Jewish custom for the names of any women to stand, as in modern times, as a separate independent link in a genealogy.¹ In all the genealogies in the Old Testament, not a single instance of this can be found. Instead of the names of Mary and her mother up to Matthan, as we in modern times should have expressed it, S. Matthew according to the Jewish custom inserts those of Joseph and his father up to Matthan, and then immediately goes on to guard against the conclusion, which in ordinary cases would have been drawn from this, namely, that Joseph was the father of Jesus. The remainder of the chapter is taken up with showing, that Joseph, though the husband of Mary, was not the father of Jesus.

Mary's maternal, and Joseph's paternal descent would coalesce in their grandfather Matthan, and beyond that would be identical. If the preceding explanation be correct, S. Matthew's genealogy will show the Blessed Virgin's maternal descent from David, as S. Luke shows her paternal.²

The Fathers of the second century,³ that is, the earliest writers, who refer to the genealogies—S. Justin Martyr, S. Irenaeus, S. Clement of Alexandria, and Tertullian—all interpret S. Matthew, as tracing the descent of Jesus through His mother up to David and Abraham. The testimony of S. Justin Martyr is important for two reasons. (1.) Because what he says, applies to one of the genealogies, as much as to the other. He is speaking of that part of the genealogy, which is common to S. Matthew and to S. Luke, namely, from Abraham to David; and he says, "From them Mary derives her descent." (2.) Because he gives the key which explains how, in spite of the omission of Mary's name, and of the insertion of Joseph's, the genealogy really in-

¹ S. Chrysostom, in Matt. Homil. ii., vol. i. p. 22.

Euthymius in Matt. i. 2, vol. i. p. 23.

Cornelius a Lapide, in Matt. i. 16, vol. viii. p. 47.

² Cornelius a Lapide, in Luc. iii. 23, vol. viii. p. 701.

³ S. Justin Martyr, Dial. sec. 327, p. 353.

S. Irenaeus, Fragment. xxix. p. 1244.

S. Clemens Alex. Strom. i. 21, vol. i. p. 889.

Tertullian, de Carne Christi, 22, vol. ii. p. 789.

tended was that of Mary, and only incidentally that of her husband Joseph. Having been born a Jew, Justin Martyr knew that no woman's name could stand, as a separate and independent link, in a genealogy; and also that Mary, having, as seems probable, no brother, and being an heiress, would, according to the law of Moses, be married to a man of the same family, namely, to her cousin, and that from their grandfather upwards, the genealogy would be identical.

The charge which Theodoret makes against Tatian, the pupil of S. Justin Martyr, shows that, in Tatian's opinion also, the natural interpretation of the genealogies was, that they traced the descent of Jesus through His mother, up to David. Theodoret says, that when Tatian became a heretic, he composed his "Diatessaron" from the four Gospels, "leaving out the genealogies and everything that shows the Lord to have been born of the seed of David according to the flesh."¹

This part of the subject is discussed at greater length, and S. Matthew's genealogy compared with S. Luke's, and their points of agreement and of difference shown, under S. Luke, ch. iii.

17. So all the generations from Abraham to

David are fourteen generations;^a and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

S. Matthew divides his genealogy into three great periods, from Abraham to David, and from David to the Captivity, and from the Captivity to Jesus. Because the first period contained exactly fourteen generations, he makes the other two periods to correspond with this; at least so far, as to mention the names of only fourteen in each. The men, whom he omits, may have been in themselves unworthy of mention; but they were probably omitted, rather to make the two latter periods correspond with the first. The precise object in this is probably unknown. It may have been to assist the memory, or from some reference to the number seven, which with the Jews was sacred, and full of deep significance.

18. Now the birth of Jesus Christ^b was on this wise: When as his mother Mary was espoused

¹ Theodoret, *Har. fab. i.* 20, vol. iv. p. 156.

^a **Fourteen Generations.**—"In every one of these several fourteen, they were under a several and distinct manner of government, and the end of each fourteen produced some alteration in their state. In the first they were under prophets; in the second, under kings; and in the third, under Hasmonean priests. The first fourteen brought their state to glory in the kingdom of David; the second, to misery in the Captivity of Babylon; and the third, to glory again in the kingdom of Christ.

"The first begins with Abraham that received the promise, and ends in David, that received it again with greater clearness. The second begins with the building of the Temple, and ends in the destruction of it. The third begins with their peeping out of misery in Babel, and ends in the accomplished delivery by Christ.

"The second, that terminateth in the peoples captivity into Babel, fixeth not on Jehoiaquin, in whom the captivity began; nor in Zedekiah, in whom it was consummate; but in Jeconiah, who was in the middle space between. And from the same date doth Ezekiel come and reckon the captivity through all his book. *Caps. viii. 1; xi. 1; xvi. 1; xviii. 1; xxi. 1; xxv. 1; and xl. 1.*

"The whole sum of the three fourteens is the renowned number of two and forty; the number of the knops and flowers, and branches of the candlestick; of the journeys and stations of Israel betwixt Egypt and Canaan, *Numb. xxxiii.* Of the children of Bethel, 2 Kings ii. 24. And see *Rev. xi. 2, and xiii. 5.*"—LIGHTFOOT, 'Harmony of the Four Evangelists,' vol. i. p. 418.

^b **Of Jesus Christ.**—"The point to be determined, is whether *Ἰησοῦ* should stand in the text before *Χριστοῦ* or not. It is found in the text of perhaps every existing Greek manuscript; on the other hand, S. Irenæus expressly asserts that it should not be there, and gives a reason for his statement. His words are as given by his Latin translator (for the Greek original does not exist), *scilicet potius debere Mathæum Jesu vero generatio sic erat, sed probabilius Spiritus S. deposuisse, et promissionem contra transmissam tantum coram, per Mattheum aut Christi autem generatio sic erat.* (S. Irenæus, *cont. Hæc. iii.* 16, 2.) . . .

"For the reading *Ἰησοῦ Χριστοῦ* there are all existing Greek MSS. (except possibly No. 71, which, according to Tischendorf, reads *Χριστοῦ*; *Cod. B.* which has *Χριστοῦ Ἰησοῦ*; and *probably* D;

for though the Greek Text is wanting at this place, the Latin version, which is generally a slavish interpretation of the Greek, reads *Christi*). With them are the two Egyptian versions, the Peshito and Harclean Syriac, the Armenian and the Æthiopic; and of Patristic writers Origen, Eusebius, and others of later date.

"On the other side, for the reading *Χριστοῦ* are all the Latin versions, including the *Vetus Latina*; the Curretian Syriac; and S. Irenæus expressly, as we have seen, with later Fathers.

"At first sight, no doubt, there seems an overwhelming array of evidence for the reading *Ἰησοῦ Χριστοῦ*; but our estimate of it will probably be modified when we take the following considerations into account, viz.:

"1. According to S. Irenæus' express statement, Greek MSS. were known to him with the reading *Χριστοῦ*.

"2. All the evidence for this reading is undoubtedly of the second century; while the opposing witnesses, except perhaps the Thebaic version, are all later. At any rate, it is clear that *Χριστοῦ* was the current reading through so wide an area as Syria, North Africa, and Gaul, in the second century, though it may have been supplanted by the other in the third.

"3. In no other genuine place of the New Testament is the collocation of words *ὁ Ἰησοῦ Χριστοῦ* found. It is found in three places of the *Textus Receptus*, viz. *Acts viii. 37*, *1 S. John iv. 3*, and *Apoc. xii. 17*; but every one of these places is undoubtedly spurious, in fact the collocation belongs to a later time, when the distinction between *Ἰησοῦς* as the *proper* name, and *Χριστός* as the *official* title had been lost, and the two were merged in one common appellation. There is a peculiar force in the use of *ὁ Χριστός* in the passage under discussion, by S. Matthew, writing for Jews.

"4. It is more in accordance with the laws of the variation of MSS., that the short reading should have been changed into the longer one, than *conversely*.

"... Considerations 2, 3, and 4, are of great weight. Perhaps the best conclusion is to place *Ἰησοῦ* in the margin, as a reading supported by great authority, but as having too strong arguments against it to place it in the text. . . ."—C. E. HAMMOND, 'Textual Criticism,' p. 61, &c.

to Joseph, before they came together, she was found with child of the Holy Ghost.

Vulg. Christi autem generatio.

The meaning of this passage is not to be gathered from one word, but from several. The usual meaning of *μνηστεύομαι* is, to be betrothed to a man, or to be affianced, to become his wife at some future time. The ceremony of betrothal took place among the Jews months before the actual marriage; and it was a formal, and a legally recognised custom among the Jews.

But there are several reasons, which lead to the conclusion, that *μνηστεύομαι* is not used here in its usual sense; that, for instance, a virgin espoused (*μεμνηστευμένην*) to a man whose name was "Joseph" (Luke i. 27), does not simply mean, that the Virgin Mary was affianced to Joseph to become his wife at a future time; but that she was then by this act, and thus before her Conception, made his legal wife;¹ only that there was no more marital intercourse between them, than if she had been merely his betrothed, i.e. promised to become his future wife. For after this act of betrothal, Joseph is called her husband (*ὁ ἀνὴρ αὐτῆς*), v. 19, and Mary is called his wife (*τὴν γυναῖκα σου*), v. 20; and this act of betrothal or marriage is expressly spoken of, as conferring on him the right of marital intercourse. For Joseph's difficulty is said to have arisen from the fact, that after Mary had been espoused or married to him (*μεμνηστευμένην*), but before they came together, that is, before they had marital intercourse, she was found with child. Again, months after this, and after Joseph had been bidden by the angel to take unto him Mary his wife (*παράλαβεῖν Μαρίαν τὴν γυναῖκα σου*), or rather, to retain Mary whom he had taken for his wife, S. Luke (ii. 5) still calls her his espoused wife (*Μαρίαν τῇ μεμνηστευμένῃ αὐτῷ γυναῖκι*). That Mary was already Joseph's wife is also implied in the intimation, that he was minded to put her away (*ἀπολῦσαι αὐτήν*), v. 19.

That the Jews regarded Joseph and Mary as legally married by the act here spoken of as betrothal is plain. Anxious as they were to cast reproach upon Jesus, they never object to Him illegitimacy or spuriousness of birth. All that they can find to object to Him is the meanness of His birth, that He was the son of Joseph the carpenter. Nor do they anywhere cast a slander on His mother, as having given birth to Jesus, before she was married; or before she had been married a sufficient length of time.

From all this, it is abundantly clear, that *μνηστεύομαι* implies in this case more than to betroth, and that it means

that Mary was by that act made Joseph's wife; but that there was no more marital intercourse between them, than if she had been only betrothed to him to become his wife at a future time. Legally, by the act here called betrothal, Joseph had become the husband of Mary; practically he was only her guardian, the protector of herself and her Child; of herself from the possibility of calumny and reproach, and of her Child from the machinations of Herod.

Thus, before her Conception, Joseph and Mary were legally married, but were living a life of holy continence. In leading this life, they were probably following a supernatural impulse, and were unconsciously influenced by God to lead the life, which best fitted them to become His instruments in the stupendous work of the Incarnation; Mary to become the mother of God, and Joseph to become the guardian of the Holy Child, and His mother. The conduct of Joseph and Mary, in living such a life, would be far above the common standard of life among men, and it would be little less than angelic. But such were the lives of all, who were intimately connected with the Incarnation, as far as we have any means of ascertaining it. Such certainly were the lives of Simeon and of Anna. (Luke i. 25, 36.)

The marriage of Joseph and Mary was necessary for several reasons. For had the Virgin given birth to Jesus, without being married, there would have been no one to protect her Child from the designs of Herod, or to shield herself from an evil reputation among men. Even the devout Jews, sincerely anxious to learn, would have had an additional difficulty in believing that Jesus, born of a mother who was unmarried, and therefore born in a condition that was esteemed base both by God and man, was the Messiah foretold by the prophets. In addition to this, it has also been said, that one object in this marriage, was to deceive Satan, and thus for a time to avoid his devices. Aware from the prophets, that the Messiah should be born of a Virgin, Satan interpreted the Virgin to mean an unmarried woman, and was on the look out for the birth of the Messiah of an unmarried woman; and thus for a long time he was left in doubt, whether Jesus were the Christ, even up to the Temptation and after it.²

19. Then Joseph her husband being a just man, and not wishing to make her a publick example, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy

¹ Eusebius, *Questiones ad Stephanum*, i. 1, vol. iv. p. 881.

S. Chrysostom, in *Matt. Homil. iv.*, vol. i. p. 39, &c.

Theophylact, in *Matt. i. 18*, vol. i. p. 7.

S. Ambrose, in *Luc. lib. ii.*, vol. ii. p. 1553, &c.

S. Jerome, in *Matt. i. 18*, vol. vii. p. 24.

S. Augustin, de *Nupt. et Concupiscentiæ*, i. 11, vol. x. p. 420.

—, cont. Julian, *Pelag.* v. 12, vol. x. p. 810, &c.

S. Thomas Aquinas, *Summ. iii. quest. xxix. art. 2*, vol. iv. p. 268.

Jansenius, in *Concord. Evang. cap. vii.* p. 50.

Maldonatus, in *Matt. i. 18*, vol. i. p. 25.

Franciscus Lucas, in *Matt. i. 18*, vol. i. p. 10.

Cornelius a Lapide, in *Matt. i. 18*, vol. viii. p. 53.

² S. Ignatius, *Epist. ad Ephes. sec. 19*, p. 79 (Hefele).

—, *Corpus Ignatianum*, Cureton, p. 36.

Origen, in *Luc. Homil. vi.*, vol. iii. p. 1815.

Eusebius, *Questiones ad Stephanum*, i. 1, vol. iv. p. 881.

S. Ambrose, in *Luc. lib. ii.*, vol. ii. p. 1553.

S. Jerome, in *Matt. i. 18*, vol. vii. p. 24.

wife: for that which is conceived in her is of the Holy Ghost.

Margin, begotten.
Vulg. apparuit in somnis ei—quod enim in ea natum est.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for He shall save His people from their sins.

Margin, Saviour.

Though willing to do whatever was right, for he was a good and conscientious man (*δίκαιος*), Joseph was sadly perplexed by the condition of Mary. For though she was his wife, there had been no marital intercourse between them, and yet she was evidently with child. In such cases, the law would allow him to inflict condign punishment on her, and to put her away; but this was not to be thought of in the case of the saintly Mary. For inexplicable as her condition was to him, her conduct had been holy and beyond all reproach. While considering what was the right course to pursue, whether this was not to put her away with as little publicity as possible, an angel of the Lord appeared unto him, and bid him not to fear to take unto him Mary his wife, or rather to retain (*παρὰλαβεῖν*) Mary, whom he had already taken to wife;¹ for that which is conceived in her is of the Holy Ghost.

An angel of the Lord appeared to Mary as well as to Joseph, but at a different time, and in a different manner, but each suited to their purpose. These are also related by different Evangelists; S. Luke relating the appearance of the angel unto Mary (i. 26, &c.), and S. Matthew that to Joseph. The angel Gabriel appeared to Mary to announce her Conception, but he appeared not in a dream, for this required her

previous faith and concurrence. Some time after Mary's Conception, an angel of the Lord appeared to Joseph in a dream, to command him to keep Mary his wife, for that which is conceived in her is of the Holy Ghost, and to perform to the Child the duty of a legal father, and to give Him the name which was descriptive of his office and character, Jesus, the Saviour.

Some, chiefly the Greek commentators, have supposed, that the two following verses are the words of the angel, who goes on to direct Joseph's attention to the fact, that in the Virgin, and in her Conception, is the fulfilment of Isaiah's (vii. 14) prophecy.² Others have held, that these are the words of the Evangelist.³ This would only be in keeping with S. Matthew's practice, who frequently calls attention to the fulfilment of the prophets by the Incarnation.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Vulg. quod dictum est a Domino per prophetam.

23.

**"Behold, a virgin shall be with child,
and shall bring forth a son,
and they shall call his name
Emmanuel,"**

which being interpreted is,

"God with us."

Margin, his name shall be called.
Vulg. et vocabunt nomen ejus.

¹ Jansenius, in Concord. Evang. cap. vii. p. 52.

Maldonatus, in Matt. i. 20, vol. i. p. 28.

Cornelius a Lapide, in Matt. i. 20, vol. viii. p. 32.

² S. Irenaeus, contr. Hæreses, iii. 21, p. 950.

S. Chrysostom, in Matt. Homil. v. vol. i. p. 62. [Theophylact,

³ Behold, a virgin shall be with child.—That the word

עֵלְמָוֹה in the prophet denotes an untouched virgin, sufficiently appears from the sense of the place (Isaiah vii.). King Achaz there was afraid lest the enemies that were now upon him, might destroy Jerusalem, and utterly consume the house of David. The Lord meets with this fear by a signal and most remarkable promise, namely, that sooner should a pure Virgin bring forth a child, than the family of David perish. And the promise yields a double comfort: namely, of Christ hereafter to be born of a Virgin, and of their security from the imminent danger of the city and house of David. So that, although that prophecy of a Virgin's bringing forth a son should not be fulfilled till many hundreds of years after, yet at that present time, when the prophecy was made, Ahaz had a certain and notable sign, that the house of David should be safe and secure from the danger that hung over it. As much as if the prophet had said, Be not so troubled, O Achaz, does it not seem an impossible thing to thee, and that never will happen, that a pure Virgin should become a mother? But I tell thee, a pure Virgin shall bring forth a Son, before the house of David perish.—LIGHTFOOT, 'On S. Matthew, i. 23; vol. ii. p. 101.

"The early Christians (Justin Martyr, Dialog. ii. page 319 Thirly), urged against the unbelieving Jews, that the miraculous conception of the Saviour was to be expected from the famous passage in Isaiah (vii. 14), the reading of which, and the interpretation of the reading, could not be disputed, inasmuch as *παρθένας*, and not *παῖδες*, was the translation of the term in question in the Septuagint version, made some hundreds of years before Christ

Theophylact, in Matt. i. 22, vol. i. p. 9.

Euthymius, in Matt. i. 22, vol. i. p. 45.

³ Jansenius, in Concord. Evang. cap. vii. p. 54.

Maldonatus, in Matt. i. 22, vol. i. p. 29.

Franciscus Lucas, in Matt. i. 22, vol. i. p. 14.

was born, inasmuch as there would have been no 'sign' or 'wonder' (which was promised) had *παῖδες* been the true rendering; and inasmuch as other texts point to the same conclusion, as for instance, 'who shall tell His generation?'—p. 128.

"The Fathers in using the Septuagint as the weapon of their warfare, used the same which the Apostles did, and one the legitimacy of which was acknowledged by the party they were contending against. Moreover, as this translation was made some two hundred and fifty years before Christ was born, it was impossible to object that those texts which bore testimony to Jesus could have been unduly treated by the Christians, and a meaning assigned to them which they were never intended to bear. Indeed, in this respect the translation, perhaps, had greater force even than the original, for it furnished an argument that the plain, unperverted sense of the Hebrew was what that version represented it: and that though the Hebrew, when strained for a purpose, might be made to speak somewhat less favourably for the Christian, still this could not be done with impunity so long as the Septuagint remained to rebuke the novelties of later translations, and stood as a monument of the sense assigned to Scripture by scholars necessarily impartial, and who lived when the original language was well understood. The attempts to wrest the Hebrew from the cause of the Gospel, made by Aquila, Theodotion, and Symmachus, in their translations, only served to show what a tower of strength the Septuagint was found to be."—p. 134. J. B. BLUNT, 'History of the Christian Church.'

In answer to the Jews,¹ who objected that the proper word for a virgin was כְּתוּלָה, and that Isaiah in his prophecy (vii. 14) had not used this word, but הַעַלְמָה, the ancient commentators show, that while both these words refer to a virgin or unmarried girl, the latter carries with it the additional notion of youthful; and that the Septuagint translators have accordingly rendered it by παρθένος, which always means a virgin; and that such is the use of the word in the Old Testament. For both these words are applied to Rebecca, to describe her condition before any man had known her (Gen. xxiv. 16 and 43), and the word used by the Septuagint translators in both these passages to express these two Hebrew words is the same, namely, παρθένος. The latter word is also applied to Miriam, the sister of Moses, soon after his birth (Exod. ii. 8) to express that she was a very young girl, scarcely marriageable. It was also pointed out that neither Isaiah nor S. Matthew said "a virgin," but "the virgin" (Isaiah הַעַלְמָה, ἡ παρθένος Septuag.; S. Matthew, ἡ παρθένος).²

These words do not mean, that the translation of Emmanuel from one language into any other, would be Jesus, but that the Emmanuel of Isaiah is equivalent, in its meaning, to

the Jesus of the Gospels. Emmanuel means "God with us," and Jesus means Saviour. Therefore, literally understood, and as to the meaning of their component parts, they are not the same. But they are the same in the meaning, which they are intended to convey to man. For by these two words we are taught that "God with us," "God Incarnate," is the only Saviour, and that Jesus, the Son of Mary, is the God Incarnate, the Saviour of mankind.³

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

—25. And knew her not till she had brought forth her firstborn Son: ^a and he called His name JESUS.

S.V. had brought forth a son.

Vulg. dñe p p rnt filium suum primogenitum.

S. Matthew is careful to record the fact, with all the authority which he, as an Evangelist possessed, that there had been no marital intercourse between Joseph and Mary before the birth of Jesus. His language on this point admits of no doubt. Whether there was such marital intercourse between them afterwards was a subject of discussion towards the end

¹ S. Jerome, cont. Jovin. lib. ii. 32, vol. ii. p. 254.

² S. Chrysostom, in Isaiah, vii. 14.

^a **Her first-born Son.**—The prominent idea conveyed by the term 'first-born' to a Jew would not be the birth of other children, but the special consecration of this one. The typical reference in fact is foremost in the mind of St. Luke, as he himself explains it, 'Every male that cometh of the womb shall be called holy to the Lord' (ii. 23). Thus 'first-born' does not necessarily suggest 'later-born,' any more than 'son' suggests 'daughter.' The two words together describe the condition under which in obedience to the law a child was consecrated to God. The 'first-born son' is in fact with the Evangelists equivalent for the 'male that cometh of the womb.'—τὸν πρωτότοκον ought to be rejected from St. Matthew's text, having been interpolated from Luke ii. 7.—**CANON LIGHTFOOT**, 'On Epistle to the Galatians,' p. 257.

Mary Ever-Virgin (ἀειπαρθένη).—This title, which is commonly applied to S. Mary by later writers, is found in Epiphanius Heres. 78, 5; Didym. Iren. i. 27, p. 84; Rufin. Fid. i. 43; Lepor ap. Cassian. Incarn. i. 5; Leon. Ep. 28, 2; Cæsarius has ἀειπάρης, qu. 20. On the doctrine itself, vide a letter of S. Ambrose and his brethren to Siricius, and the Pope's letter in response (Const. Ep. Pont. pp. 669–682). As we are taught by the predictions of the prophets that a Virgin was to be Mother of the promised Messiah, so we are assured by the infallible relation of the Evangelists, that this Mary "was a Virgin when she bare Him." . . . Bishop Pearson adds that 'many have taken the boldness to deny this truth, because not recorded in the sacred writ,' but 'with no success.' He replies to the argument from 'untill' in Matt. i. 25, by referring to Gen. 28, 15; Deut. 34, 6; 1 Sam. 15, 35; 2 Sam. 6, 23; Matt. 28, 20. He might also have referred to Psalm 110, 1; 1 Cor. 15, 25, which are the more remarkable, because they were urged by the School of Marcellus as a proof that our Lord's kingdom would have an end, and are explained by Euseb. Eccl. Theol. iii. 13, 14. Vide also Cyr. Cat. 15, 29, where the true meaning of 'untill' (which may be transferred to Matt. i. 25) is well brought out. 'He who is King before He subdued His enemies, how shall He not the rather be King, after He has got the mastery over them?' Vide also note on S. Thomas's Catena, Old Test. in loc.; vide also Suicer de Symb. Niceno-Const. p. 231; Spanheim, Dub. Evang. 28, 11.—**DR. J. H. NEWMAN**, 'On S. Athanasius,' Library of the Fathers, vol. viii. p. 381.

³ Tertullian, adv. Judæos, cap. ix. vol. ii. p. 617.

S. Chrysostom, in Matt. Homil. v. vol. i. p. 63.

'Helvidius, against whom St. Jerome (de Perpetua Virgin. B. Marie, 5; vol. ii. p. 188, Migne) writeth, abused greatly those words of Matthew concerning Joseph and the mother of our Saviour Christ, 'He knew her not till she had brought forth her first-born,' thereby gathering against the honour of the blessed Virgin, that a thing denied with special circumstance doth import an opposite affirmation when once that circumstance is expired.'—**HOOKER**, 'Eccles. Pol.' v. xlv. 2; vol. ii. p. 194.

'To be persuaded that the blessed Virgin did not continue so pure a virgin (all her lifetime) after our Saviour's birth as she was before, is certainly an error *ex specie*, very dangerous; yet nothing so deadly as the error of Eutyches, which held that our Saviour Christ did not, after His resurrection and glorification, continue as truly man as He was before.'—**DR. THOMAS JACKSON**, vol. xii. p. 97.

'We believe the Mother of our Lord to have been not only before and after His nativity, but also for ever, the most immaculate and blessed Virgin. For although it may be thought sufficient as to the mystery of the Incarnation, that when our Saviour was conceived and born, His Mother was a Virgin; though whatsoever should have followed after could have no reflexive operation upon the first-fruit of her womb; though there be no farther mention in the Creed, than that he was *born of the Virgin Mary*; yet the peculiar eminence and unparalleled privilege of that Mother, the special honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest which overshadowed her, the singular goodness and piety of Joseph, to whom she was espoused, have persuaded the Church of God in all ages to believe that she still continued in the same virginity, and therefore is to be acknowledged the *ever Virgin Mary*' (see also the notes).—**BISHOP PEARSON**, 'On the Creed,' art. iii.; vol. i. p. 213.

'Now, the necessary consequence of this dignity of the Blessed Virgin, is, that she remained for ever a Virgin, as the Catholic Church hath always held and maintained. For it cannot with decency be imagined, that the most holy vessel, which was thus once consecrated to be a receptacle of the Deity, should afterwards be desecrated and profaned by human use.'—**BISHOP BULL**, 'Sermon on Luke,' i. 48, 49: vol. i. p. 156.

of the fourth century. The Church Catholic, having regard to the uniform language of Scripture, and to the reverence which naturally belongs to such an awful mystery as the Incarnation, held that there was not, but that Joseph and Mary lived the same life of holy continence, after the birth of Jesus, as they had before; and that the Blessed Virgin remained ever a virgin, as was probably intimated in many passages in the Old Testament, such as Cant. iv. 12; Ezek. xiv. 2. This doctrine is affirmed by a succession of representative writers in both the Eastern and Western Church from the earliest times down to the 16th century.¹

On the other hand, men like Jovinian, Helvidius, the Ebionites, and others, whose faith on other points, to say the very least, was defective, maintained that there was such intercourse; and that the language of S. Matthew in this passage implied as much. The two expressions on which they relied as showing this were (1), "And knew her not till she had brought forth." They maintained that the word "till" (*ἕως οὗ*) implied that he knew her afterwards. (2.) "Her first-born Son," found in some MSS. here, and in all in S. Luke ii. 7. This, they urged, meant that others were born after, and thus that our Lord's brethren, who are mentioned in several places in the Gospels, were the sons of Joseph and Mary.

With respect to the expression "until," the great Doctors of the Church showed that the common use of it both in Scripture and in profane authors, was to assert or deny a fact up to a certain time, but with no reference to any time beyond that, as in the following instances, "He sent forth a raven, which went to and fro, until (*ἕως οὗ*, Septuagint) the waters were dried up from off the earth" (Gen. viii. 7). But this does not mean that the raven returned to him when the waters were dried up. "Therefore Michal, the daughter of Saul, had no child unto the day (*ἕως τῆς ἡμέρας*, Septuagint) of her death" (2 Sam. vi. 23). This of course means that she never had any child. "The Lord said unto my Lord, Sit Thou on my right hand until (*ἕως ἄν*) I make Thine enemies

Thy footstool" (Ps. cx. 1). "Thou shalt by no means come out thence, till (*ἕως ἄν*) thou hast paid the uttermost farthing" (Matt. v. 26). But this does not imply that he should ever be able to pay the uttermost farthing, and should then come out. Such, too, is the use of the word in numberless other passages.

With respect to the expression "first-born" (*πρωτότοκος*) they replied that it meant that none was born before, and that it did not imply that others were born after. This is the constant use of the word, thus "At midnight the Lord smote all the first-born (*πάν πρωτότοκον*, Septuagint)," Exod. xii. 29. Here it evidently means that the Lord slew the first-born, whether it were the first-born of many, or was the only-begotten. "Sanctify unto me all the first-born (*πάν πρωτότοκον*), whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Exod. xiii. 2). Here the meaning of first-born is fixed, as that which openeth the womb. It may be the first-born among many, or it may be the only-born, the only-begotten.

With respect to the Lord's brethren, James and Joses, and Simon and Judas, and His sisters (Matt. xiii. 55), whether they are the children of Joseph and Mary, it may be said that the early writers maintain that the constant tradition of the Church is against this; and that it is not necessary to understand these words in that sense, as there are other explanations of these terms sufficiently satisfactory. (See 'Comment. on S. Matt.' xii. 46.)

The Evangelists nowhere state the year, or the month, or the day of the month on which Jesus was born. Nor do any data now exist that will enable us to determine the day on which He was born. For that we have nothing but the tradition of the Church. But the year and the month we can still determine, at least by probable calculations.²

Four events are recorded in the Gospels which have been used as data to fix the year in which Jesus was born.* These

¹ Origen, in Joann. tomus i. c. vol. iv. p. 31.

in Luc. Homil. vi. vol. iii. p. 1818.

S. Athanasius, Fragment in Luc. vol. iii. p. 1393.

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Erasmus, in Matt. i. 18, Critici Sacri, vol. vi. p. 9.

Jansenius, in Concord. Evang. cap. vii. p. 55.

Maldonatus, in Matt. i. 25, vol. i. p. 25.

Cornelius a Lapide, in Matt. i. 25, vol. vii. p. 57.

² See Wieseler's Chronological Synopsis of the Four Gospels, ch. ii. p. 45, &c.

* "Proceeding to compare the general results of our investigation of the four chronological data given in the Gospels, by the help of which we propose to determine the year of our Lord's Birth, we shall discover the following surprising agreement: (1.) If Jesus was born in the lifetime of Herod the Great, He must have been born before April 750 A.C., since Herod died at the beginning of that month. This is the extreme latest possible date of the Birth of Jesus. (2.) The star which led the wise men from the East to Jerusalem to see the Messiah, appeared during the months of February, March and April 750 A.C. (3.) The census which

was the cause of our Lord's Birth taking place at Bethlehem, must have been held at the close of the reign of Herod the Great, probably a short time before the 12th of March, 750 A.C., on which day the insurgent Matthias, the Theudas of the New Testament, was executed. (4.) About thirty years, reckoned back from the Baptism of Jesus, i.e., the summer of 780 A.C., brings us back again to a date somewhat earlier than April, 750 A.C., but scarcely earlier than the beginning of that year.

"These four chronological data lead us to the same year 750 A.C., and, what is more, the same period of the year, viz., its

are (1), the reign of Herod, the father of Archelaus; (2), the appearance of the Star to the wise men; (3), the census of Judæa under Augustus; and (4), the fact that Jesus was about thirty years of age when He began His Ministry.

From a comparison of various passages in Josephus and other authors, it is clear that the death of Herod took place seven days before the Passover of 750 A.U.C., and therefore in the first eight days of the month Nisan, 750 A.U.C. Since Jesus was born in the reign of Herod, His birth must have taken place before the month Nisan, 750 A.U.C., that is, four years before the common era, or the era of Dionysius.*

This date, for the birth of Jesus is further confirmed by an examination into the time indicated by the appearance of the Star to the wise men; that is, on the supposition that this Star was a real Star, and not a meteor of extraordinary nature, supernaturally created for a temporary purpose—(see 'Comment. on Matt. ch. ii.)—also by the census, which was the cause of His birth taking place at Bethlehem—(see 'Comment. on Luke,' ch. ii.)—and by reckoning about thirty years back from the baptism of Jesus to His birth.

Even the month in which Jesus was born can be calculated approximately, and on fairly probable grounds. By a series of ingenious calculations it has been ascertained that the course of Abia, to which Zacharias (Luke i. 5) belonged, was in office in the temple service in the year 748 A.U.C., from

the 3rd to the 9th of October. Zacharias, who would leave the Temple on the evening of the 9th of October, might therefore have reached his home in the hill country of Judæa on the 10th. If we assume nine months from that date for the pregnancy of Elizabeth, and add to it the six months mentioned Luke i. 26, we shall obtain the 10th of January as the date of the birth of Jesus.

It was necessary that new-born infants should be presented in the Temple forty days after their birth. If, as some have considered probable, the presentation of Jesus in the Temple preceded the visit of the Magi to the infant Jesus at Bethlehem, it would follow that He must have been born more than forty days before the death of Herod, which brings us to February, 750 A.U.C., as the latest date for the birth of Jesus.

Nor, taking into consideration the climate of Palestine at the present time, and the changes which it may have undergone in the lapse of 1800 years, will there be found anything in the fact that the shepherds were keeping watch over their flocks in the open field, to militate against the supposition that Jesus was born as early in the year as the month of January or February.

The following interesting table is taken from Wieseler's 'Chronological Synopsis of the Four Gospels,' p. 436:—

A COMPARATIVE VIEW OF THE DATES ASSIGNED BY ANCIENT AND MODERN CHRONOLOGERS TO THE BIRTH, BAPTISM, AND DEATH OF CHRIST.

	BIRTH.	BAPTISM.	DEATH.
Eusebius ..	2 B.C., 6 Jan. ..	29 A.D. ..	33 A.D. ..
Jerome ..	3 B.C., 25 Dec. ..	29 A.D. ..	32 A.D. ..
Baronius ..	3 B.C., 25 Dec. ..	29 A.D., 6 Jan. ..	32 A.D., March.
Scaliger ..	2 B.C., end of Feb. or beginning of March ..	29 A.D., 6 Jan. ..	33 A.D., 3 April.
Lamy ..	4 B.C., 25 Dec. ..	30 A.D., 8 Nov. ..	33 A.D., 3 April.
Usher ..	5 B.C., 25 Dec. ..	30 A.D. ..	33 A.D., 3 April.
Petavius ..	5 B.C., 25 Dec. ..	29 A.D. ..	31 A.D., 23 April.
Calvisius ..	3 B.C., beginning of Oct. ..	29 A.D. ..	33 A.D., 3 April.
Pearson ..	1 B.C. ..	.. ..	33 A.D. ..
Bengel ..	4 B.C., 25 Dec. ..	27 A.D., 8 Nov. ..	30 A.D., 7 April.
Vogel ..	3 B.C. ..	28 A.D. ..	31 A.D. ..
Siskind ..	3 B.C., end of Feb. or beginning of March ..	29 A.D., end of Feb. or beginning of March ..	32 A.D. ..
Hug ..	1 B.C., Feb. ..	29 A.D., Feb. ..	.. ..
Sanctemante ..	7 B.C., 25 Dec. ..	25 A.D., close. ..	29 A.D., 25 March.
Ideler ..	7 B.C., before the close of the year ..	25 A.D., close or beginning of 26 A.D. ..	29 A.D., 15 April.
Paulus ..	3 B.C., Feb. ..	29 A.D., end of Feb. or beginning of March ..	31 A.D., 26 April.
Schrader ..	.. ..	.. ..	35 A.D. ..
Anger ..	Before April, 4 B.C. ..	29 A.D., beginning ..	31 A.D., 27 April.
Wieseler ..	4 B.C., Feb. ..	27 A.D., spring of summer ..	30 A.D., 7 April.

Whether we call this difference of opinion as to the month and the day when Jesus was born, a great diversity if drawn from the same data, or a singular agreement if drawn from

different data, it will tend to show that the tradition of the Church, which assigns December 25 as the day of Christ's birth, is true, or not far from the truth.

beginning. While then we consider it not impossible that Jesus was born towards the end of 749 A.U.C., 5 B.C., yet we must on these grounds hold it to be far more probable that He was born in one of the early months of 750 A.U.C. = 4 B.C.

* Early ecclesiastical tradition hesitates between the years 750, 751, 752, A.U.C., as the date of our Lord's Birth. It is not till a somewhat later period, that it seems to have adopted the view of Dionysius, that Jesus was born in 754 A.U.C.—WIESELER, 'Chronological Synopsis,' p. 114.

* **Dionysian Era.**—Dionysius Exiguus was a monk of Scythian extraction, who flourished at Rome A.D. 533, and died before A.D. 556. He was intimate with Cassiodorus; who gives him a high character for intelligence and virtue. Being familiar with Greek, he collected and translated a body of canons, including the first 50

Apostolic Canons, and those of the Council of Nice, Constantinople, Chalcedon, Sardica, and some in Africa; he also made a collection of the decrees of the Roman Pontiffs, from Siricius to Anastasius II.; and he is extant in Jastell's Biblioth. Juris Canonici, tom. i. He likewise translated a synodic epistle of Cyril of Alexandria, a paschal Epistle of Proterius, the life of S. Pachomius, an Oration of Proclus, Gregory Nyssen de Officio Hominis; and composed a Paschal Cycle of 97 years, commencing A.D. 527, of which only a fragment remains. In the last work, he proposed that Christians should use the time of Christ's birth as their era; which proposal was soon followed universally. Hence the Christian era is called the Dionysian era. But Dionysius miscalculated the time of Christ's birth, placing it four years, as most writers suppose, too late.—See CAVE, 'Hist. Literaria.'

INTRODUCTORY NOTE.

Chief Priests.—"And when he had gathered all the chief priests and scribes of the people together' (Matt. ii. 4). That is, he assembled the Sanhedrin. Herod is said by very many authors to have slain the Sanhedrin, but this is neither to be understood of the whole Sanhedrin, nor, if it were to be understood of the whole, would it denote the total subversion of the Sanhedrin. . . .

"Herod was to overcome two difficulties, that he might, with the peace and favour of the Jews, become their king. For although he had been raised unto the kingdom by the Romans, nevertheless that he might establish his throne, the people remaining quiet and accepting him, first, it seemed necessary to him that the Asmonean family should be removed out of the way, which formerly governing the people, they had some affection and love for, and which still remaining, he suspected he could scarce be secure. Secondly, that law of setting no king over them, but of their brethren, debarred him, since he himself was of the stock of Edom. Therefore he took away all those Rabbins, who, adhering stiffly to this law, opposed what they could, his coming to the kingdom. But all the Rabbins he slew not (Bava Bathra, fol. 3, 2), for the sons of Betira were left alive, who held the chair, when Hillel came out of Egypt.

"Therefore, he slew not all the Elders of the Sanhedrin, but those only, who taking occasion from that law, opposed his access to the kingdom. Out of that slaughter the two sons of Betira escaped, who held the first place in the Sanhedrin after the death of Shemaiah and Abtalion. Shammai also escaped, who according as Josephus relates, foretold this slaughter. Hillel escaped likewise, if he were then present, and Menahem, who certainly was there, and who therefore sat second in the chair. Bava ben Buta escaped also, as the Gemara relates, who afterwards persuaded Herod, that he should repair the Temple, to expiate this bloody impiety. And others escaped.

"The Chief Priests (*ἀρχιερείς*). When the Sanhedrin consisted of Priests, Levites, and Israelites (as Maimonides teacheth in Sanhedr. cap. 2) under the word *ἀρχιερείς*, chief priests, are comprehended the two former, namely, whoever of the clergy were members of the Sanhedrin; under 'the scribes of the people' are comprehended all those of the Sanhedrin, who were not of the Clergy.

"Among the priests were divers differences.

"1. Of the priests some were called, as if you would say, the Plebeian priests, namely such who indeed were not of the common people, but wanted school education, and were not

reckoned among the learned, nor among such as were devoted to religion. For seeing the whole seed of Aaron was sacerdotal, and priests were not so much made as born, no wonder, if some ignorant and poor were found among them."

This is then proved by quotations from Hierosol. Trumoth. fol. 44, 1 and 2; Bab. Sanhedr. fol. 90, 2.

"However ignorant and illiterate these were, yet they had their courses at the altar according to their lot, being instructed at that time by certain rules for performing their office appointed them by lot. You would stand amazed to read (Joma, cap. i.), those things which are supposed concerning the ignorance and rudeness even of the High Priest himself.

"2. There were others who were called Idiot or private priests; who although they both were learned, and performed the public office at the altar, yet were called private, because they were priests of a lower, and not of a worthier, order.

"3. The worthier degree of priests were fourfold, besides the degree of the High priest, and of the Sagan his substitute. For 1. There were the heads of the Ephemeries, or courses; in number twenty-four. 2. There were the heads of the families in every course. Of both see the Jerusalem Talmud (Ta'anith, fol. 68, 1). 3. The presidents over the various offices in the Temple. Of them see Shekalim, cap. 5. 4. Any priests or Levites, indeed, although not of these orders, that were chosen into the chief Sanhedrin. *Ἀρχιερείς* chief priests therefore, here and elsewhere, where the discourse is of the Sanhedrin, were they, who being of the priestly or Levitical stock, were chosen into that chief Senate.

"**'Scribes of the people.'** A 'scribe' denotes more generally any man learned, and is opposed to the word rude or clownish. . . .

"More particularly scribes denote such, who being learned, and of scholastic education, addicted themselves especially in handling the pen and in writing. Such were the public Notaries in the Sanhedrins, Registers in the Synagogues, Amanuenses, who employed themselves in transcribing the law, phylacteries, short sentences to be fixed upon the door posts, bills of contracts, or divorce, &c. . . .

"But above all others the Fathers of the tradition are called Scribes, who were indeed the Elders of the Sanhedrin. . . .

"These, therefore, whom Matthew calls 'the Scribes of the people,' were those elders of the Sanhedrin, who were not sprung from the Sacerdotal or Levitical stock, but of other tribes. The elders of the Sanhedrin sprung of the blood of

the priests, were the Scribes of the Clergy, the rest were the scribes of the people.

"We may therefore guess, and that no improbable conjecture, that in this assembly called together by Herod, there were present, among others: 1. Hillel, the President; 2. Shammai, Vice-President; 3. The sons of Betira, Judah, and Joshua, 4. Bava ben Buta; 5. Jonathan the son of Uzziel, the Chaldee paraphrast; 6. Simeon the son of Hillel."—LIGHTFOOT, 'On S. Matthew,' ii. 4; vol. ii. p. 109.

"He calleth them scribes of the people, to distinguish them from the secretaries or clerks of particular men, as Baruch was the scribe of Jeremy, and Seraiah the scribe or secretary of David (2 Sam. viii. 17). But these of whom mention is here, and so very frequently in the Gospel elsewhere, were not such private or peculiar clerks, but they were the public scribes or clerks of the people; and this their office or function consisted in two particulars.

"1. They were the men that took upon them to copy the Bible for those that desired to have a copy. For so great and various is the accuracy and exactness of the Scripture text in the mystical and profound significancies of letters, vowels, and accents, that it was not fit that every one should offer to transcribe the original, or that every vulgar pen should copy things of so sublime speculation. Therefore there was a peculiar and special order of learned men among the Jews, whose office it was to take care of the preservation of the purity of the text in all Bibles that should be copied out, that no corruption or error should creep into the original of the sacred writ, and these were called the 'Scribes of the people,' or their scriveners or writers of the copy of the Bible. And hence it is that there is so frequent mention in the Rabbins of Tikkun Sopherim, the correction or direction of the Scribes, or their peculiar and special disposing of the text, which the Massoreth at the beginning of the book of Numbers observeth to have been in eighteen places, which are reckoned there. These scribes may be conceived to have been either Priests or Levites, or both, the men of that tribe being the chiefest students in the Scriptures; and being bound by their calling to be able to instruct the people in the same (Deut. xxxiii. 10—Mal. ii. 7).

"They had eight and forty universities as it were, belonging to that tribe, for the education of the Clergy in the knowledge of the Law and the Prophets (Josh. xxi.); and from among the learned of those students were some set apart for this office, which required profound learning and skill; namely, to be the copiers of the Bible when any copy was to be taken, or, at least, to take care that all copies that should be transcribed, should be pure and without corruption.

"2. These also were the public and common preachers of the people, being more constant pulpit men, than any other of the Clergy; taking on them, not only to be the preservers and providers for the purity of the text, but also the most constant and common explainers and expounders of it in sermons. Therefore, it is said of our Saviour, that He taught as one that had authority, and not as the scribes (Matt. vii. 29), where the scribes are rather mentioned than any other order, because they were the greatest and most ordinary preachers. And our Saviour Himself in Mark xii. 25, 'How say the Scribes, that Christ is the Son of David?' Instancing in the Scribes only [whereas the Pharisees, Sadducees, and even all the nation of the Jews held the same opinion] because the Scribes were the men that were ofttest in the pulpit, and preached more than any other; and so this doctrine was heard more from them than others.

"And thus was Ezra a ready scribe in the Law of Moses (Ezra vii. 6), both for the copying and preserving pure the text of the Scripture, and also for the expounding of it by his sermons. And such a one is the Scribe that our Saviour speaketh of, that is instructed in the kingdom of heaven, that bringeth out of his treasure instructions out of the New Testament and Old (Matt. xiii. 52). The Chaldee Paraphrast on Jer. vi. 13, and viii. 10, and in other places instead of the Prophet, readeth the Scribe, taking, as it seemeth, the prophet in the same sense that Paul doth prophesying (1 Thess. v. 20—1 Cor. xiv. 5) for the preacher, and making the text speak in the same tenour that it doth here, 'the Priests and the Scribes.'"—LIGHTFOOT, 'Harmony of the Four Evangelists,' Matt. ii. 4; vol. i. p. 439.

CHAPTER II.

[1. *The wise men out of the east are directed to Christ by a star.* 11. *They worship Him, and offer their presents.* 11. *Joseph fleeth into Egypt, with Jesus and His mother.* 16. *He rest slayeth the children:* 20. *himself dieth.* 23. *Christ is brought back again into Galilee to Nazareth.*]

[Vulg. *Quomodo magi cum muneribus ad Christum natum pervenerint: de Herodis in infantes scilicet, et Christi in Egyptum exilio ipsiusque reditu in terram Israel.*]

ALL the four Evangelists begin their Gospels in a different way; and introduce Jesus to us, so to speak, from a different point of view. S. Mark begins with the preaching of John, the Baptism, and the Temptation of Jesus preparatory to His Ministry.

S. John first of all states the Eternal Generation of Jesus, and the testimony of the Baptist to Him, as the Lamb of God that taketh away the sin of the world.

S. Luke begins with the miraculous conception and birth of John Baptist, the Annunciation of the Angel to the Blessed Virgin, the Birth of Jesus at Bethlehem, the appearance of the heavenly host to the shepherds, and their adoration of Him in the manger.

S. Matthew begins his Gospel with the genealogy of Jesus, the perplexity of Joseph at the Conception of the Blessed

Virgin, the Birth of Jesus, and the arrival of the wise men from the East.

Each seems to give a different portion, so as to make up a perfect whole. S. Mark and S. John say nothing of His Birth or Childhood. S. Luke relates much of what S. Matthew omits, but he says nothing of the doubts of Joseph, of the arrival of the wise men from the East, or of Herod's act of cruelty and subtlety towards the infants around Bethlehem.

1. Now when Jesus was born in Bethlehem ^a of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star ^b in the east, and are come to worship him.

* **Bethlehem.**—"No one has ever doubted, I believe, that the present Beit Lahm, 'House of Flesh,' of the Arabs, is identical with the ancient Bethlehem, House of Bread, of the Jews; and it is therefore not necessary here to dwell upon the proofs, which may be seen in Reland, Palest. p. 642. Euseb. et Hieron. Onomast. art. Bethlehem. Not only does the name coincide; but the present distance of two hours from Jerusalem corresponds very exactly to the six Roman miles of antiquity. Tradition moreover has never lost sight of Bethlehem; and in almost every century since the times of the New Testament, it has been visited and mentioned by writers and travellers; by Justin Martyr in the second century; by Origen in the third; and then by Eusebius, Jerome, the Bordeaux pilgrim, and so on by hundreds to the present day. Helena built here a Church, which appears to have been the same that still exists. Jerome afterwards took up his residence in the convent, which early sprung up around it; and the Roman matron Paula came and erected other convents, and spent here the remainder of her days. . . .

"The crusaders, on their approach to Jerusalem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants. In A.D. 1110, King Baldwin I. erected it into an episcopal see, a dignity it had never before enjoyed; but although this was confirmed by Pope Paschal II., and the title long retained in the Romish Church, yet the actual possession of the see appears not to have been of long continuance. In A.D. 1244, Bethlehem like Jerusalem was desolated by the wild hordes of the Kharisimians.

"The present inhabitants of Bethlehem are all Christians; and are rated at eight hundred taxable men, indicating a population of more than three thousand souls. There was formerly a Muhammedan quarter; but, after the rebellion in 1834, this was destroyed by order of Ibrahim Pacha. The town has gates at the entrance of some of the streets; the houses are solidly built though not large. The many olive and fig-orchards and vineyards round about, are marks of industry and thrift; and the adjacent fields, though stony and rough, produce, nevertheless, good crops of grain. Here indeed was the scene of the beautiful narrative of Ruth, gleaning in the fields of Boaz after his reapers; and it required no great

stretch of imagination to call up again those transactions before our eyes. The present inhabitants, besides their agriculture, employ themselves in carving beads, crucifixes, models of the Holy Sepulchre, and other similar articles, in olive-wood, the fruit of the Dôm-palm, mother of pearl, and the like, in the same manner as the Christians of Jerusalem. Indeed the neatest and most skillfully wrought specimens of all these little articles, come from Bethlehem."—DR. ROBINSON, 'Biblical Researches in Palestine,' vol. ii. p. 159.

"Its confined position on the narrow ridge of the long gray hill would leave 'no room' for the crowded travellers to find shelter. Its elevation would naturally lead the early Christians to connect it with the words of Isaiah, 'He shall dwell on high, in a lofty cave of the strong rock,' Isaiah xxxiii. 16. Its southern situation made it always a resting-place, probably the first halting-place from Jerusalem, on the way to Egypt. 'By Bethlehem' in ancient times, Jerem. xl. 17, was the caravanserai or khan of Chimham, son of Barzillai, for those who would 'go to enter into Egypt'; and from Bethlehem, it may be, from that same caravanserai, Joseph 'arose and took the young Child and His mother and departed into Egypt,' Matt. ii. 14. The familiar well appears close by the gate, for whose water David longed. Eastward extend the wild hills, where the flocks and herds of David, and of Amos, and of 'the shepherds abiding with their flocks by night,' may have wandered. Amongst these hills is the long succession of rocky vaults, probably the 'cave of Adulam,' to which David retired, in the neighbourhood of his ancient home, 1 Sam. xxi. 2. Below lie the corn-fields, the scene of Ruth's adventures, from which it derives its name, the 'house of bread.' Along its slopes may be traced the vineyards of Judah, here kept up with greater energy because its inhabitants are Christians."—STANLEY, 'Sinai and Palestine,' p. 163.

His Star.—"From the general expectation which prevailed in the East at the period of the Advent, and from the prophecies collected and carefully preserved in Rome under the name of the Sibylline books, we are at once led to presume that the knowledge of the early promise of a Deliverer had not been confined to the

After a careful examination it has been ascertained that the death of Herod, called the Great, took place about seven days before the Passover of 750 A.U.C., and therefore in the first eight days of the month Nisan, 750 A.U.C. As Jesus was born in the reign of Herod, His birth must in any case have taken place before the month Nisan, 750 A.U.C., that is four years before the common era, or the era of Dionysius.¹

The Incarnation was itself a miracle so stupendous, that it need not excite our surprise if God wrought other miracles to announce it. In spite of an occasional expression, which may seem to imply that some thought this star one of the regular, but uncommon, phenomena of the existing heavenly bodies, it was the general opinion of the ancient Fathers that this star was a supernatural light created for this special purpose.²

But how did these wise men infer that the appearance of this star indicated the birth of the King of the Jews? Either this was divinely borne in on their minds by God, in some strong irresistible manner, or they arrived at this conclusion from some tradition which they had received from earlier times. We are not driven to look to a Jewish source exclusively for such tradition; nor would their secluded position in Palestine, the peculiar nature of their government, or their own exclusive habits, be favourable for the dissemination of such knowledge among the heathen. The tradition may have come from some source common to both, before the Jews were separated off from the rest of the world; or the knowledge may have been gained and put into a prophetic form, even after the time of Abraham.

The country from which these wise men came may have been the same as that in which Balaam had formerly lived. Both are said to come from the East (*ἀπὸ ἀνατολῶν*). A prophecy of Balaam, sufficient to suggest that the birth of some illustrious personage would be announced by a star has been preserved in the Old Testament (Numb. xxiv. 17). Additional knowledge, or other prophecies of like nature, he may have been the means, through God, of delivering to his own people, and for the benefit of their descendants.

These men might be, as their name implies, skilled in some branch of science; they might be astrologers, versed in the motions of the heavenly bodies, and they may have become acquainted with some singular phenomenon which

happened about that time. But the more intimate was their acquaintance with the heavenly bodies, and with the laws according to which their movements are made, the greater would be their certainty, that no natural phenomenon could predict the birth of any human being, either in Judæa or elsewhere. Their whole behaviour favours the old opinion, that this star was a supernatural light, and that, though their minds might be prepared for ready belief by an ancient tradition, they received a special intimation as to the import of this star.³ Earnest and fearless they undertake a distant journey to a land, probably unknown to them. The throne of Judæa is then held by one of the most suspicious and most unscrupulous despots that ever lived, yet they proclaim that a new king of the Jews is born; and that their object in coming is to worship him. Men only act as these men did, when they are impelled by religious fervour, when they are acting, or think they are acting, at the direct command of God, and through His undoubted influence. Few men would risk their lives on convictions formed by the joint force of a scientific deduction and a popular tradition. Among the Persians, the Magi were a distinct order, like the priests among the Egyptians, and the Druids among the Gauls.⁴

Arabia Felix, or Persia, is most generally believed to be the country from which these wise men came. Justin Martyr, writing about the year A.D. 146 says that they came from Arabia;⁵ and he repeats this statement no less than ten times.

The Church, from time immemorial, has taught that these wise men first beheld the star on the birth of Jesus,⁶ and that they then started on their search, and, travelling on dromedaries, as was the custom of the country, they went first to Jerusalem, and then to Bethlehem, on January 6th, the day of the Epiphany, or Manifestation of God Incarnate to the Gentiles.⁷

Early writers were accustomed to recognise in the arrival of these wise men the fulfilment of Isaiah's words, "The Gentiles shall come to Thy Light, and kings to the brightness of Thy rising" (Is. 60). "The multitude of camels shall cover Thee, the dromedaries of Midian and Ephah, all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord." And the Psalmist's words, "The kings of Tarshish, and of the isles shall bring presents: the kings of Sheba shall offer gifts"

¹ See Wieseler, Chronological Synopsis, pp. 46-51.

² Jansenius in Concord. Evang. cap. ix. p. 69.

³ Maldonatus in Matt. ii. 2; vol. i. p. 35.

⁴ Cornelius a Lapide in Matt. ii. 2; vol. viii. p. 61.

⁵ S. Augustine, Sermo ii. in Epiph. cap. i.; vol. v. p. 1028.

⁶ S. Leo Magnus, Sermo i. in Epiph. cap. i.; vol. i. p. 235.

⁷ Herodotus, lib. i. 140.

Cicero de Divinatione, i.

[Tertullian

Tertullian ad Marcion. i. 13; vol. ii. p. 260.

⁵ S. Justin Martyr, Dialog. 305.

⁶ S. Augustine Serm. i. ii. iii. de Epiph. vol. v. pp. 1026-1031.

⁷ S. Leo Magnus, Serm. i.-viii. de Epiph. vol. i. pp. 235-260.

⁸ Tertullian, adv. Marc. iii. 13; vol. ii. p. 339.

— adv. Judeos, ix.; vol. ii. p. 619.

S. Hilary Pict. de Trinit. iv. 38; vol. ii. p. 123.

S. Jerome in Dan. ii. 67; vol. v. p. 498.

Jewish nation. Their exclusive character, and that of their religion; their small significance in the political system and intellectual movement of the world; and the false as well as imperfect notions which seem to have prevailed elsewhere respecting them and their law (Apocrypha, Esther xiii. 1-7); all make it highly improbable that their expectation and predictions should have been drawn from them and their sacred books exclusively. Further, Holy Scripture distinctly exhibits to us the existence of channels

of traditional knowledge severed from them. Thus much we learn particularly from the cases of Job, who was a prophet and servant of God, though he lived in a country where idolatry was practised, and of Balaam, who, not being an Israelite, nor an upright man, was nevertheless a prophet also."—GLADSTONE, 'Studies on Homer,' vol. ii. p. 39.

⁸ January vi., see note on ch. iii. 15.

(lxxii. 10). They consequently concluded that these wise men were princes or persons in high station in their own land. From the fact that the Evangelist does not speak of them in the dual, but in the plural number, it is inferred that they were more than two; and from the three kinds of gifts which they brought, it is further concluded that they were probably three in number.

In spite of the difficulty, if not the impossibility, of reconciling the expressions of S. Matthew with this supposition, the opinion has been held by some, in modern days, that this star was not a supernatural light created for a particular purpose, but one of the regular, though rare, phenomena of the heavenly bodies. Acting on this belief, the celebrated astronomer, Kepler, in the early part of the seventeenth century, calculated that in the year A.U.C. 748, or the year in which the birth of Jesus had been fixed on historical grounds, there was a rare conjunction of three planets, visible in the months of February, March, and April. This calculation has been confirmed, with slight alterations, by later astronomers. If this phenomenon, it is argued, was observed by the Magi, men who were probably astrologers, and acquainted with Balaam's prophecy of the star rising out of the East, and at a time, too, when all the world was in eager expectation of some such event, it would be sufficient to induce them to seek for further information.¹

3. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

S.V. the king Herod.
Vulg. Augustus aut m Herodes rex.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Herod, called the Great, was an Idumæan, and not a Jew by birth. The Roman Senate had created him king of Judæa, to the exclusion of the Asmonean line, and it was in the thirty-sixth year of his reign that this star appeared. Conscious that he had no hereditary title to the throne of the Jews, and that he had gained for himself but a very slight hold on the affections of the people, he would naturally enough be jealous of anything that appeared like setting up a rival to his power. To say that a new king of the Jews was born was a bold thing, and it would touch him to the quick. All Jerusalem would also be troubled, because they feared the miseries which this might be the occasion of their suffering from him. They had had experience before this of the excesses and cruelties of which Herod could be guilty.

The assembly, which Herod now called together for consultation, was probably the Sanhedrin. This usually consisted of seventy-one members, chief priests, scribes, Pharisees, and other men of eminence. This was the council in which thirty years later Nicodemus spoke in defence of Jesus (John vii.

50); and of this council Joseph of Arimathea was a member (Mark xv. 43).

5. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

Vulg. Sic enim scriptum est per prophetam.

6.

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

Margin, that shall feed.

S. omits for.

Vulg. qui regat populum meum Israel.

Herod inquires of the chief priests, scribes, and Pharisees, where the Christ should be born, because they are the national guardians and interpreters of their own Scriptures. They reply from the prophet Micah (v. 2), in Bethlehem of Judæa. They do not quote the words of the prophet literally, but with sufficient accuracy for all purposes.

There is no real contradiction between the prophet and the Evangelist. Micah calls Bethlehem "little" among the princes, or principal cities of Judah, and S. Matthew calls it "not the least," that is, among the greatest. Bethlehem was little in itself, in its size, in the number of its inhabitants, in the grandeur of its buildings, when compared with other cities, but it was among the greatest when considered as the birth-place of David, the type of the Messiah, and as the birth-place of the Messiah Himself, of God Incarnate.

Micah calls it Bethlehem Ephratah, from Ephratah, who was the father of Bethlehem (1 Chron. iv. 4). The meanings of the two names are similar, and, if not intended as prophetic of Jesus, they are eminently descriptive of Him. Ephratah means fruitful, or fruit-bearing, and Bethlehem means the house of bread. After Bethlehem became the cradle of the Incarnation, all reference to the name of its founder, or to the fruitfulness of its soil was lost, and its meaning was concentrated in Him, who was the True Bread, who came down from heaven to give life unto the world.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

Vulg. Tunc Herodes clam vocatis magis diligenter dilecti ab eis tempus stelle, qua apparuit eis.

Herod's object in calling the wise men privately was, that he might not appear to give too much importance to their communication; to avoid the excitement and tumult which an examination before the Sanhedrin would have created among the people; and to inquire more minutely into the particulars respecting the Star than he could in a public assembly.

¹ See Wieseler's Chronological Synopsis, pp. 56-564.

McClellan, New Testament, p. 399.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.

9. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was.

10. When they saw the star, they rejoiced with exceeding great joy.

Some have supposed that the star may not have been visible to any but the wise men, or at least when it appeared the second time on their way from Jerusalem to Bethlehem. Herod was not accustomed to let his plans fail from want of skill or decision in the execution of them. If the star had been visible to himself and to his servants, he would doubtless have commissioned some more trusty messengers to go and search diligently for the young Child, and bring him word again where He was to be found. Herod only employed these strangers because, for some reason or other, he could not gain his object without them, probably because the star was not visible to any but them.¹

The star first indicated Judæa as the place where the newborn King was to be found, then Bethlehem, and then the habitation, *τὴν οἰκίαν*, in which Jesus and his Mother were found.

11. ¶ And when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

Margin, offered.
Vulg. Et apertis thesauris suis obtulerunt ei munera, aurum, thus, et myrrham.

The opinion most common in primitive times, as already stated, and that in accordance with which the offices of the Church were framed, was, that the wise men arrived at Jerusalem within a few days after the birth of Jesus, that a few days more elapsed while they were delayed in Jerusalem, and that they finally arrived at Bethlehem about the 6th of January, where they found the Babe and His Mother still in the inn or khan, and probably still in that portion of it set apart for the cattle.²

An individual writer or two there were in early times, who held with many since, that the visit of the wise men might be considerably later.³ They were led to form this opinion,

partly by the desire of shortening the interval between the time when Herod's suspicions were first aroused, and the time embraced by the decree which he issued for the slaughter of the infants, and partly by the words when they were come into "the house." They supposed that the term (*τὴν οἰκίαν*), which we have rendered "the house," implied a place or building, not merely inhabited by man, but intended for the habitation of man, and that the holy family had removed from the inn, the place in which was the manger, and where the shepherds had beheld and worshipped Jesus; and that this would be after the Purification of the Blessed Virgin and the Presentation of Jesus in the Temple, and therefore more than forty days after the Nativity. This explanation implies that they returned to Bethlehem, either immediately after the Presentation in the Temple, or some time later. S. Luke's words seem to indicate that after the Presentation they went straight to Nazareth (ii. 39).

S. Matthew does not speak of Joseph as being present when the wise men find the young Child with Mary, His Mother. He may, nevertheless, have been there. For the Evangelists seldom mention him, and only when they relate how his services were required for the protection of the Blessed Virgin and her Son. Joseph is introduced only on five occasions in the whole Gospel history; first, when he is represented as perplexed at the conception of Mary, his espoused wife; again, when he takes her to Bethlehem to be taxed along with himself, when Jesus was born (Luke ii. 4, &c.); when he took the young Child and His Mother into Egypt (Matt. ii. 13); again, when he brought them out of Egypt to Nazareth (Matt. ii. 19); and, lastly, when Jesus was twelve years old, when Joseph took Him and His Mother up to Jerusalem (Luke ii. 41). On all these occasions the character in which Joseph is prominently set forth, is not so much as the husband of Mary, as the guardian and protector of herself and her Son. It is only when acting in that capacity that Joseph is mentioned in the Gospels at all.

In falling down and worshipping Jesus (*προσκύνησαν*), and in offering to Him gifts, gold, frankincense and myrrh, were the Magi, or wise men, merely following the custom of their country, and acting as they would have done to one of their own native kings? or was the act intended as worship to a Being whom they recognised to be more than human? Probably they would have done the same to one of their own kings, but that does not exclude the notion that they did this to Jesus as to God, and as an act of divine worship. In the Eastern mind the difference between civil homage and religious worship was not so sharply defined as it was among the Jews. In Eastern countries the homage paid to man always bordered, and still borders, on what in more western

¹ Cornelius a Lapide, in Matt. ii. 9; vol. viii. p. 66.

² S. Justin Martyr, Dialog. p. 306.

S. Chrysostom, in Matt. Homil. viii.; vol. i. p. 100.

S. Gregory Nyssen, in Diem Natal. Christi, vol. iii. p. 1144.

Euthymius, in Matt. ii. 11; vol. i. p. 65.

S. Jerome, Epist. 17 ad Marcellam; vol. i. p. 490.

S. Augustine, Sermon. i. et ii. de Epiphany; vol. v. p. 1026, &c.

S. Thomas Aquinas, Sum. iii. quæst. 36, art. 6; vol. iv. p. 332.

Maldonat, in Matt. ii. 10; vol. i. p. 38.

Cornelius a Lapide, in Matt. ii. 11; vol. viii. p. 67.

³ S. Epiphanius, Hæres. xxx. 29; vol. i. p. 456.

climes, would be looked upon as divine worship. In the East, the difference between homage to man and worship to God, was scarcely marked by the outward act. The conduct of the Magi hitherto had been so different from that of the generality of men, even in their own country, that we can scarcely measure their actions by the common standard. In performing the greatest act of humiliation of which they were capable, and in offering the most costly, rare productions that their country yielded, they were probably influenced by very different feelings from those which animated the rest of their countrymen, or which had even influenced themselves before in performing similar acts. All the early writers who refer to the offering of the wise men, regard them as consciously performing an act of worship to one whom they were divinely taught to recognise as the God of heaven and earth.¹ The gifts, too, may have had a prophetic significance beyond what the givers intended, or they may have been fully alive, as was the common belief, to their import. Either way, the gifts were singularly adapted to represent the character of Him to whom they were offered. Gold has always been the emblem of a king, and as such the gold, which these wise men offered, would aptly represent Jesus as the King of heaven and earth; and might also indicate their belief in Him as such. Among the Jews, incense was used chiefly in the service of God. It was burnt daily on the altar before God, and was offered by the priest. Here it is presented to God Incarnate, the Great High Priest. Myrrh was used in embalming the body after death. Given to Jesus for His own use, it would have reference to His death. As early as the fourth century this was expressed in verse, and served to guide the faith, and to animate the devotion of Christians. S. Jerome praises Juvenius, a presbyter, as having succeeded in expressing in one admirable line, the supernatural meaning of these three gifts.

Thus, aurum, myrrham, regique, hominibus, Deique Dona ferunt.

How much these wise men saw of the nature and application of their own gifts, we are not informed. But may we not reasonably conclude that the sincerity and childlike faith which they had shown in following the star, would receive its reward and fuller development in a further manifestation of God's will to them, and in a fuller revelation of the Incarnation, the great object of man's faith, and the appointed means of his salvation?

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Vulg. Et response acceptum somnis ne redirent ad Herodem.

13. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.

Vulg. apparuit . . . Futurum est enim ut Herodes querat puerum ad perditionem eum.

14. When he arose, he took the young Child and His mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“Out of Egypt have I called my Son.”

Vulg. Ut adimpleretur quod dictum est a Domino per prophetam dicentem.

There is not sufficient reason to conclude that the departure of the wise men, and the flight of Joseph with the young Child and His Mother into Egypt, were closely connected in point of time. The most common opinion in the Church has been that there was a considerable interval between them. After the departure of the wise men, the holy family go up to Jerusalem, for the Purification of the Blessed Virgin, and the Presentation of her Son, related in Luke ii. The fortieth day required for her Purification would be February 2nd. This was most probably the very day on which they appeared in the Temple. It could not be before this day, and we know that in other particulars, and on other occasions, they observed the law of Moses strictly and to the very letter. From the Temple they proceed to their own city, Nazareth, in Galilee (Luke ii. 39). Here it is probable that the angel of the Lord appeared to Joseph, bidding him flee into Egypt.² But some commentators have supposed that the Flight into Egypt was made from Judaea, and not from Galilee.³

Egypt had always been the place of refuge for the Hebrews, whether in distress from famine, or when fleeing from their enemies the Assyrians and Chaldeans. Already had there been a return out of Egypt, which was a prophetic figure of

¹ S. Irenaeus, contr. Hær. iii. 9 (alias 10), 2; p. 870.

S. Chrysostom, in Matt. Homil. viii.; vol. i. p. 100.

S. Epiphanius, Hæres. xxx. 29; vol. i. p. 456.

S. Gregory Nyssen, in Diem Natal. Christi, vol. iii. p. 1144.

Theophylact, in Matt. ii. 11; vol. i. p. 13.

Tertullian, de Idololatria, 9; vol. i. p. 672.

— adv. Marc. iii. 15; vol. ii. p. 339.

S. Ambrose, in Luc. ii. 6, 7; vol. ii. p. 1569.

S. Jerome, in Matt. ii. 11; vol. vii. p. 26.

S. Augustine, Serm. i. et ii. de Epiphan. vol. v. p. 1026, &c.

S. Leo Magnus, Sermo in Epiphan. i. 2; vol. i. p. 236.

S. Fulgentius, Sermo de Epiphan.; Patrol. vol. lxx. p. 736, Migne.

S. Gregorius Magnus, in Evang. Homil. x. 6; vol. ii. p. 1112.

S. Thomas Aquinas, Sum. iii. quest. 36, art. 8; vol. iv. p. 336.

Jansenius, in Concord. Evang. cap. ix. p. 72.

Maldonatus, in Matt. ii. 11; vol. i. p. 38.

Cornelius a Lapide, in Matt. ii. 11; vol. viii. p. 67.

² Euthymius, in Matt. ii. 13; vol. i. p. 71.

Maldonatus, in Matt. ii. 14; vol. i. p. 39.

Cornelius a Lapide, in Matt. ii. 13; vol. viii. p. 69.

Grotius, in Matt. ii. 13; Critici Sacri, vol. vi. p. 79.

³ S. Augustine, de Consensu Evang. ii. 5; vol. iii. p. 1083.

Jansenius, in Concord. Evang. cap. x. p. 82.

the return of Jesus. God, by the mouth of the evangelist S. Matthew, now describes the calling of Jesus out of Egypt, by the very same words, in which He had before described the calling of Israel out of Egypt, by the prophet Hosea (xi. 1), and in such a way as to show, that the one was typical or prophetic of the other.

In reply to the objections of Julian the apostate, it was pointed out¹ that S. Matthew's translation, *ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου*, is a much more correct rendering of the original Hebrew, than the Septuagint translation, *ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ*. The latter is so wide, that it seems to have been intended as a paraphrase, giving the sense only, or, as it has been suggested, they may have had a different reading, as for instance, *בְּנֵי*, instead of *בְּנֵי*.²

16 ¶ Then Herod,³ when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.^b

¹ Vulg. Tunc Herodes, videns quantum illius esset a magis, iratus est, valde, et mittere occidit omnes pueros qui erant in Bethlehem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a magis.

We need not suppose, that Herod at once came to the conclusion, that he had been mocked by the wise men. Probably he never entertained the same confidence, that they would

find the young king, as they did. When they did not return, at first he might very naturally conclude, that they had themselves been deceived, and had not found Him. Even supposing, that the visit of the wise men to Bethlehem was, as the Church in her office appears to imply, on January 6th, the interval between that date and February 2nd, the fortieth day from the birth of Jesus, would not be too long for Herod to have waited without having formed any unfavourable conclusion as to their conduct. He might still be expecting them, or he might suppose, that they had failed to find the Child, and were ashamed to return and confess their failure.²

But when he heard, as doubtless such a jealous tyrant would hear, that a Child had been presented in the Temple, who had been acknowledged by men, who had the character of saints and prophets, as "the Lord's Christ" and as "a Light to lighten the Gentiles," and the "Glory of Israel" (Luke ii. 26, 32); when Herod heard this, he would at once conclude, that he had been deceived by the wise men.

Some have supposed that Herod caused the children at Bethlehem to be put to death almost immediately, at the approaching Passover, that is, when Jesus was three months old. But the opinion most generally held by commentators is, that it took place in the second year of Jesus, probably about the time of the Passover, or when Jesus was fifteen months old.⁴ There may have been several reasons for this delay. Herod was not an independent sovereign. He ruled by the favour of the Roman Senate, and he could scarcely act in an affair of such gravity, until he could count on their

¹ S. Jerome, in Hosea xi. 1; vol. vi. p. 915.

² Erasmus, in Matt. ii. 15; Critici Sacri, vol. vi. p. 63.

³ Maldonatus, in Matt. ii. 15; vol. i. p. 40.

² S. Augustine, de Consensu Evang. ii. 11; vol. iii. p. 1088.

⁴ Cornelius a Lapide, in Matt. ii. 16; vol. viii. p. 72.

^a Herod.—The following are the various Herods mentioned in the New Testament. (See Lardner, Credibility, part i. ch. i.; vol. i. p. 13, &c.)

Herod, called the Great (Matt. ii. 16-18).

Herod Philip,
in a private station,
married Herodias.

Herod Archelaus
(Matt. ii. 22),
Ethnarch of Judæa.

Herod Antipas
(Matt. xiv. 1;
Luke vi. 17; xiii. 7;
Acts x. 41).
Tetrarch of Galilee,
married Herodias,
wife of Herod Philip.

Herod Philip
(Luke iii. 1),
Tetrarch of Ituræa.

Aristobulus.
Herod Agrippa I.
(Acts xii. 21).
Herod Agrippa II.
(Acts xxv. 13, 23; xxvii. 27, 28.)

^b Massacre of the Innocents.—"The longer we live in the world, and the further removed we are from the feelings and remembrances of childhood, (and especially if removed from the sight of children,) the more reason we have to recollect our Lord's impressive action and word, where He called a little child unto Him, and set him in the midst of His disciples, and said, 'Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven.' And in order to remind us of this our Saviour's judgment, the Church like a careful teacher, calls us back year by year upon this day (the Feast of the Holy Innocents) from the bustle and fever of the world. She takes advantage of the Massacre of the Innocents recorded in St. Matthew's gospel, to bring before us a truth which else we might think little of; to sober our wishes and hopes of this world, our high ambitious thoughts, or our anxious fears, jealousies, and cares by the picture of the purity, peace, and contentment which are the characteristics of little children. And, independently of the benefit thus accruing to us, it is surely right and meet thus to celebrate

the death of the Holy Innocents; for it was a blessed one. To be brought near to Christ, and to suffer for Christ, is surely an unspeakable privilege; to suffer anyhow, even unconsciously. The little children whom He took up in His arms, were not conscious of His loving condescension; but was it no privilege when He blessed them? Surely this massacre had in it the nature of a Sacrament; it was a pledge of the love of the Son of God towards those who were encompassed by it. All who came near Him, more or less suffered by approaching Him, just as if earthly pain and trouble went out of Him, as some precious virtue for the good of their souls—and these infants in the number. Surely His very presence was a Sacrament; every motion, look, and word of His conveying grace to those who would receive it; and much more was fellowship with Him. And hence in ancient times such barbarous murders or martyrdoms were considered as a kind of baptism, a baptism of blood, with a sacramental charm in it which stood in the place of the appointed Laver of regeneration."—DR. NEWMAN, 'Parochial Sermons,' vol. ii. p. 68.

sufferance. Josephus represents him in the latter part of his life, as exceedingly anxious as to his position with the authorities at Rome.¹ To issue a decree for the slaughter of these children, before he had taken the precautionary measures, that were necessary to ensure its execution, would be the way to frustrate his own plans, to incur the odium of the hateful deed, without securing the accomplishment of it. To have given any hint of his intentions, before all was ready to carry them into operation, would simply have been to give the people warning to escape with their children. All would doubtless be carried on secretly and craftily, and probably under the guise of goodwill towards the children. The names of all, born within the stated period, would be ascertained, and especially of the male children. Such was the accuracy with which the Jews kept their tribal registers, that this could be easily done. But it would require some time, and the concurrence of the people. When all was perfectly ready, but not till then, the diabolical order would be issued, and it would be relentlessly carried into execution by Herod's agents. Under some pretence or other, the children may have been collected together, or his officers may have been dispersed throughout Bethlehem and its neighbourhood.

S. Matthew does not state, how long after the appearance of the Star it was, when Herod put the children to death. He is only careful to explain, that he put to death all the children that were born within the two years before the appearance of the Star. He learned from the wise men, when the Star appeared, and he concluded that the Star had appeared first on the birth of Jesus; and to ensure His death, he slew all the children who were born within the two years before that.²

S. Matthew does not record the number of the children that were slain. But the impression produced by reading his narrative is, that it was large; that there were many mothers who mourned for their children and would not be comforted. A conjectural, though perhaps an approximate estimate of the number may be made. The population of Bethlehem at the present time is about 3000. The proportion of births to the population in England, is in round numbers three per cent. annually. This rate would give one hundred and eighty children born in Bethlehem in the two years. Allowing twenty for the children born in the district around Bethlehem, we have two hundred children, male and female, born in Bethlehem and in all the coasts thereof, during the whole two years. Taking one half of these for the males, though

a less number would be perhaps more correct, we have about one hundred, rather under than over, as the number of male children born in Bethlehem and the neighbourhood in the two years. S. Matthew only says, that Herod slew all the male children (*παῖδας τοῖς μακάρις*). We have no means of ascertaining what was the exact population of Bethlehem at the time of Herod; but all modern writers on Palestine agree, that Josephus is correct in representing its population in his time, as very much greater than it is now. If we suppose the population of Bethlehem then double what it is now, and the proportion of births in Eastern countries double that in England, we shall have about two hundred as the number of male children whom Herod put to death, in order to ensure the death of Jesus, the King of the Jews. If other and more probable conditions be assumed, a different and more correct result will naturally follow.

Josephus, the contemporary Jewish historian, makes no mention of the slaughter of these children at Bethlehem. But he mentions Jesus only once, and that with a very slight passing notice;³ and he says nothing of the particulars of His birth, or of the miracles that attended it. Josephus was not, therefore, bound by the course of his history, to relate Herod's massacre of these children, with the sole object of including Jesus among them. But he relates other atrocities which Herod perpetrated, and such as make this perfectly credible. When wishing to show the cruelty and jealousy of Herod's temperament, Josephus selects instances of his conduct towards those who were bound to him by the nearest ties of nature, towards his most intimate friends, or his nearest relations, his own flesh and blood. He relates how Herod put to death men of the highest rank in the kingdom, three of his own sons, his wife, her brother, mother, and grandfather. All this and more he did, under the infatuation that he should thereby render himself more firm on his throne, the very same motive which influenced him in ordering the slaughter of these children of Bethlehem.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Vult. Tunc adimpletum est quod dictum est per Ieremiam prophetam, dicens:

18.

"In Rama^a was there a voice heard, lamentation and weeping, and great mourning.

¹ Antiq. xvii.

² Euthymius, in Matt. ii. 16; vol. i. p. 81.

Maldonatus, in Matt. ii. 16; vol. i. p. 41.

³ Antiq. xviii. 3, 3; vol. ii. p. 798.

— Waiston's Trans. Antiq. xviii. 3, 3: p. 487.

^a Rama.—"From the passes of the tribe of Benjamin we turn by a natural connection to these remarkable heights which guard their entrance into the table-land, and which diversify with their pointed summits that table-land itself. The very names of the towns of Benjamin indicate how eminently they partook of this general characteristic of the position of Judah: Gibeah—Gibeah—Gibeah, all signifying 'hill'—Ramah, 'the high place'—

Mizpeh, 'the watch-tower.' And it has already been observed, how from these heights to the North of Jerusalem, is in all likelihood derived the ancient image of God 'standing about his people.' . . . Er-Ram, marked by the village and green patch on its summit—the most conspicuous object from a distance in the approach to Jerusalem from the south—is certainly 'Ramah of Benjamin.' —STANLEY, 'SINAI AND PALESTINE,' p. 214. [Descending

**Rachel^a weeping for her children,
and would not be comforted,
because they are not."**

S.V. omit lamentation and.

Vulg. Vox in Rama audita est ploratus et ululatus multus:

The Evangelist expresses the exceeding bitterness of the cry which these women sent up for their children, in two ways: (1.) He represents them as Rachel weeping for her children; Rachel whose longing for children was excessive (Gen. xxx.), and a subject of history well-known to all the Jews. (2.) The weeping was uttered in Bethlehem, but it was heard in the neighbouring village of Rama. Bethlehem was six miles to the south of Jerusalem, in the tribe of Judah, and Rama was six miles to the north of Jerusalem, and of the tribe of Benjamin. Rachel aptly represented the bereaved mothers of Bethlehem for another reason. She had died near Bethlehem, in giving birth to Benjamin, and was buried there, and though Bethlehem properly belonged to the tribe of Judah, the tribes of Benjamin and Judah were united into one. Thus Rachel, the mother of Benjamin, might represent all the mothers of Bethlehem, especially where mourning for children was concerned. S. Matthew says that in this was fulfilled the prophecy of Jeremiah (xxxi. 15).

19. ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt;^b

20. Saying, Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life.

21. And he arose, and took the young Child and His mother, and came into the land of Israel.

S.V. and entered into.

Vulg. et venit in terram Israel.

—22. But when he heard that Archelaus^c did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

Several opinions have been held as to the length of time that Jesus remained in Egypt;¹ but the most probable appears to be, that He remained there not more than a year or two. Many modern commentators allow a much shorter time for our Saviour's sojourn in Egypt, not more than two or three months. Herod died at Jericho soon after the massacre of the infants at Bethlehem, in the seventieth year of his age, after a reign of thirty-seven years. After his

^a S. Epiphanius, *Hæres.* lxxviii. 10; vol. ii. p. 714.

"Descending the N.W. side of Tulleil el-Fûl, we observe at its base, near the road, some old foundations and heaps of ruins called Khirbat el-Kutna, probably remains of Gibeon. A few minutes farther the road to Yafa by el-Jib and Wady Sulaiman strikes off to the left; and twenty minutes more is a ruined khan with arches and reservoirs, from which a path leads up the stony hill on the right to er-Rim. This is a small poor village, with some fragments of columns and large stones built up in the modern houses, and scattered among the dirty lanes. The situation is high, as the name implies, but the view eastward is not equal to that from Tulleil el-Fûl. This is Ramah of Benjamin, which lay between Gibeon and Beeroth (Josh. xviii. 25); and which we learn from the poor Levite's sad story was not far distant from Gibeon (Judg. xix. 13). It is probably the place mentioned in the story of Deborah. 'She dwelt under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim' (Judg. iv. 5). Eusebius places it six Roman miles north of Jerusalem. It was inhabited by the Jews after the captivity (Ezra ii. 26), and has probably continued ever since much as we see it now. It is about ten minutes off the road, and is scarcely worth a visit."—*Handbook to Palestine*, p. 309.

^b *Rachel's Tomb*.—"The sepulchre which is called the tomb of Rachel exactly agrees with the spot described (Gen. xxxv. 16) as a little way from Bethlehem."—STANLEY, 'Sinai and Palestine,' p. 149.

"The building is modern, but the authenticity of the sepulchre cannot be questioned. It is one of the few shrines which Muslims, Jews, and Christians agree in honouring, and concerning which their traditions are identical. . . .

"Passing the tomb, we skirt the side of a rocky hill, and have a wide and wild landscape of glen and mountain on our right. Bethlehem is a fine object behind, occupying the summit of a terraced ridge, clothed with olive, vine and fig. Its large convent on the eastern brow resembles an old baronial castle: the aqueduct

Cornelius a Lapide, in Matt. ii. 20; vol. viii. p. 75.

from the pools is here close to the road on the right. Ascending a steep hill, we reach, in half an hour from Rachel's tomb, the convent of Mar Eliás—a large pile of gray masonry surrounded by a high wall. In the surface of a smooth rock, opposite the gate, is shown a slight depression, something like what might be left by the human form reclining on a bed of sand. Here, says tradition, the prophet Elijah lay down under the shade of an olive, weary, hungry, and careworn, when he fled from Jezebel; and here angels supplied his wants."—*Handbook for Syria and Palestine*, p. 70.

^c *In Egypt*.—"The time that He was in Egypt was not above three or four months, so soon the Lord smote Herod for his butchery of the innocent children, and murderous intent against the Lord of Life."—LIGHTFOOT, 'Harmony of the New Testament,' sect. vii.; vol. i. p. 206.

"The flight into Egypt can have been little more than a journey there and back again. For the parents of Jesus set out shortly before the death of the aged Herod, who was already affected with a mortal sickness, and returned to Palestine as soon as they heard that Archelaus reigned over Judea in his father's room."—WIESELER, 'Chronological Synopsis,' p. 138.

^d *Archelaus*.—"St. Matthew says, that 'when Joseph heard that Archelaus did reign in Judea, he was afraid to go thither.' There must have been some particular reason for this fear, and for his 'turning aside into the parts of Galilee,' (by virtue of a pure choice of 'his own, or of a new direction from heaven,) though Galilee also was in possession of one of Herod's sons.

"Some may infer from hence, that Archelaus must have had a bad character in Judea, even in his father's lifetime. And there are divers particulars in Josephus, which may confirm such a suspicion.

"After his father's death, and before he could set out for Rome, to obtain of Augustus the confirmation of Herod's last will, the Jews, upon his not granting some demands they made, became very

death, two of his sons became claimants for his kingdom, Archelaus and Antipas. Augustus, the Roman Emperor, divided the kingdom into four tetrarchies, and gave Archelaus Judea, Antipas Galilee, Philip, another son of Herod, Trachonitis, and Lysanias Abilene.¹

Either Joseph understood the angel's words "land of Israel" as meaning Judaea, or for some reason he wished to take the young Child there.² Possibly he might think, that Bethlehem, the scene of His birth and of all the attending miracles, was the proper place for Him; or he might wish to revisit the Temple; or he might think, that, as the Temple was at Jerusalem, the God of the Temple should also dwell there. But hearing that Archelaus had succeeded his father in Judaea, he was afraid to go thither. For some reason not expressed, he thought that less danger was to be apprehended under Antipas, Tetrarch of Galilee, than under Archelaus, Tetrarch of Judaea; though they were both sons of the Herod who sought the young Child's life, and who had slain the children at Bethlehem.

Archelaus was not, in strict terms a king, though he ruled over Judaea much in the same despotic manner that his father had done over his kingdom. After a rule of nine years, Archelaus was driven into exile to Vienne in Gaul.³

23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Vult, ut adimpletur quod dictum est per prophetas: Quoniam Nazareus vocabitur.

Apparently it was in consequence of casual circumstances, that Jesus dwelt at Nazareth, but in the mysterious dispensation of events, known only to God, it was in fulfilment of ancient prophecy. The Evangelist does not say that these words were spoken by any one particular prophet, but by the

prophets. He dwelt in Nazareth, in fulfilment of the general tenor of the prophecies respecting Him. Whether Jesus fulfilled the words of the prophets by dwelling at Nazareth, because He was the Branch (netser), and Nazareth may be derived from a similar root; or because He was the Holy One, separate from sinners, and Nazareth may be derived from a word signifying separation, or a crown, or garland; or because He was despised and rejected of men, and Nazareth was a city despised and held in scorn; whether it was for any of these, or some other reason, so it was, that by dwelling at Nazareth He fulfilled the prophecies of the Old Testament respecting Him.⁴

The following is the order of the events of this chapter most in accordance with the belief of the Early Fathers:—

Nativity.

Visit and Adoration of the Magi.

Presentation of Jesus in the Temple.

Return to Nazareth (Luke ii. 39).

Flight into Egypt.

Return from Egypt and settlement at Nazareth.

But later Harmonists,⁵ looking more to the apparent probabilities of the case from a modern point of view, and less to the passages to be found in ancient writers, sufficient to show what was the general, though not, perhaps, the unanimous belief, in the early Church, have come to a different conclusion; and are generally agreed in placing the visit of the Magi after the Presentation of Jesus in the Temple. On this supposition, the order of events would be as follows:—

Nativity at Bethlehem.

Presentation of Jesus in the Temple.

Return to Bethlehem.

Visit of the Magi.

Flight into Egypt.

Return from Egypt and settlement at Nazareth.

¹ Josephus, *Antiq.* xvii. 13. 4; *vol.* ii. p. 785.

——— *Whiston's Antiq.* xvii. 11. 4, p. 479.

² S. Augustine, *de Consensu Evang.* ii. 9; *vol.* iii. p. 1087.

³ Josephus, *Antiq.* xvii. 15. 2; *vol.* ii. p. 788.

——— *Whiston's Trans. Antiq.* xvii. 13. 2; p. 481.

⁴ See

Malodonatus, in *Matt.* ii. 23; *vol.* i. p. 43.

Cornelius a Lapide, in *Matt.* ii. 23; *vol.* viii. p. 76.

tumultuous at the temple. And he ordered his soldiers in among them, who slew above three thousand (*Ant. lib.* xvii. cap. 9, sect. 3); which was reckoned a great piece of severity, in the beginning of his reign, or rather whilst he was but a private person: for many reckoned him no more, till the succession was confirmed by Augustus.

"As Archelaus went to Rome, so did Herod Antipas, and almost all the rest of the family. When they came thither, Herod made interest for Archelaus's share, which was called the kingdom; and the whole family favoured Herod's pretensions, 'not out of any love to him, but out of hatred to Archelaus' (*Ibid.* sect. 4).

"After Archelaus had left Judea, with the leave of Quintilius Varus, president of Syria, an embassy of fifty of the chief men of Jerusalem was sent to Rome, in the name of the whole nation, with a petition to Augustus, that they might be permitted to live according to their own laws under a Roman governor; and when

⁵ Lightfoot, *Harmony of the New Testament*, sec. vi. vii.; *vol.* i. p. 204.

Greswell, *Harmony*, pp. xviii. and 13.

Wieseler, *Chron. Synop.* p. 141.

Tischendorf, *Harmonia*, p. xxiii. and 7.

Robinson, *Harmony*, p. 5.

Stroud, p. cxxviii.

See also the Bishop of Lincoln, on *Matt.* ii. 9, *Greek Testament*.

they came to Rome, they were joined by above eight thousand Jews who lived there. They arrived before Augustus had given his sentence upon Herod's will. When he gave Archelaus and this embassy an audience, none of the royal family would attend Archelaus to support his interest: such was their aversion to him. 'Nor did they join in with the embassy, being ashamed to oppose so near a relation in the presence of Augustus.' (*Ibid.* cap. ii. sect. 1.)

"And in the tenth year of his government, A.D. 6 or 7, the chief of the Jews and Samaritans, not being able to endure his cruelty and tyranny, presented complaints against him to Caesar. Augustus, having heard both sides, banished Archelaus to Vienna in Gaul, and confiscated his treasury." (*Ibid.* cap. 15, sect. 2.)

"Indeed he seems to have been the worst of all Herod's sons, except Antipater, whom Herod had put to death five days before his own decease."—LARDNER, 'Credibility,' *vol.* i. p. 16.

INTRODUCTORY NOTE TO CHAPTER III.

The Wilderness of Judæa.—"The 'wilderness' of the desert-plain, whether on the western or eastern side, is the most marked in the whole country, and never has been inhabited, except for the purposes of ascetic seclusion, as by the Essenes and the hermits of later times. Wide as was the moral and spiritual difference between the two great Prophets of the Jordan wilderness, and the wild ascetics of later times, yet it is for this very reason important to bear in mind the outward likeness which sets off this inward contrast. Travellers know well the startling appearance of the savage figures, who, whether as Bedouins or Dervishes, still haunt the solitary places of the East, with a 'cloak'—the usual striped Bedouin blanket—'woven of camel's hair, thrown over the shoulders, and tied in front on the breast; naked, except at the waist, round which is a girdle of skin; the hair flowing loose about the head.' This was precisely the description of Elijah, whose last appearance had been on this very wilderness before he finally vanished from the eyes of his disciple. This, too, was the aspect of his great representative when he came, in the same place, dwelling, like the sons of the prophets, in a leafy covert woven of the branches of the Jordan forest, preaching, in 'raiment of camel's hair,' with a 'leathern girdle round his loins,' eating the 'locusts' of the desert, and the 'wild honey,' or 'manna,' which dropped from the tamarisks of the desert-region, or which distilled from the palm-groves of Jericho."—STANLEY, 'Sinai and Palestine,' p. 311.

"**The Wilderness** in which John the Baptist dwelt until his thirtieth year, and into which Jesus, when His time arrived, passed for His forty days of prayer and watching, begins at the gates of Hebron and Jerusalem, spreads beyond and below these cities to the south and west, and covers the mountain slopes of Judah from the crest of the high tableland of Ramah and Olivet down to the Fountain of Elisha and the shores of the Dead Sea. It is a tract of country about the size and shape of Sussex, not being a mere waste of scorching sands, herbless and waterless all the year, like the deserts of El Arish and Gisch, but only a dry, unpeopled

region, in which the wells are few, the trees low and stunted, the wadies full of stones instead of water, and the caves tenanted by leopards and wolves. It contains no town, not even a village. It has no road, no khan. The fox, the vulture, the hyæna prowls about its solitude. But even in the wilderness nature is not so stern as man. Here and there, in clefts and basins, and on the hill-sides, grade on grade, you observe a patch of corn, a clump of olives, a single palm; but the men who sow the grain, who shake down the fruit, are nowhere to be seen. They dare not stay upon the grounds which they rip with their rude ploughs, or on which with careless husbandry they watch the olive-trees grow: they hie away for protection to the hamlets, and watch-towers on the hill-tops: to Maon, Tekoa, Bethlehem, and Bethany; for the Taámma Bedaween claim to be lords of the soil, and the spring grass and wild herbage tempt the Adouan from El Belta, the ancient Ammon, into these stony parts. No Syrian peasant dares to build his hut on land over which a Bedaween spreads his tent. In the wilderness of Judah the children of Esau are still what they were of old, the only abiding sheikhs and kings."—DIXON, 'Holy Land,' i. 244.

"We were in a most dreary country: calcined hills and barren valleys, furrowed by torrent beds, all without a tree or shrub, or sign of vegetation. The stillness of death reigned on one side, the sea of death, calm and curtained in mist, lay upon the other; and yet this is the most interesting country in the world. This is the Wilderness of Judæa; near this God conversed with Abraham, and here came John the Baptist preaching the glad tidings of salvation. These verdureless hills and arid valleys have echoed the words of the Great Precursor; and at the head of the next ravine lies Bethlehem, the birthplace of the meek Redeemer,—in full sight of the Holy City, the theatre of the most wondrous events recorded on the page of history,—where that Self-Sacrifice was offered, which became thenceforth the seal of a perpetual covenant between God and man!"—LYNCH, 'Expedition to the Dead Sea,' p. 383.

CHAPTER III.

[1. John preacheth : his office ; life, and baptism. 7. He reprehendeth the Pharisees, 13. and baptizeth Christ in Jordan.]

[Vulg. *Ioannes Baptista (cujus vita austeritas describitur) paucitatem juxta Esaiæ vaticinium in deserto possidet; et populo ad ipsum confluyente, reprehendit phariseos una cum sadduceis, docens ut dignos faciant fructus paenitentiarum: et quantum sum a Christo baptismo differat: super Christum autem a Ioanne baptismum descendit Spiritus sanctus, et vox Patris caelitus audita est.*]

S. MATTHEW relates nothing of the parents of John the Baptist, nothing of his birth and bringing up. His last mention of him was, when he entered upon his office. His last mention of Jesus was nearly thirty years before this, when He had returned out of Egypt, and dwelt in Nazareth. The Evangelist is now about to relate, how Jesus entered upon His Ministry, and as a preparation for this, he brings forward the Baptist, and the Baptist's testimony.

THE MINISTRY OF JOHN THE BAPTIST.

S. MATTHEW iii. 1-6.

S. MARK i. 1-6.

S. LUKE iii. 1-6.

1 In those days

came John the Baptist
preaching in the wilderness of Judæa.
2 And saying, Repent ye
for the kingdom of heaven
is at hand.

3 For this is he that was spoken of
by the prophet Esaias,
saying,

“The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make His paths straight.”

4 And the same John
had his raiment of camel's hair
and a leathern girdle
about his loins:
and his meat was locusts
and wild honey.

5 Then went out to him
Jerusalem
and all Judæa,

6 and all the region round about Jordan,
and were baptized of him
in Jordan,
confessing their sins.

1 The beginning of the Gospel
of Jesus Christ, the Son of God.

4 John did baptize
in the wilderness, and preach
the baptism of repentance
for the remission of sins.

2 As it is written
in the prophets
“Behold I send My messenger
before Thy face, which shall prepare
Thy way before Thee.

3 The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make His paths straight.”

6 And John
was clothed with camel's hair
and with a girdle of a skin
about his loins:
and he did eat locusts
and wild honey:

5 And there went out unto him
all the land of Judæa,
and they of Jerusalem.

and were all baptized of him
in the river Jordan,
confessing their sins.

1 Now in the fifteenth year of the reign of
Tiberius Cæsar, Pontius Pilate being governor
of Judæa, and Herod being tetrarch of Galilee,
and his brother Philip tetrarch of Ituræa
and of the region of Trachonitis, and Lysanias
the tetrarch of Abilene.

2 Annas and Caiaphas being the high
priests, the word of God came unto John the
son of Zacharias in the wilderness.

3 And he came
into all the country about Jordan, preaching
the baptism of repentance
for the remission of sins:

4 As it is written in the book
of the words of Esaias the prophet
saying,

“The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make His paths straight.

5 Every valley shall be filled
and every mountain and hill shall be
brought low;

and the crooked shall be made straight
and the rough ways shall be made smooth;

6 and all flesh shall see
the Salvation of God.”

1. In those days came John the Baptist, preaching in the wilderness of Judæa,

In those days, that is, after the events last mentioned, after Jesus had been born of the Virgin Mary, after He had returned from Egypt, and had settled at Nazareth. S. Luke fixes the time more closely, and specifies the very year, in which the Baptist came preaching in the wilderness of Judæa. He says it was the fifteenth year of the reign of Tiberius Caesar. Thus John would be about thirty years of age, when he undertook the office of preaching the baptism of repentance. This was the age at which the Levites entered on their office (1 Chron. xxiii. 3), and before which, as writers on Jewish affairs say, it was not customary for them to undertake any office of importance.

"The wilderness of Judæa" was not the wilderness in which the children of Israel had wandered forty years, but the district immediately adjoining the Jordan and the Dead Sea, on the west side of it, extending from the south of the Dead Sea to Scythopolis. We learn from S. Luke (1, 80), that John had spent the whole of his life up to this time in the wilderness.

There was a tradition,¹ though not recorded by any very ancient writer, that John's mother had fled with him into the wilderness from fear of Herod, when he slew the children at Bethlehem, and that after her death, which happened shortly after, John continued to live in the wilderness.

2. And saying, Repent ye: for the kingdom of heaven is at hand.

S.V. omit and.
Vulg. Et dicentes: Penitentiam agite.
Tertullian: Penitentiam intote.

¹ See Cornelius a Lapide, in Matt. iii. 1; vol. viii. p. 79.

² Tertullian de Penitentia, ii. vol. i. p. 1228. [Rönsch,

^a **Raiment of Camel's Hair.**—"Coming upon the dead carcase of a camel, which two men were flaying for the sake of its flesh and skin, our guide remarked that, besides these, the hair also is valuable, being used in making rough cloaks for the Bedouins. No doubt these are the same as the hairy garments worn by Elijah, and the 'raiment of camel's hair' worn by John the Baptist. All the Arabs were also a broad leathern girdle about the loins."
^b Mission to the Jews from Scotland, 1839, p. 76.

^b **Locusts.**—"In this desert there are many caroub trees, which bear a fruit like a bean, but it is flatter and has small seeds in it, they eat the shell of it when it is dry, which is very agreeable. It is supposed that this is the locust on which St. John fed, and not the cassia fistula which has been shewn for it, and does not grow in this country. There are, however, some who are of opinion, that the locusts he fed on, were those insects preserved with salt, as, they say the Arabs eat them in some parts at this time; and confirm their opinion by the Arabic translation of this passage; though there might be a tree of that name."—POCOCK, 'Travels,' vol. ii. p. 46.

Lightfoot shows by quotations from the Rabbinical writers that it was customary to eat the insect locust. "He that by vow tieth himself from flesh, is forbidden the flesh of fish and of locusts." (Hiero, Nedarim fol. 40, 2.) See the Babylonian Talmud (Cholin.

3. For this is he that was spoken of by the prophet Esaias, saying,

**"The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make His paths straight."**

Vulg. Qui dictus est per Isaiam prophetam dicentem.

The words, "For this is he," &c., are not the words of John, but of S. Matthew, applying the prophecy of Isaiah to John the Baptist. S. Mark and S. Luke omit them.

The expression, "The kingdom of heaven," would not be new to the Jews, who would at once know to what the Baptist referred. For Daniel had already foretold the foundation of a kingdom on earth, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (ii. 44). This kingdom of the God of heaven was the kingdom of God incarnate, of the Word made flesh, the Church which He should purchase with His Own Blood.

The king, who shall set up this kingdom, is at hand, and the Baptist calls on men to make ready for His coming, to remove the obstructions to His progress. John himself is but the voice, the herald sent to announce the presence of the king. The means by which they are to prepare the way of this king, is to repent of their sins. This, of course, implies repentance in its perfect sense, sorrow for sin, forsaking of sin, and reparation of sin.

After the Baptist's message, S. Matthew and S. Mark describe his dress, and his mode of life.

4. And the same John had his raiment of camel's hair,^a and a leathern girdle about his loins; and his meat was locusts^b and wild honey.^c

Rönsch, New Testament, Tertull. p. 59.

³ Maldonatus, in Matt. iii. 3; vol. i. p. 45.

fol. 65, 1) concerning locusts fit for food.—LIGHTFOOT, 'On S. Matthew,' iii. 4; vol. ii. p. 116.

^c **Wild Honey.**—Josephus speaking of this same region says, "The better sort of the palm trees, when they are pressed, yield an excellent kind of honey, not much inferior in sweetness to other honey. This country withal produces honey from bees: This place (Jericho) is one hundred and fifty furlongs from Jerusalem, and sixty from Jordan. The country, as far as Jerusalem, is desert and stony; but that as far as Jordan and the lake Asphaltites lies lower indeed, though it be equally desert and barren."
—WARS, iv. 8, 3; WHISTON'S Trans. p. 697.

"Bee-keeping also (at El Bussah, a little to the east of Tyre), is not an unimportant item of industry, and every house possesses a pile of bee-hives in its yard. Though similar in its habits, the hive-bee of Palestine is a different species from our own. We never found *Apis mellifica* L. our domestic species, in the country, though it very possibly occurs in the North: but the common Holy Land insect, *Apis ligustica*, is amazingly abundant, both in hives, in rocks, and in old hollow trees. It is smaller than our bee, with brighter yellow bands on the thorax and abdomen, which is rather wasp-like in shape, and with very long antennæ. In its habits, and especially in the immense population of neuters, in each community, and in the drones cast forth in autumn, it resembles the

The raiment of camel's hair would be a cloak or long garment woven of camel's hair, not the skin of a camel. The Law of Moses allowed them to eat the locust, "Even these of them ye may eat: the locust after his kind," &c. (Levit. xi. 22). The "wild honey" would be either honey from wild bees, or that distilled from the trees. (Josephus speaks of both as found in this district.)

5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan.

6. And were baptized of him in Jordan, confessing their sins.^a

^a Omits of him. S.V. in the river of Jordan.
Vulg. et baptizabantur ab eo in Iordane.

Such was John's reputation for holiness, such was the fervour of his preaching, and the impression produced by his ascetic life, that multitudes flocked to his baptism, from Jerusalem, from all parts of Judæa, and from both sides of the Jordan.

other species. Its sting, also, is quite as sharp. The hives are very simple, consisting of large tubes of sun-dried mud, like gas-pipes, about four feet long, and closed with mud at each end, leaving only an aperture in the centre, large enough for two or three bees to pass at a time. The insects appear to frequent both doors equally. The tubes are laid in rows horizontally, and piled in a pyramid. I counted one of these colonies, consisting of seventy-eight tubes, each a distinct hive. Coolness being the great object, the whole is thickly plastered over with mud, and covered with boughs, while a branch is stuck in the ground at each end, to assist the bees in alighting. At first, we took these singular structures for ovens or hen-houses. The barbarous practice of destroying the swarms for their honey is unknown. When the hives are full, the clay is removed from the ends of the pipes, and the honey extracted with an iron hook; those pieces of comb which contain young bees being carefully replaced, and the hives then closed up again. Everywhere during our journey, we found honey was always to be purchased; and it is used by the natives for many culinary purposes, and especially for the preparation of sweet cakes. It has the delicate aromatic flavour of the thyme—scented honey of Hybla or Hymettus.

"But however extensive are the bee colonies of the villagers the number of wild bees of the same species is far greater. The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter for any number of swarms; and many of the Bedouin, particularly in the wilderness of Judæa, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness; and which Jonathan had long before unwittingly tasted, when the comb had dropped on the ground from the hollow tree in which it was suspended. The visitor to the Wady Kurn, when he sees the busy multitudes of bees about its cliffs, cannot but recall to mind the promise, 'With honey out of the stony rock would I have satisfied thee.' There is no epithet of the land of promise more true to the letter, even to the present day, than this, that it was a land flowing with milk and honey."—TRISTRAM, 'Land of Israel,' p. 87.

^a Baptism.—"Baptism had been in long and common use among them many generations before John Baptist came, they using this for admission of proselytes into the Church, and baptizing men, women, and children for that end."

In confirmation of this, Lightfoot then quotes several passages from the Rabbinical writers.

They were required to confess their sins, as a proof of their penitence for them, and not with any idea that John's baptism would convey forgiveness for them. John was now, so to speak, instituting a new order among men, the order of penitents. The qualification for admission into this, was confession of their past sins. Their badge was baptism by John. The object of it was to prepare men for the coming of the Messiah, and for admission into the new kingdom, which He should found, the kingdom of heaven. In this kingdom they should obtain remission of the sins which they now confessed.

7. ¶ But when he saw many of the Pharisees and Sadducees come to his baptism,^a he said unto them, O generation of vipers,^b who hath warned you to flee from the wrath to come?

^a S.V. to the baptism.
Vulg. Venientes ad baptismum suum.

Talm. in Jebamoth, cap. 4, and Maym. in Issurebiah, cap. 13: "A person is not a proselyte till he be both circumcised and baptized."

Id. in Chetuboth, cap. i.: "A little one they baptize, by the appointment of the Consistory."—And Maym. in Avadim, cap. 8: "An Israelite that takes a little heathen child, or that finds a heathen infant and baptizeth him for a proselyte, behold he is a proselyte."

"Hence a ready reason may be given, why there is so little mention of baptizing infants in the New Testament, that there is neither plain precept nor example for it, as some ordinarily plead. The reason is, because there needed no such mention, baptizing of infants having been as ordinarily used in the Church of the Jews, as ever it hath been in the Christian Church. It was enough to mention that Christ established Baptism for an ordinance under the gospel; and then, who should be baptized, was well enough known, by the use of this ordinance of old. Therefore it is a good plea, 'Because there is no clear forbidding of the baptizing of infants in the Gospel, ergo, they are to be baptized.' For that having been in common use among the Jews, that infants should be baptized as well as men and women, our Saviour would have given some special prohibition if He intended that they should have been excluded: so that silence in this case doth necessarily conclude approbation to have the practice continued, which had been used of old before."

"John's baptism differed from that before, only in this; that whereas that admitted proselytes to the Jewish religion, this admitted and translated Jews into the Gospel religion; that was a baptism binding them over to the performance of the law, as their circumcision did, but this was a baptism of repentance for the remission of sins."—LIGHTFOOT, 'Harmony of the New Testament,' sect. ix. vol. i. p. 209.

^a Generation of Vipers (γεννηματα ἐχιδνῶν).—"They were not only *yevea* generation, but *γεννηματα* an offspring of vipers, serpents sprung from serpents. Nor is it wonder, if they were rejected by God, when they had long since rejected God, and God's word by their traditions."—LIGHTFOOT, 'On S. Matthew,' iii. 3; vol. ii. p. 126.

"This the English reader invariably takes to be a parallel expression to a wicked and adulterous generation (*yevea*) though the Greek words are quite different, and generation in the first passage signifies 'offspring' or 'brood'—two good old English words, either of which might advantageously be substituted for it."—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 177.

8. Bring forth therefore fruits meet for repentance.

Margin, answerable to amendment of life.

S.V. fruit.

Vulg. Facite ergo fructum dignum poenitentiae.

The Baptist addressed these words to the Sadducees and Pharisees, and they have a special reference to them and to their belief and practice. Josephus says,¹ that when Jonathan, the brother of Judas Maccabeus, was high priest, that is, from B.C. 159 to B.C. 144, there arose three different sects or schools of thought among the Jews. Their difference turned chiefly on the subject of fate, or the interference of the Deity in the affairs of men. The first were called Essenes, and were a philosophic, contemplative sect. These are not mentioned in Scripture, at least, by name. The other two were the Pharisees and Sadducees, both of whom are frequently mentioned, and generally in terms of reprobation.

Many of their tenets may be gathered from Josephus, and also from the New Testament, so far as to explain the allusions made to them there. "The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both" (Acts xxiii. 8). Not believing in a resurrection, the joys and hopes of the Sadducees were centred in the present world, and in the honours of this life, and the pleasures of the body. The Pharisees, as may be gathered from many passages of Scripture, were very punctilious in the minute observance of the Law of Moses, and often to the entire perversion of the meaning of its commands. The temptation, to which the Pharisees were chiefly exposed, was to acquire among men the reputation of great sanctity, while they were at the same time regardless of God's favour. Thus their besetting sin was hypocrisy, acting a part, coveting the character of saints among men, while not really living as saints before God. Josephus²

JOHN BAPTIST'S ANSWER TO THE PHARISEES AND SADDUCEES.

S. MATTHEW iii. 7-10.

- 7 But when he saw many of the Pharisees
and Sadducees come to his baptism,
he said unto them,
O generation of vipers,
who hath warned you
to flee from the wrath to come?
8 Bring forth therefore
fruits meet for repentance:
9 and think not to say
within yourselves,
We have Abraham to our Father:
for I say unto you,
that God is able of these stones
to raise up children unto Abraham.
10 And now also the axe is laid
unto the root of the trees:
therefore every tree which
bringeth not forth good fruit
is hewn down,
and cast into the fire.

S. LUKE iii. 7-14.

- 7 Then said he to the multitude
that came forth to be baptized of him,
O generation of vipers,
who hath warned you
to flee from the wrath to come?
8 Bring forth therefore
fruits worthy of repentance,
and begin not to say
within yourselves,
We have Abraham to our Father:
for I say unto you,
that God is able of these stones
to raise up children unto Abraham.
9 And now also the axe is laid
unto the root of the trees:
every tree therefore which
bringeth not forth good fruit
is hewn down,
and cast into the fire.
10 And the people asked him, saying,
What shall we do then?
11 He answereth and saith unto them,
He that hath two coats,
let him impart to him that hath none:
and he that hath meat, let him do likewise.
12 Then came also publicans
to be baptized, and said unto him,
Master, what shall we do?
13 And he said unto them,
exact no more than that
which is appointed you.
14 And the soldiers likewise demanded of him,
saying, And what shall we do?
and he said unto them, Do violence to no man,
neither accuse any falsely; and
be content with your wages.

¹ Josephus, Antiq. xiii. 5, 9; vol. i. p. 574.

——— Whiston's Trans. Antiq. xiii. 5, 9; page 351.

² Josephus, Antiq. xvii. 2, 6; vol. ii. p. 753.

——— Whiston's Trans. Antiq. xvii. 2, 4; p. 460.

reckons the Pharisees at more than 6000, and he speaks of them as in a condition to offer considerable resistance to Herod's designs.

To understand John's words to the Sadducees and Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" it will be necessary to bear in mind the disbelief of the Sadducees in the resurrection; and the desire, which the Pharisees had, to gain the reputation of sanctity among men.

John expresses his surprise and astonishment at their coming to his baptism. This may be explained in two ways:¹ he may do this, because he knew they were acting hypocritically in the matter, and were not honest in their profession of repentance; or because he thought them real genuine penitents. On the first supposition, his reasoning will be to this effect, "You come to my baptism, not because you are penitents, but to keep up appearances with the world. But your natural disposition is so thoroughly depraved by nature and by habit, you are so devoid of right principles, that you cannot possibly escape the coming wrath. How can you? For you, who are Sadducees, do not even believe that there is a wrath to come, you do not believe in a Day of Judgment, or a future state; and you who are Pharisees, have such a high opinion of your own sanctity, that you are already among the holiest of men, you think you have nothing to repent of."

On the other supposition, that John believed that the Sadducees and Pharisees, whom he saw coming to his baptism, were actuated by right motives, that they came honestly and sincerely, and because they were really penitent for their sins, and anxious to escape the wrath to come, his reasoning will be as follows: "Who has succeeded in inducing you to flee from the wrath to come, you who naturally, by disposition and education, are the most unlikely persons in the world? For you who are Sadducees, have been brought up to disbelieve in the existence of the wrath to come, and in a Day of Judgment: and you, who are Pharisees, have from childhood been brought up to look upon yourselves, as separated from the common herd of men, as raised above the weakness of sin, to which others are liable, and as therefore in no need of repentance. But if you are sincere in this your profession of repentance, prove it by bringing forth such fruit, as is the natural effect of true repentance."

By generation,² or brood, of vipers, the Baptist implies that their vices were the result of their principles of action, and did not arise merely from the weakness of their resolution; that they were inbred in their very nature, of long standing, and therefore most difficult to be eradicated. Our Saviour uses the same terms to express the same radical depravity, when addressing the Scribes and Pharisees, "Ye

serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33.)

He bids them bring forth the fruits of repentance, and not trust to their supposed privilege, as children of Abraham.

9. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

The privilege of being children of Abraham, great as it was, did not give them immunity from the duty of a repentance adequate to their sins. God, it is true, promised the blessings of the covenant to Abraham and to his seed after him: but if they continued disobedient and unfruitful, God would reject the Jews as a nation from being His peculiar people: and in rejecting them, the children of Abraham after the flesh, He would not necessarily be breaking his promise to Abraham, because He would raise up the Gentiles to be Abraham's children. At present the Gentiles were so dead in sin and in ignorance of the One true God, that to cause them to live in the fear of God, would be giving life to stones. Nevertheless, God had the power to do this.³

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

S. V. omit, also.
Vulg. Jam enim securis.

Some interpret this verse in a general sense, as an independent proposition, unconnected with the preceding verse, and with no special reference to the Sadducees and Pharisees. The tree they explain as men in general, the axe as death, and the root as the life of man: and every tree which does not bring forth fruit, as cut down. But this was as true before the coming of John as after, and it has in this sense no particular reference to the subject of John's preaching, the coming of the Messiah, and the kingdom of heaven.

Others,⁴ and with greater probability, interpret this verse as having a peculiar application to the Sadducees and Pharisees, whom John saw coming to his baptism: they think that John is here speaking of God's rejection of the Jews as a nation, and of their exclusion from the kingdom of heaven, the Church of God Incarnate. In this view this verse is intimately connected with the verse before it, and is a continuation of the same argument. The reasoning is to this effect: If the Jews continue disobedient and unfruitful, God will reject them as a nation, and will raise up the Gentiles to be His people. Nay more, He has already begun to do this. The dispensation of God's judgment against the Jewish nation has now begun, the axe is already laid unto the root of the trees. All will not be rejected, but as a nation they

¹ Cornelius a Lapide, in Matt. iii. 7; vol. viii. p. 84.

² S. Jerome, in Isaah xxx. 6; vol. iv. p. 341.

³ S. Gregory Magnus, Homil. in Evang. xx. 7; vol. ii. p. 1163.

⁴ S. Hilary Piet. in Matt. iii. 8; vol. i. p. 326.

S. Ambrose, in Luc. iii. 8; vol. ii. p. 1579.

S. Jerome, in Matt. iii. 8; vol. vii. p. 29.

S. Gregory Magnus, Homil. in Evang. xx. 9; vol. ii. p. 1163.

⁴ Cornelius a Lapide, in Matt. iii. 10; vol. viii. p. 87.

will. Each will be tried by his own individual belief or unbelief, barrenness or fruitfulness.

S. Paul, when describing (Rom. xi.) the rejection of the Jews and the election of the Gentiles, uses much the same metaphor, and compares the Church of God to a tree, from which some branches should be broken off, and into which others should be grafted in their place. But S. Paul's object was chiefly to set forth the election of the Gentiles, the

grafting in of the branches; while the Baptist's object is to foretell or rather to threaten, the rejection of the Jews, that the unfruitful branches shall be hewn down, and cast into the fire.

S. Luke represents the Baptist, in answer to the inquiries of the people, the publicans, and the soldiers, as going on to give special directions to each of these classes, applicable to their peculiar temptations. S. Matthew omits this.

JOHN BAPTIST'S FIRST TESTIMONY TO JESUS AS THE MESSIAH OR CHRIST.

S. MATTHEW iii. 11, 12.

11 I indeed baptize you
with water
unto repentance:
but He that cometh after me
is mightier than I,
whose shoes
I am not worthy
to bear:

He shall baptize you
with the Holy Ghost,
and with fire:
12 whose fan is in His hand,
and He will thoroughly purge His floor,
and gather His wheat into the garner:
but He will burn up the chaff
with unquenchable fire.

S. MARK i. 7, 8.

7 And preached, saying

There cometh one
mightier than I after me,
the latchet
of whose shoes
I am not worthy
to stoop down and unloose.
8 I indeed have baptized you
with water: but
He shall baptize you
with the Holy Ghost.

S. LUKE iii. 15-18.

15 And as the people were
in expectation, and all men
mused in their hearts of John,
whether he were the Christ or not;
16 John answered,
saying unto them all,
I indeed baptize you
with water;

but one
mightier than I cometh,
the latchet
of whose shoes
I am not worthy
to unloose.

He shall baptize you
with the Holy Ghost
and with fire:
17 whose fan is in His hand,
and He will thoroughly purge His floor
and will gather the wheat into His garner:
but the chaff He will burn
with fire unquenchable.
18 And many other things
in His exhortation
preached he unto the people.

11. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear:^a He shall baptize you with the Holy Ghost, and with fire:

S. For I indeed baptize.
Vulg. Ego quidem baptizo.

These words are not closely connected in sense with those that have gone before, and it is probable that they were not

uttered at the same time, but after a little interval.¹ Of the three Evangelists who record them, S. Luke is the only one who indicates the circumstances under which they were spoken. He says (iii. 15), "And as the people were in expectation, and all men mused in their hearts of John whether he were the Christ or not: John answered, saying unto them all, I indeed baptize," &c. From the sanctity of John's life, from the fervour of his preaching, and from the fact that he administered a baptism, which is nowhere in Scripture re-

¹ Cornelius a Lapide, in Matt. iii. 11; vel. viii. p. 87.

^a Whose shoes I am not worthy to bear.—^a In Luke it is, to unloose the latchet of His shoes, which comes to the same thing. Both sound to the same import, as if he had said, whose servant I am not worthy to be."

Lightfoot then goes on to quote Maimonides as saying in his comment on the Talmud, "A Canaanite servant is like a farm, in

respect of buying. For he is bought with money, or with writing, or by some service done, as a pledge or pawn. And what is such a pawning in the buying of servants? namely, that he looseth the shoe of him, who buys, or binds on his shoe, or carries to the bath such things as be necessary for him."—LIGHTFOOT, 'On S. Matthew,' iii. 11; vol. ii. p. 127.

corded of any one before him, coupled with the prophecy of Ezekiel (xxxvi. 25), that the Christ would cleanse the hearts of His people, by pouring clean water upon their bodies: from all this the people began to conclude that John was the Christ; and it was to prevent this error, that John uttered these words. He shows the difference between himself and the Christ, between his baptism and the Baptism, which the Christ should institute. It has been observed that the Evangelist S. John shows the superiority of Christ's nature over that of John the Baptist, while the Baptist, as recorded by S. Matthew, confines himself chiefly to His official superiority.

John was a servant of the most humble kind, and the Christ was the Master, "whose shoes he was not worthy to bear," or, "the latchet of whose shoes he was not worthy to unloose" (Luke), or, "the latchet of whose shoes he was not worthy to stoop down and unloose" (Mark). These three actions, different in words, are equivalent in meaning, and are used to express the same condition, that of a servant. It has been suggested, that the Baptist may have combined the words given by S. Matthew with those of one of the other two Evangelists, or that he may have used those given by any one of the three, as being equivalent expressions.¹

The Christ was mightier than John in many ways. In one way John had a most convincing proof of his own weakness and inferiority. He could only resist the power of the devil over his own body by a life of hardness, self-denial, and asceticism. The Christ could cast out devils from the bodies of others by a mere word.

John administered his baptism, in order to stir men up to repent of their past sins, but he could not give them remission of their sins.² But the Christ, through the Baptism which He would institute, would grant them remission of those sins, of which John had induced them to repent. John baptized the body only, and with water only; the Christ would baptize both the body and the soul, both with water and with the Holy Ghost and with fire.

Several different meanings were given by the early writers to the word "fire" here. Some supposed it referred to a purgatorial fire; others, to the fire of punishment at the Day of Judgment; and others, to the fire of affliction. But the most probable interpretation is, that it is used of the Holy Spirit, and as showing the effects of the Holy Spirit. It may be that by the word "fire" the Baptist wished to show the

nature of the influence which the Holy Spirit would have on the soul. The properties of fire are to consume, to cleanse, to enlighten, to kindle and inflame with warmth, to carry upward, and to transform into its own self. All these would be exemplified by the action of the Holy Spirit on the souls of those whom the Christ baptized. He would cleanse their sin, enlighten their darkness, kindle the love of God and men in their hearts, and would cause them to raise their thoughts and their aims to heaven.³

From Christ's first coming, to purify and to save man, the Baptist passes on to His second coming, to judge him: from the gifts, which He should impart to them through His Baptism, he proceeds to describe the sifting, the separation, which He should make at the Day of Judgment, according to the use which they made of His gifts.

12. ¶ Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner: but He will burn up the chaff with unquenchable fire.

The Son of Man will judge the whole world, both those who have been engrafted into Him by His Baptism, and those who have lived by the light of their consciences variously enlightened, some in one degree and some in another. But it is probable, that by the term "His floor" the Baptist alludes only to the former, to those in the kingdom of heaven, the Church of God Incarnate. For he had just been speaking first of his own baptism, which was a preparation for the kingdom of heaven; and then of Christ's Baptism, which is the way of admission into this kingdom.

The fan in His hand indicates the judgment, which the Son of Man shall execute at the Day of Judgment, the separation which He will make between the wheat and the rest which is not wheat, the chaff and the straw. The wheat He will gather into the garner, or into the kingdom of bliss, and all the rest He will burn with unquenchable fire. The word *ἀσβεστος*, rendered unquenchable, is not found in the Septuagint, nor in the New Testament, except here and twice in S. Mark (ix. 43 and 45), and once in S. Luke (iii. 17). In all these cases it is used of the punishment of the wicked hereafter. The meaning which it conveys, as is clear from the context, is that the fire is not quenched, and does not consume that, which it burns.⁴

¹ S. Augustine, de Consens. Evang. ii. 12; vol. iii. p. 1090.

² S. Thomas Aquinas, Sum. iii. quest. 38, art. 3; vol. iv. p. 346.

³ S. Chrysostom, in Matt. Homil. xi.; vol. i. p. 144.

S. Cyril Alex. in Matt. iii. 11; vol. v. p. 372.

Euthymius, in Matt. iii. 11; vol. i. p. 107.

Erasmus, in Matt. iii. 11; Critici Sacri, vol. vi. p. 88.

Maldonat, in Matt. iii. 11; vol. i. p. 49.

Cornelius a Lapide, in Matt. iii. 11; vol. viii. p. 89.

Grotius, in Matt. iii. 11; Critici Sacri, vol. vi. p. 104.

⁴ See also Dr. Pusey's note on Tertullian de Baptismo, ch. x. p. 268. Library of the Fathers.

⁵ S. Chrysostom, in Matt. Homil. xi.; vol. i. p. 148.

S. Augustine, de Fide et Operibus xv.; vol. vi. p. 214.

Jansenius, in Concord. Evang., cap. xiii. p. 117.

Cornelius a Lapide, in Matt. iii. 12; vol. viii. p. 89.

Pearson, on the Creed, art. xii.; vol. i. p. 463; vol. ii. p. 317.

THE BAPTISM OF JESUS.

S. MATTHEW iii. 13-17.

S. MARK i. 9-11.

S. LUKE iii. 21-23.

- 13 Then cometh Jesus
from Galilee
to Jordan unto John,
to be baptized of him.
- 14 But John forbad Him, saying,
I have need to be baptized of Thee,
and comest Thou to me?
- 15 And Jesus answering said unto him,
Suffer it to be so now: for thus
it becometh us to fulfil
all righteousness.
Then He suffered
Him.
- 16 And Jesus, when He
was baptized,
went up straightway
out of the water:
and,
lo, the heavens
were opened unto Him,
And He saw
the Spirit of God descending
like a Dove,
and lighting upon Him:
and lo! a voice
from heaven, saying,
This is My beloved Son,
In whom I am well pleased.

- 9 And it came to pass in those days,
that Jesus came
from Nazareth of Galilee,

and was baptized of John
in Jordan.

- 10 And straightway coming up
out of the water,

He saw the heavens
opened,
and
the Spirit

like a dove
descending upon Him:
and there came a voice
from heaven, saying,
Thou art My Beloved Son,
in whom I am well pleased.

21 Now when
all the people were baptized
it came to pass, that Jesus
also being baptized,

and praying,
the heaven
was opened,
and
the Holy Ghost descended
in a bodily shape
like a dove
upon Him,
and a voice came
from heaven, which said,
Thou art My Beloved Son:
in Thee I am well pleased.

23 And Jesus Himself began to be
about thirty years of age.

13. ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"Then," that is after John had just been showing the people his own inferiority to the Christ, and the inferiority of his own baptism to that of the Christ; and how He would make a perfect and eternal separation between the righteous and the wicked, then it was that Jesus came from Galilee to that part of the Jordan in Judea, where John was baptizing. For nearly thirty years he had now been living at Nazareth, in the house of Joseph, with whom, in all probability, He had been working at the trade of a carpenter. When the time for Him to exercise His Ministry draws near, He comes to John to be baptized of him.

14. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?

S.V. But he forbad Him.

Vulg. Ioannes autem prohibebat eum.

15. And Jesus answering said unto him, *Suffer it to be so now:* for thus it becometh us to fulfil all righteousness. Then he suffered Him.

From the reason which John gives for refusing to baptize Jesus, it is plain that he knew who He was. John was conscious that himself, a mere man, subject to all the temptations of the flesh, had need to be baptized of Him, who was God as well as Man. He knew Him, but he was not permitted to make Him known to the people, as the Lamb of God that taketh away the sin of the world, until he had seen the Holy Spirit descend upon Him, and had heard the voice from heaven. This would be to the people a guarantee for the certainty of his knowledge.

There might be several reasons why Jesus should be baptized of John,¹ but all these are contained in the one, "It becometh us to fulfil all righteousness." The expression "it becometh us," may mean, that the Baptist fulfilled all right-

¹ S. Chrysostom, in Matt. Homil. xii. vol. i. p. 154.
S. Jerome, in Matt. iii. 13; vol. vii. p. 30.

S. Thomas Aquinas, Sum. iii. quæst. 39; vol. iv. p. 352.

eousness in administering baptism to the Jews, and that Jesus fulfilled all righteousness in receiving it at his hands. Jesus had no sins of His own to repent of, but as the Lamb of God that taketh away the sin of the world, it may have been part of His office to receive the baptism unto the repentance of sins. His example would draw others also to the same baptism. Besides the benefit which they would receive by this penitential discipline, greater scope would thus be given for the effect of John's testimony to Jesus. By this He would sanctify or dedicate water as the element for His Baptism, as the means through which He would regenerate mankind, in the Name and by the Presence of the three Persons in the Godhead, who were present at this, His Baptism.

The Early Church was fully alive to the importance of our Saviour's own acts, and soon treasured up the times and the places, at which He wrought them. By lapse of time the memory of these has in many cases been lost. But some of these traditions have come down to us from a very early source, and with more or less of certainty.

With singular tenacity¹ the Church in Ethiopia and Greece cling to the tradition, that Jesus was baptized on January 6th, the same day, on which thirty years before He had been worshipped by the Eastern Magi.² They showed their belief in this tradition, by instituting certain expressive customs to commemorate the event, and thus they contributed to hand on the tradition as they received it.

The place where, as it is supposed, Jesus was baptized, is on the Jordan, not very far from Jericho. Here at this very spot, or not very far from it, right against Jericho, it was, that the children of Israel passed over the Jordan into Canaan (Josh. iii. 16). Here too it was that Elijah divided the waters of the Jordan with his mantle, that himself and Elisha might pass over (2 Kings ii. 8).

16. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

S. V. *and* unto him; S. V. *and* before lighting.
Vulg. *Et ecce, aperti sunt caeli: et vidit Spiritum Dei descendentem in seut columbam, et venientem in super se.*

17. And lo a voice from heaven, saying, This is my beloved Son,^b in whom I am well pleased.

Vulg. *Hic est Filius meus, in quo mihi complacui.*

According to the custom of the Jews, and as the language here indicates, Jesus was baptized, not by pouring water on His Head only, but over His whole Body, or by immersion of the whole Body.

The words, "the heavens were opened," may mean no more than that the clouds were divided in some visible, perhaps in some unusual manner, so as to allow the dove to come forth into their sight. Jesus Himself saw this, the Baptist saw it, and probably others. The dove was probably not a natural dove, a bird of the air, but some supernatural form of a dove, created for the purpose of revealing the Holy Spirit to man. There could be no hypostatic union between the Holy Spirit and the dove, such as exists between the Word and the flesh.²

Here the Holy Spirit is revealed under the form of a dove, and afterwards at the day of Pentecost (Acts ii. 1-4), as tongues of fire. In both cases it may be that the symbol had a fulness of meaning suitable to the occasion. The dove might indicate the love, the tender mercy, which Jesus had shown in coming to redeem mankind, and to pardon his manifold transgressions, as well as the gracious gifts, which

¹ S. Epiphanius, Hæres. li. 29; vol. i. p. 940.

² S. Thomas Aquinas, Sum. iii. quæst. 66, art. 10; vol. iv. p. 619.

Cornelius a Lapide, in Matt. iii. 13; vol. viii. p. 93.

² S. Ambrose, de Sacramentis, i. 5; vol. iii. p. 422.

S. Augustine, Epist. clix. (alias 102); vol. ii. p. 746.

S. Chrysostom, in Matt. Homil. xii. vol. i. p. 157.

^a **January 6th.**—It was the custom of the Eastern Church (though apparently not earlier than the middle of the third century, see Orig. cont. Cels. 8, 22, and Clem. Al. Strom. i. c. 21) to celebrate on the same day, the Sixth of January, the Manifestation of our Lord (*τὰ ἐπεφάνη*) in four several respects: 1. The incarnation; 2. The adoration of the Magi; 3. The visible descent of the Holy Ghost at His Baptism; 4. The first miracle at Cana.—DR. NEWMAN, Note to Fleury's 'Ecc. Hist. Trans.' vol. ii. p. 206.

^b **This is My Beloved Son, &c.**—We may here make a remark upon the difference of the words as quoted in Matt. iii. 17 and the parallel passages. A like difference is seen in the four copies of the Title on the Cross, Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19. And still more, in the solemn words of our Lord at the institution of the cup: Matt. xxvi. 28; Mark xiv.

Theophylact, in Matt. iii. 16; vol. i. p. 19.

Euthymius, in Matt. iii. 16; vol. i. p. 113.

S. Thomas Aquinas, Sum. iii. quæst. 39, art. 7; vol. iv. p. 362.

Jansenius, in Concord. Evang. cap. xiv. page 121.

Cornelius a Lapide, in Matt. iii. 16; vol. viii. p. 94.

24; Luke xxii. 20; 1 Cor. xi. 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as many others: Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 27—Matt. ix. 11; Mark v. 16; Luke v. 30—Matt. xv. 27; Mark vii. 28—Matt. xvi. 6-9; Mark viii. 17-19—Matt. xx. 33; Mark x. 51; Luke xviii. 41—Matt. xxi. 9; Mark xi. 9; Luke xix. 38—Matt. xxiv. 39; Mark xiv. 56; Luke xiv. 42—Matt. xxviii. 5, 6; Mark xvi. 6; Luke xxiv. 5, 6. All these examples go on to show, that where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it: *Apostoli magis sententiam, quam locutiones, exprimerent volunt* (Harm. p. 518).—ROBINSON, 'Harmony of the Four Gospels,' p. 187.

the Holy Spirit would bestow on them. The tongues of fire might symbolize the zeal, the fervour in preaching, with which the Holy Spirit thereby inspired them.

Here we have presented to us Jesus, the Second Person in the Godhead, coming out of the water; the Holy Spirit

in the likeness of a dove, descending from heaven and lighting upon Him; and a voice in the Person of the Father, saying, This is My Beloved Son, in whom I am well pleased. For the first time the doctrine of the Holy Trinity,* Three Persons* in One Godhead, was plainly revealed to man. This

* **The Holy Trinity.**—Plainly therefore, and without doubt, it is to be believed, that the Father, Son, and Holy Ghost are one Almighty God, eternal, unchangeable; and every one of these is God, and all of them but one God; and every one of them is a full and perfect eternal substance, and altogether but one substance; for whatsoever the Father is, as He is God, as He is substance, as He is eternity, that is the Son, that is the Holy Ghost; and so whatsoever the Son is, as He is God, as He is substance, as He is eternity, that is the Father, that is the Holy Ghost; and whatsoever the Holy Ghost is, in that He is God, in that He is substance, in that He is eternity, that is the Father, that is the Son; and therefore in all three there is but one Divinity, one essence, one omnipotence, and what else can be spoken substantially of God.

"Neither hath this truth been affirmed by particular Fathers only, but decreed also in several councils, as by the first general council at Constantinople, the second council at Carthage, the fourth council at Arles, the sixth at Toledo, the Lateran council anno Dom. 649; yea, and by an ancient council here in England held under Archbishop Theodorus, about the year of our Lord 670. But the fourth council at Toledo speaks the substance of them all: 'According to the Holy Scriptures, say they, and the doctrine which we have received from the holy Fathers, we confess the Father, Son, and Holy Ghost to be of one Divinity and substance, believing a Trinity in the diversity of persons, and preaching unity in the Divine nature, we neither confound the Persons nor separate the substances.'"—BISHOP BEVERIDGE, 'On 39 Articles,' art. i. p. 70.

"To gather into one sum all that hitherto hath been spoken touching this point, there are but four things which concur to make complete the whole state of our Lord Jesus Christ; His Deity, His manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth; Arians by bending themselves against the Deity of Christ; Apollinarians by maiming and misinterpreting that which belongeth to His human nature; Nestorians by rending Christ asunder, and dividing Him into two persons; the followers of Eutyches by confounding in His person those natures which they should distinguish. Against these there have been four most famous ancient general councils; the council of Nice to define against Arians, against Apollinarians the council of Constantinople, the council of Ephesus against Nestorians, against Eutychians, the Chalcedon council. In four words, *ἀλλῶς, τελέως, ἀδιαίρετος, ἀσπύχτως. τινί, ῥεφέως, ἰδιωδῶς, ἁπλῶς*; the first applied to His being God, and the second to His being Man, the third to His being of both One, and the fourth to His still continuing in that one Both; we may fully by way of abridgment comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads, I may truly affirm, that all heresies which touch but the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves."—HOOKER, 'Eccles. Polit.' v. 54, 10; vol. ii. p. 237, Keble's ed.

^b **Three Persons.**—The following will show in what sense the Early Church used the word Person with respect to the Trinity.

"The Lord our God is but One God. In which indivisible Unity notwithstanding we adore the Father as being altogether of himself, we glorify that consubstantial Word which is the Son, we bless and magnify that co-essential Spirit eternally proceeding from both which is the Holy Ghost. Seeing therefore the Father

is of none, the Son is of the Father, and the Spirit is of both, they are by these their several properties really distinguishable each from other. For the substance of God with this property to be of none doth make the Person of the Father; the very selfsame substance in number with this property to be of the Father maketh the Person of the Son; the same substance having added unto it the property of proceeding from the other two maketh the Person of the Holy Ghost. So that in every Person there is implied both the substance of God which is one, and also that property which causeth the same person really and truly to differ from the other two. Every person hath his own substance which no other besides hath, although there be others besides that are of the same substance. As no man but Peter can be the person which Peter is, yet Paul hath the selfsame nature which Peter hath. Again, angels have every one of them the nature of pure and invisible spirits, but every angel is not that angel which appeared in a dream to Joseph."—HOOKER, 'Eccles. Polit.' v. 51, 1; vol. ii. p. 220.

"The word *Person* which we venture to use in speaking of those three distinct and real modes in which it has pleased Almighty God to reveal to us His being, is in its philosophical sense too wide for our meaning. Its essential signification, as applied to ourselves, is that of an individual intelligent agent, answering to the Greek *hypostasis* or *reality*. On the other hand, if we restrict it to its etymological sense of *persona* or *prosopon*, that is *character*, it, evidently means less than the Scripture doctrine, which we wish to define by means of it, as denoting merely certain outward manifestations of the Supreme Being relatively to ourselves, which are of an accidental and variable nature. The statements of Revelation then lie between these antagonistic senses in which the doctrine of the Holy Trinity may be erroneously conceived, between Tritheism and what is popularly called Unitarianism.

"In the choice of difficulties, then, between words which say too much and too little, the Latins, looking at the popular and practical side of the doctrine, selected the term which properly belonged to the external and defective notion of the Son and Spirit, and called Them *Persons*, or *Characters*; with no intention, however, of infringing on the doctrine of their completeness and reality as distinct from the Father, but aiming at the whole truth, as nearly as their language would permit. The Greeks, on the other hand, with their instinctive anxiety for philosophical accuracy of expression, secured the notion of Their existence in Themselves, by calling them *Hypostases* or *Realities*; for which they considered, with some reason, that they had the sanction of the Apostle in his Epistle to the Hebrews. Moreover, they were led to insist upon this internal view of the doctrine, by the prevalence of Sabellianism in the East in the third century; a heresy, which professed to resolve the distinction of the Three Persons, into a mere distinction of character. Hence the prominence given to the Three *Hypostases* or *Realities*, in the creeds of the Semi-Arians (for instance, Lucian's and Basil's, A.D. 341-358), who were the special antagonists of Sabellius, Marcellus, Photinus, and kindred heretics. It was this praiseworthy jealousy of Sabellianism, which led the Greeks to lay stress upon the doctrine of the *Hypostatic Word* (the Word in real existence), lest the bare use of the terms, Word, Voice, Power, Wisdom and Radiance, in designating our Lord, should lead to a forgetfulness of His Personality. At the same time, the word *usia* (substance) was adopted by them, to express the simple individuality of the Divine Nature, to which the Greeks, as scrupulously as the Latins, referred the separate Personalities of the Son and Spirit."—DR. NEWMAN, 'Arians of the Fourth Century,' p. 376.

[Looking

had already been symbolized, and shadowed out in various degrees of fulness, but never until now had it been plainly revealed.¹

Jesus is the Son of God as distinguished from all other sons, whether angels or men. He is the Son by nature, they by adoption; He is consubstantial with the Father, they are His sons by imitation.

He is the Beloved Son, through whom, for whose sake, and through whose influence, all other sons of God are beloved. He it is who reconciles God and man together.

S. Matthew differs from S. Mark and S. Luke in the exact wording of the voice, but in substance and meaning it is the same in all three. S. Matthew gives it, "This is;" S. Mark and S. Luke, "Thou art." As addressed to Jesus Himself, the latter would seem to be more likely to be the more correct form, and it is given by two of the Evangelists.² When a similar voice came from heaven at the Transfiguration, the addition, "Hear ye Him" was made to it.

The early writers were accustomed to discuss with considerable interest two questions, to which the last few verses of this chapter gave rise. The first of these was, whether Jesus did actually baptize John. On one side it was urged, that John himself acknowledged that he had need of Christ's Baptism, that is, in order to wash away the sins and frailties of which he had been guilty, and to impart to him a greater degree of grace. Jesus, according to the then commonly received opinion, baptized the Blessed Virgin Mary herself, as

well as His twelve Apostles, and why not therefore John the Baptist?³ On the other side it is said, that Jesus may have baptized John with the Holy Spirit, without the Sacrament of Baptism. It is also said that, if Jesus had baptized John, His disciples could scarcely have come to him and said, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him" (John iii. 26). If Jesus did baptize John, it must have been after this report of His disciples.

The other question was, whether Jesus instituted the Sacrament of Baptism now, or at some later time. The general opinion was that, when John baptized Him in the Jordan, Jesus thereby in one sense instituted the Sacrament of Baptism, that is, by His act, but not in express words; by His example then, and by a positive command at a later period, after the descent of the Holy Spirit at the day of Pentecost.⁴

By His Baptism and by the attendant circumstances it is very probable that Jesus meant to teach mankind, that as it was when He, the Head of the Church, was baptized, so it should be in the Baptism of every one, who thereby became a member of Him. Frail man should administer the Baptism, which should be in the element of water, with the sanction, or in the name, of the Three Persons in the Godhead, and the Holy Spirit should descend, and abide with the person so baptized. Such is the doctrine of the Church Catholic, and such it has been from the beginning.⁵ Soon after this we find

¹ S. Augustine, *Sermo li.* (alias 63): vol. v. p. 354.

— in *Jean. Tract. vi.*: vol. iii. p. 1425.

Cornelius a Lapide, in *Matt. iii. 17*: vol. viii. p. 95.

² S. Augustine, de *Consens. Evang. ii. 14*: vol. iii. p. 1092.

Jansenius, in *Concord. Evang. cap. xiv. p. 122*.

Maldonatus, in *Matt. iii. 17*: vol. i. p. 54.

Cornelius a Lapide, in *Matt. iii. 17*: vol. viii. p. 96.

³ S. Thomas Aquinas, *Sum. iii. quæst. 38, art. 6*: vol. iv. p. 350.

Cornelius a Lapide, in *Matt. iii. 14*: vol. viii. p. 91.

⁴ S. Thomas Aquinas, *Sum. iii. quæst. 66, art. 2*: vol. iv. p. 603.

⁵ S. Augustine, in *Jean. Tract. vi.* vol. iii. p. 1425, &c.

"Looking then at the literature of Christianity from the time of St. John to the time of St. Athanasius, as a whole—as a whole, because proceeding from a whole, that is, from that one great all-encompassing religious association called the Catholic Church, which was found wherever Christianity was found, and represents Christianity historically—(one, however, divided by time and place, by reason of the mutual recognition and active intercommunion of its portions, and of their common claims to an apostolical tradition of doctrine, to an absolute agreement together in faith and morals, and to a divine authority to teach and to denounce dissentants.)—I say, looking at the Christian literature as a whole, in which what one writer says may be fairly interpreted, explained, and supplemented by what others say, we may reasonably pronounce, that there was during the second and third centuries a profession and teaching concerning the Holy Trinity, not vague and cloudy, but of a certain determinate character; moreover that this teaching was to the effect that God was to be worshipped in Three distinct Persons (that is, a distinct Three, of whom severally the personal pronoun could be used), each of whom was the One Indivisible God, Each dwelt in Each, Each was really distinct from Each, Each was united to Each by definite correlations; moreover, that such a teaching was contradictory and destructive of the Arian hypothesis, which considered the Son of God, and *à fortiori* the Holy Ghost, simply and absolutely creatures of God, who once did not exist, however exalted it might assert

them to be in nature and by grace."—DR. NEWMAN, 'Theological Tracts,' p. 116.

"What is the Catholic course, as it was explained in ancient times, and is still maintained in all Churches of the Saints? No attempt is made to explain the nature of the Divine Being. Since Revelation is assumed to be the entrance of Divine realities into this lower world, it is not supposed that human conceptions can give them adequate expression. The Church does not aim, therefore, at such logical completeness on this subject, as may be required from those who consider that every thing is brought down to the level of their faculties. She is content to state that the Supreme Being is one in some true and real sense. For this is revealed as the original law of God's nature. Such is the doctrine of the Unity in Trinity. On the other hand, the Church teaches that in the Blessed Trinity are Three Persons. In neither case does she affirm that the principle of existence which belongs to the Supreme Being, is identical with that which we call personality in mankind, or that our consciousness of our own being qualifies us to fathom the depths of that Being which is Infinite. But that the Three Persons in the Blessed Trinity have a real existence in themselves—that in the Deity there is an original, objective triplicity, independently of us, and of the world of creation—she grounds on the declarations of Holy Writ. And this is the mystery of the Trinity in Unity."—R. I. WILDERFORCE, 'On the Incarnation,' p. 162.

Jesus instructing Nicodemus in the nature of the Sacrament of Baptism, of Baptism by water and the Spirit (John iii.); and a little later we read, that He and His disciples had begun to baptize. But Jesus did not institute the Sacrament of Baptism, in the sense of commanding the absolute necessity of it, until after the descent of the Holy Spirit at the day of Pentecost. Then it was, that in the fullest sense Christ can

be said to have instituted the Sacrament of Baptism, as the medium of salvation for all men: when He, through His Apostles, said, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.)

On this subject see also Commentary on S. John, i. 32.

INTRODUCTORY NOTE.

The Pinnacle of the Temple (τὸ πτερύγιον τοῦ ἱεροῦ).—"There is no word, on the meaning of which the commentators are more at variance, than πτερύγιον in this and the parallel place in S. Luke. One thing, however, appears certain, viz., that the article shows πτερύγιον to be something Monadic. Had there been several πτερύγια, we should probably have read *τι* πτερύγιον. It cannot, therefore, be "a pinnacle," as the English version renders it. To determine what is really meant is, perhaps, impossible; since no instance can be found in any author, in which πτερύγιον is applied to a building. It is probable, however, from the meaning of the cognate term πτερόν, that a ridged or pointed roof is intended. For from some of the passages collected by Wetstein, it is evident that πτερόν is synonymous with ἀέρος or ἀέρωμα, a term appropriated to the roofs of temples. See Aristoph. Aves 1110, and his Scholiast: Dion. Hal. Antiq. Rom. edit. Reiske, vol. ii. p. 789; Josephus i. p. 109, edit. Huds., in which last place it is spoken of the Tabernacle, and so applied, as it should seem, on account of the figure, which the transverse section of a pointed roof, or the gable, presents. Now if this be πτερόν, analogy would lead us to infer, that πτερύγιον was the same thing, only of smaller dimensions; and therefore, if the pointed roof of the Temple be πτερόν, πτερύγιον may be the same kind of roof of the great eastern porch: and this is the spot fixed upon by Lightfoot. The height of this roof was 385 feet, and therefore it is not ill adapted to the circumstances of the narration. However, Wetstein and Michaelis (Anmerk. ad loc.) understand it of the Royal Porch, which overlooked the precipice to the east and south of the Temple. This situation is, perhaps, even better suited to the history; but the difficulty is to account how the roof of this detached building could be called τὸ πτερύγιον τοῦ ἱεροῦ. Michaelis, indeed, in his Introduction (vol. i. p. 144, edit. Marsh) supposes πτερύγιον to have been a kind of side-wall enclosing the Temple. But then there were several such porches or colonnades, each of which might thus be called πτερύγιον: but the πτερύγιον, as was shown, could be only one. On the whole I have nothing more plausible to offer, than what has been suggested above. The extreme difficulty of the question is admitted by Mr. Herbert Marsh on the first part of Michaelis, vol. i. 420."—BISHOP MIDDLETON, 'On the Greek Article,' p. 135.

"τὸ πτερύγιον τοῦ ἱεροῦ. This is understood variously, but it seemeth to mean the battlements of the Temple wherewithal it was ledged round about; as Deut. xxii. 8, called there חֹמָה, an hedge, or enclosure, as R. Sol. renders it.

The Chaldee expresseth it by the Greek word *θήκη*, a case. The Seventy, by *στέφανη*, a crown. The Vulgar and Erasmus use Pinnaculum here, as our English doth, meaning some spire or broach that shot up from the roof. Camerarius indifferently takes it for the top or highest part of the Temple, be it pinnacle, battlement, spire, fane, or what else it would. The Priests used to go to the top of the Temple. (Talm. in Taaneth, R. Sol. on Isaiah, 22-1)."—LIGHTFOOT, 'Harmony of the Four Gospels,' sec. xi. vol. i. p. 497.

"What part of the Temple it was that Christ was set upon at this time, it is in vain to go about to determine, whether on some turret of it, as is conceived by some, or on the battlement ledge, as by others; or on some of the flying fanes, as by a third sort; or on the sharp broaches that were set there to keep off birds, as by a fourth; it is as little material, as it is little determinable."—Ibid. i. 507.

"Whether he placed Him upon the Temple itself, or upon some building within the holy circuit, it is in vain to seek, because it cannot be found. If it were upon the Temple itself, I should reflect upon the top of the *ἄλυσ* porch of the Temple; if upon some other building, I should reflect upon the *στοὰν βασιλικήν*, the Royal Gallery. The Priests were wont sometimes to go up to the top of the Temple, stairs being made for this purpose, and described in the Talmudick book entitled 'Middoth,' chap. iv. hal. 5.

"Above all other parts of the Temple, the *ἄλυσ* porch of the Temple, yea, the whole *πρόναον*, space before it, may not unfitly be called τὸ πτερύγιον τοῦ ἱεροῦ, the wing of the Temple, because, like wings, it extended itself in breadth on each side, far beyond the breadth of the Temple.

"If, therefore, the devil had placed Christ in the very precipice of this part of the Temple, he may well be said to have placed Him upon the wing of the Temple, both because this part was like a wing to the Temple itself, and that that precipice was the wing of this part.

"But if you suppose Him placed *ἐπὶ στοὰν βασιλικήν*, upon the Royal Gallery, look upon it thus pointed out by Josephus (Antiq. xv. 11, 5), 'On the south part (of the Court of the Gentiles) was the *στοὰ βασιλική*, the King's Gallery, that deserves to be mentioned among the most magnificent things under the sun. For upon a huge depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height; from the top of which, if any looked down, he would grow dizzy, his eyes not being able to reach to so vast a depth.'"—LIGHTFOOT, 'On S. Matthew,' iv. 5, vol. ii. p. 130.

CHAPTER IV.

[1. *Christ fasteth, and is tempted.* 11. *The angels minister unto Him.* 13. *He dwelleth in Capernaum.* 17. *beginneth to preach.* 18. *calleth Peter and Andrew.* 21. *James and John.* 23. *and healeth all the diseased.*

[Vulg. *Christus in deserto post jejuniū quinquaginta dierum vinct diabolū tentat; et capto Joanne secūdens in Capernaum penitentiam prœdicat; piscatores Petrum et Andream, Jacobum et Joannem Zebedi ad se vocat: annuntians quoque Galilæis evangelium, variis curat infirmitatibus, turbis ipsam comitantibus.]*

THE beginning of this chapter is a continuation of the last. The connection of the narrative is rather broken, and the sense rendered obscure by the division into chapters here. For the Evangelist having related that Jesus was baptized, that the Holy Spirit descended upon Him in the form of a dove, and that a voice came to Him from heaven, goes on to say, "Then," or as S. Mark expresses it, "immediately after," Jesus was led up of the Spirit into the wilderness. The connection between this and the former part is accordingly best seen in S. Mark's Gospel, because the division of the chapter does not occur there.

Before entering on a consideration of each separate temptation, it will be interesting to consider, as far as can be ascertained from the words of the Evangelists—1st. The locality of the temptations; and 2nd, The order of them.

1st. What wilderness was this? Was it the wilderness on the west side of the Jordan, or the wilderness on the east of Jordan? Some have supposed, that because the Evangelist says "the wilderness" (*ἡ ἔρημος*), without any distinctive name, that he means the great wilderness on the east of the Jordan? But it seems fairest to conclude, that by the "wilderness" the Evangelist means the same wilderness which he had mentioned in the last chapter, and which was the scene of John Baptist's preaching, that is, the wilderness of Judæa, which lay on the west side of the Jordan and the Dead Sea, north and south of Jerusalem. This agrees with the early local tradition, and it is well suited by its wild, rugged, solitary character for such a purpose. So strong was the conviction in the Primitive Church, that the wilderness of Judæa was meant, that it was no uncommon thing for men to retire to a certain mountain in this wilderness, which they named Quarantania, under the impression, that here was the very spot, where Jesus had fasted forty days, and where He was afterwards tempted by the devil. Here by a life of self-discipline and prayer, they endeavoured to conform themselves to the example of Jesus.

The first notice we have of Jesus, on His re-appearing among men after the Temptation, is on the east side of the Jordan (John i. 28, 29). It may be, therefore, that the

mountain, to which the devil carried Him after he had set Him on the pinnacle of the Temple, was one of the lofty mountains, that abound in the wilderness to the east of Jordan. Here, too, it was, on Mount Sinai, that Moses had already fasted forty days and forty nights. (Exod. xxxiv. 28.) Here, too, on Mount Horeb, Elijah had fasted forty days and forty nights.

2nd. S. Matthew (iv.), and S. Luke (iv.), both record the three temptations; but not in the same order. S. Matthew gives the temptation to cast Himself down from the pinnacle of the Temple, as the second, while S. Luke gives it, as the third in order in his narrative.

There is reason to believe—with some early writers¹—that S. Luke's is not the order, in which the temptations took place, and also that he did not intend to imply, that it was. S. Luke uses no words before each temptation, that indicate sequence in order of time. He merely connects the three temptations together by the word, and (vv. 3, 5, 9). On the other hand, S. Matthew's account has every appearance of being intended as a record of these temptations in the order in which they occurred. Before the first temptation, he says, "And when the tempter came to Him he said," &c.; before the second, "Then (*τότε*) the devil," &c.; and before the third, "Again (*πάλιν*) the devil," &c. The words, too, with which Jesus brings the Temptation to an end, "Get thee hence, Satan," seem to belong better to his request, that "Jesus should fall down and worship him," than to his other request, "that He should cast Himself down from the Temple." The first of these was a more audacious pitch of impiety than even the second.

Several reasons have been suggested why S. Luke gives the three temptations in the order in which he does. One is, that he wished to show how much alike the temptations, with which Satan assailed the second Adam, were to the temptations by which he overcame the first Adam; that he therefore set the temptations of the first Adam and the temptations of the second Adam, that most resemble each other, side by side, without regard to the order in which the temptations of the second Adam actually occurred.

¹ See Justin Martyr, *Dialog.* p. 361.

S. Augustine, de *Consensu Evang.* ii. 16; vol. iii. p. 1093.

S. Thomas Aquinas, *Sum.* iii. quest. 41, art. 4; vol. iv. p.

Jansenius, in *Concord. Evang.* cap. xv. p. 130.

Maldonatus, in *Matt.* iv. 5; vol. i. p. 59.

Cornelius a Lapide, in *Matt.* iv. 5; vol. viii. p. 103.

Bengel, in *Matt.* iv. 5; p. 31.

THE TEMPTATION OF JESUS.

S. MATTHEW iv. 1-11.

1 Then was Jesus
led up of the Spirit
into the wilderness
to be tempted of the devil.

2 And when He had fasted
forty days and forty nights,
He was afterward an hungred.

3 And when the tempter came to Him,
he said,
If Thou be the Son of God,
command that these stones be made bread.

4 But He answered and said,
It is written, "Man shall not live
by bread alone, but by every word
that proceedeth out of the mouth of God."

5 Then the devil taketh Him up
into the holy city,
and setteth Him on a pinnacle
of the Temple,

6 And saith unto Him,
If thou be the Son of God,
cast Thyself down:
for it is written, "He shall give
His angels charge concerning Thee:
and in *their* hands
they shall bear Thee up,
lest at any time
Thou dash Thy foot
against a stone."

7 Jesus said unto him,
It is written again, "Thou shalt not
tempt the Lord thy God."

8 Again, the devil taketh Him up
into an exceeding high mountain,
and sheweth Him
all the kingdoms of the world,
and the glory of them:

9 And saith unto Him,
All these things will I give Thee,
if Thou
wilt fall down and worship me.

10 Then saith Jesus unto him,
Get thee hence, Satan:
for it is written,
"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."

11 Then the devil
leaveth Him,
and behold angels came
and ministered unto Him.

S. MARK i. 12-13.

12 And immediately
the Spirit driveth Him
into the wilderness.

13 And He was
there in the wilderness
forty days, tempted of Satan:
and was with the wild beasts:

S. LUKE iv. 1-13.

1 And Jesus
being full of the Holy Ghost
returned from Jordan, and
was led by the Spirit
into the wilderness,

2 being
forty days tempted of the devil.
and in those days
He did eat nothing:
and when they were ended,
He afterward hungered.

3 and the devil
said unto Him,
If thou be the Son of God,
command this stone that it be made bread.

4 And Jesus answered him, saying,
It is written that "man shall not live
by bread alone, but by every word
of God."

5 And he brought Him
to Jerusalem,
and set Him on a pinnacle
of the Temple,
and said unto Him,
If Thou be the Son of God,
cast Thyself down
from hence:

6 for it is written, "He shall give
His angels charge over Thee
to keep Thee:
And in their hands
they shall bear Thee up,
lest at any time
Thou dash Thy foot
against a stone."

7 And Jesus answering, said unto him,
It is said, "Thou shalt not
tempt the Lord thy God,"

8 And the devil taking Him up
into an high mountain,
shewed unto Him
all the kingdoms of the world
in a moment of time.

9 And the devil said unto Him,
all this power will I give Thee,
and the glory of them:
for that is delivered unto me:
and to whomsoever I will I give it.

10 If Thou therefore
wilt worship me,
all shall be Thine.

11 And Jesus answered and said unto him,
Get thee behind me, Satan:
for it is written,
"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."

12 And when the devil
had ended all the temptation,
he departed from Him
for a season.

and the angels
ministered unto Him.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.^a

V. Into the wilderness by the Spirit.
Vulg. in desertum a spiritu.

Here we have distinctly stated the time, when Jesus was led up into the wilderness, immediately after the descent of the Holy Spirit upon Him; the Person, under whose influence He acted, the Holy Spirit;¹ and the object, with which He went into the wilderness, to be tempted by the devil, to enter on the combat with the Serpent, which had been foretold from the very first (Gen. iii. 15). "The seed of the woman," having been publicly appointed to His office, goes to wage war with the Serpent, and we here see what is the preparation which He makes for it, retirement and fasting.

The three Evangelists use different verbs to express the action of the Holy Spirit in this matter. S. Matthew says He was led up (*ἀνέχθη*) of the Spirit; S. Luke, He was led (*ἡγήρο*), and S. Mark says, the Spirit driveth (*ἐκβάλλει*) Him. Comparing these words together, we may fairly conclude, that the meaning conveyed by them is, that the Temptation was ordained by the Godhead, and that the flesh naturally shrank from it, as afterwards from the cup of suffering, at His Passion.

These three expressions, "the Spirit" τὸ Πνεῦμα (S. Mark), "of the Spirit" ἐκ τοῦ Πνεύματος (S. Matthew), and "by the Spirit" ἐν τῷ Πνεύματι (S. Luke), all mean the same

¹ S. Chrysostom, in Matt. Homil. xiii. i. vol. i. p. 162.

S. Jerome, in Matt. iv. 1, vol. vii. p. 31.

S. Hilary Pict. in Matt. iv. 1, vol. i. p. 928.

S. Gregory Magnus, in Evang. Homil. xvi. vol. ii. p. 1135.

^a **Jesus led up of the Spirit.**—"Each Evangelist hath his peculiar expression, and each expression its peculiar meaning; though some translators do not much mind their differences; as the Syriac, that useth the same word in Matthew and Luke, and the Arabic the same in Matthew and Mark, only either of them take it actively in the one, and passively in the other. 1. Luke saith, *ἡγήρο*, He was acted or moved, *actus est*, and *agebatur*, in Beza and the Vulgar, intending the internal moving of the Spirit within Him: for so the manner of speech is used, Rom. viii. 14, Gal. v. 18. 2. Mark saith *ἐκβάλλει*, the Spirit casteth, bringeth, or driveth Him out, for in these senses is the word used, Matt. xii. 35, Luke ix. 40, John x. 4, Gal. iv. 30, &c. And he implicitly by it: First, His parting Him from the company at Jordan. Secondly, His sending Him out upon His office and function; for so the word is also used, Matt. ix. 38. And thirdly, it seemeth to denote some visible vehemency and rapture wherewithal the Spirit separated Him from the company, as Philip was taken away from the Eunuch, Acts viii. 39. 3. Matthew saith *ἀνέχθη*, He was led up, as our English hath well rendered it, from the low grounds about Jordan, to the high mountains of the wilderness; some conceive He was rapt up into the air, and there carried aloft till He came into the wilderness; which if it were so, the evil spirit imitated this act of the Holy Spirit, when he carried Him in the air to the pinnacle of the Temple."—LIGHTFOOT, 'Harmony of the Four Evangelists,' sect. xi. i. vol. i. p. 495.

Mount Quarantania.—"Directly west, at the distance of a mile and a half (from Jericho) is the high and precipitous mountain called Quarantania, from a tradition that our Saviour here fasted forty days and nights, and also that this is the 'high mountain' from whose top the tempter exhibited 'all the kingdoms of

thing, that His going into the wilderness was a real, not a visionary action; that He was led by a Personal agency; and not that He was led up in spirit or in vision, as when Ezekiel was carried into the valley of dry bones (Ezek. xxxvii. 1).²

2. And when He had fasted forty days and forty nights, He was afterward an hungred.

Jesus³ by His own divine power could fast forty days and forty nights. Mere human nature unassisted could not do this; and when it is recorded that Moses and Elijah fasted forty days and forty nights, they were both in close intercourse with God, and were doubtless enabled, by power supernaturally imparted to them, to endure this strain on the flesh. After the forty days were ended, He allowed Himself to feel the hunger which in the course of nature followed such a fast, probably hunger in its fiercest form, the hunger of a man who had fasted forty days, hunger so intense, as to be as much beyond the power of mere man to experience, as it would be for him to fast forty days.

As every man, in his degree, has to enter into conflict with the same enemy, that Jesus here did, so the Church from the beginning,⁴ has called on all her members to imitate Him in the preparation that He made for this conflict. In memory of this forty days' fast and temptation, and as a means of sharing in the benefits of it, she year by year requires all the

² S. Gregory Magnus, Homil. in Evang. xvi. vol. ii. p. 1135.

Grotius, in Matt. iv. 1; Critici Sacri, vol. vi. p. 119.

³ Cornelius a Lapide, in Matt. iv. 2, vol. viii. p. 99.

⁴ See the proofs of this in Gunning's Lent Fast, Oxford edition, 1845.

the world, and the glory of them.' The side facing the plain is as perpendicular, and apparently as high as the rock of Gibraltar, and upon the very summit are still visible the ruins of an ancient convent. Midway below are caverns hewn in the perpendicular rock, where hermits formerly retired to fast and pray in imitation of the forty days."—TIMSON, 'The Land and the Book,' p. 617.

The Three Temptations.—"The manner of His temptations was twofold. First, invisibly, as the devil is wont to tempt sinners; and this for forty days, while the tempter endeavoured with all his industry to throw in his suggestions, if possible, into the mind of Christ, as he does to mortal men. Which when he could not compass, because he found nothing in Him, in which such a temptation might fix itself (John xiv. 30), he attempted another way, namely, by appearing to Him in a visible shape, and conversing with Him, and that in the form of an angel of light. Let the Evangelists be compared. Mark saith, He was tempted forty days, so also doth Luke. But Matthew, that the tempter came to Him after forty days, that is, in a visible form."—LIGHTFOOT, 'On S. Matthew,' iv. 1; vol. ii. p. 130.

"That the temptation of Jesus took place immediately after His baptism, appears from the *εὐθεία* of Mark i. 12; and also from a comparison of John i. 29, 35, 44. According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of temptation, but in a different order. Of these, that founded on our Lord's hunger, must have occurred at the end of the forty days, while that which included the promise of all temporal power was obviously the final one. The order of Matthew is therefore the most natural of the two."—ROBINSON, 'Harmony of the Four Gospels,' p. 187.

faithful to give up a tenth of their days to preparation, more or less strict, for their life-long fight with Satan.

The words of the Evangelists do not imply that Jesus was forty days in the wilderness before He was tempted by the devil, but that He was forty days before the tempter came to Him in a visible form, and tempted Him by the three following temptations. During these forty days it is probable, that He was tempted in other ways, perhaps by internal suggestions.¹

3. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.²

S. came, he said unto him.
Vulg. Et accedens tentator dixit ei.

4. But He answered and said, It is written,

**"Man shall not live by bread alone,
but by every word that proceedeth
out of the mouth of God."**

Vulg. non in solo pane vivit homo.

In this the first of the three temptations, Satan's object seems to have been to induce Jesus, through the weakness of the body from the long fast, and from the longing for food consequent on that fast, not to rely on God the Father's provision for Him, but to act independently for Himself, and by a miracle, to provide the food, which was not supplied to Him in the ordinary course of God's providence, and that too at the command or suggestion of him the enemy of God.³

Many, both in ancient and in modern times have thought, and it would seem, with some degree of probability, that before these temptations Satan was not fully convinced, that Jesus was the Son of God.⁴ The words of the angels at His birth (Luke ii. 10-14), the voice from heaven at His baptism, this fast of forty days, as well as many other passages in His life, may have suggested to Satan, that Jesus was not an ordinary Man. Whether he was fully aware of the Mystery of the Incarnation, seems doubtful. It seems scarcely possible to believe, that Satan would have ventured to tempt Jesus, had he known for certain, that He was God of God, very God of very God, that He was One with the Father, and equal to the Father. He would have known that the consequence of such a temptation would be a repulse, and a diminution of his power by such repulse, a bruising of his head. Many have, therefore, thought that, besides tempt-

ing Jesus to a distrust of God's provision for Him, and to independency of action, Satan also wished to discover, whether He really were the Son of God or not. To create, or to change one object into another by a word (Gen. i.), was the act of God only; Satan, therefore, proposes to Jesus to change stones (S. Matt.), or a stone (S. Luke), into bread. If He attempted and failed, He would be proved not to be the Son of God; if He succeeded, He would be acting on the suggestion of him the enemy of God, and in distrust of God the Father's care.⁵

Jesus resists the tempter's suggestion on the ground that He is Man, and that as Man, He must conform in that in which He is the representative of men, to the laws laid down by God for the preservation of man's life. He repels Satan's command by a quotation from the words of Moses when he reasoned with the people of Israel in the wilderness, and showed them that the object of God in His various dealings with them hitherto had been to try them. "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. viii. 3.

5. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple,

S. V. and set him.
Vulg. Tunc assumpsit . . . et statuit eum.

6. And saith unto Him, if Thou be the Son of God, cast Thyself down: for it is written,

**"He shall give his angels charge concerning thee;
and in their hands they shall bear thee up,
lest at any time thou dash thy foot against
a stone."**

Vulg. scriptum est enim quia angelis suis mandavit de te.
Tertullian. scriptum est enim, quod mandavit angelis suis super te.

7. Jesus said unto him, It is written again,

"Thou shalt not tempt the Lord thy God."

The scene of the Temptation now changes from the wilderness tenanted only, as S. Mark notes to intimate the extreme solitariness and wildness of the place,⁶ by wild beasts, to the crowded city of Jerusalem. So great is this change, that we naturally look for some reason for it, especially

¹ S. Thomas Aquinas, Sum. iii. quest. 41, art. 3; vol. iv. p. 377.

² Cornelius a Lapide, in Matt. iv. 3; vol. viii. p. 102.

³ S. Ignatius, Epist. ad Ephes. 19, p. 79.

Corpus Ignatianum (Caretton) . p. 36.

Origen, in Luc. Homil. vi.; vol. iii. p. 1815.

S. Chrysostom, in Matt. Homil. xiii.; vol. i. p. 165.

S. Jerome, in Matt. iv. 6; vol. vii. p. 32.

⁴ The Temptation.—"As the doctrine of our Lord's humiliation is most mysterious, so the very surface of the narrative in

Jansenius, in Concord. Evang. cap. xv. p. 129.

Cornelius a Lapide, in Matt. iv. 3; vol. viii. p. 102.

Grotius, in Matt. iv. 3; Critici Sacri, vol. vi. p. 119.

⁵ Cornelius a Lapide, in Matt. iv. 3, vol. viii. p. 102.

⁶ Tertullian, adv. Prax. i. vol. ii. p. 155.

Theophylact, in Marc. i. 13; vol. i. p. 176.

Euthymius, in Marc. i. 13; vol. iii. p. 21.

which it is contained is mysterious also, as exciting wonder, and impressing upon us our real ignorance of the nature, manner, and [causes

when we know that there were in the wilderness heights as high as any part of the Temple. The most probable reason why Satan brought Jesus to the Temple, appears to be, that there might be witnesses of the act, when at the command of Satan He should cast Himself down. From a height in the wilderness there would be no spectators; from the Temple at Jerusalem there would be many. The priests would be ministering, and the people would be worshipping, or crowding in the Temple courts, as usual. Though it is not stated, it is not improbable that Satan urged Jesus to cast Himself down, and to claim from the assembled crowd the worship due to Him as God, and as God who had descended from Heaven.¹

Some suppose that Satan perverts the Scripture which he quotes, and applies a passage to Christ which was not intended for Him.² Others³ think that though the passage did apply to Christ, it was not intended for Him in the sense in which Satan quotes it; and that he quotes it imperfectly, but a small portion of it, leaving out a part of the verse which applied to himself. The words of the Psalmist (xci. 10-13) are, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet," &c. Jesus does not accuse Satan of misquoting, or misapplying the words of Scripture. He simply corrects his application of them by another quotation. "Thou shalt not tempt the Lord thy God." Man is not to presume on God's care over him beyond the bounds which reason and revelation have set to it.

His answer to the first temptation was that man was not to despair of God's care over him, or to act in distrust of such care. His answer to the second was, that man was not to presume on God's care over him, or to act in such presumption. Both these temptations were addressed to Jesus with reference to His divine nature, to induce Him to do works which He could only do as God; and to both of them

he replies as a man, as the representative of men. If Satan were in doubt as to the Incarnation, or as to the real nature of Jesus, nothing that He has as yet said reveals the mystery to him.

S. Matthew says, "Then the devil taketh Him up (*παράλαβέναι*) into the Holy City," and S. Luke "he brought Him (*ἤγαγεν*) to Jerusalem;" but a comparison of the Evangelists throws no light as to the way in which Satan conveyed Jesus to Jerusalem; whether it was through the air, as some have thought, and if so, whether this was visible to the assembled multitudes. A bodily movement is undoubtedly implied. Neither does the expression the pinnacle (*τὸ πτερύγιον*) of the Temple indicate what part of the Temple this was. Those who think that the devil intended Jesus to throw Himself down at his command in the sight of the people, suppose that the roof of the eastern porch was meant. This was directly over the Court of the Israelites, and was about 385 feet high. But those who think that the devil merely wished to persuade Jesus to an unnecessary act of wanton presumption on the care of God, find a place more suitable for such a purpose in the *στοὰ βασιλική*, the Royal Porch, which was very high itself, and which was also built on the top of an immense precipice (see Introductory Note).

8. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world and the glory of them;

Vulg. iterum assumpsit eum diabolus.

9. And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

Vulg. et dixit ei.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written,

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Two principal explanations have been given of this temptation. Satan had preface the first two temptations with the

¹ Cornelius a Lapide, in Matt. iv. 6; vol. viii. p. 104.

² Origen, in Luc. Homil. xxxi. vol. iii. p. 1881.

³ S. Chrysostom, in Matt. Homil. xiii. vol. i. p. 167.

S. Jerome, in Matt. iv. 6; vol. vii. p. 32.

causes of it. Take, for instance, His temptation. Why was it undergone at all, seeing our redemption is ascribed to His death, not to it? Why was it so long? What took place during it? What was Satan's particular object in tempting Him? How came Satan to have such power over Him as to be able to transport Him from place to place? And what was the precise result of the temptation? These and many other questions admit of no satisfactory solution. There is something remarkable too in the period of it, being the same as that of the long fasts of Moses and Elijah, and of His own abode on earth after His resurrection. A like mystery again is cast around that last period of His earthly mission. Then He was engaged we know not how, except that He appeared, from time to time, to His Apostles; of the forty days of His temptation we know still less, only that 'He did eat nothing' and was 'with the wild beasts,' Luke iv. 2; Mark i. 13.

³ S. Gregory Nazianz., Orat. in S. Baptism. ch. x., vol. ii. p. 372.

S. Hilary Pict. in Matt. iv. 6, vol. i. p. 930.

S. Ambrose, in Luc. iv. 10, vol. ii. p. 1619.

"Again, there is something of mystery in the connexion of this temptation with the descent of the Holy Ghost upon Him on His baptism. After the voice from Heaven had proclaimed, 'This is My beloved Son, in whom I am well pleased,' 'immediately,' as St. Mark says, 'the Spirit *driveth* Him into the wilderness.' As if there were some connexion, beyond our understanding, between His baptism and temptation, the first act of the Holy Spirit is forthwith to 'drive Him' (whatever is meant by the word) into the wilderness. Observe, too, that it was almost from this solemn recognition, 'This is My beloved Son,' that the Devil took up the temptation. 'If Thou be the Son of God, command that these stones be made bread,' Matt. iv. 3. Yet what his thoughts and designs were we cannot even conjecture. All we see is a renewal, apparently, of Adam's temptation, in the person of the 'second man.'"—NEWMAN, 'Parochial Sermons,' vol. iii. p. 174.

words, "If Thou be the Son of God," because he was anxious to ascertain that. But in both cases Jesus had foiled him by declining to work the miracle suggested, and by giving a satisfactory reason which applied to Him as Man. In the third temptation he does not make use of the phrase, and some have therefore supposed that Satan had come to the conclusion that Jesus was not the Son of God, and that he therefore assumed that claim for himself, as well as the power which it implied, that is, the right to bestow the kingdoms of the world, and the glory of them, to induce Jesus to fall down and worship him.

Others, again, have supposed that Satan did know that Jesus was the Son of God, and that he nevertheless tempted Him to idolatry by the offer of worldly grandeur, which was his of right to dispose of.

Satan shows Jesus all the kingdoms of the world, and the glory of them, and S. Luke indicates that this was done in some supernatural way, by adding "in a moment of time."

The way in which Jesus repulses Satan after the third temptation, is related in S. Luke in a slightly different form from that by S. Matthew. The latter relates that after the third temptation, Jesus said to Satan, "Get thee hence" (*ὑπάγε*), and S. Luke says, "Get thee behind me" (*ὑπάγε ὀπίσω μου*). This difference has been explained as owing to the different order in which these Evangelists have related the three temptations. S. Matthew, giving this as the last of the temptations, expresses Christ's rebuke to Satan by *ὑπάγε*. "Get thee hence," get thee away Satan; while S. Luke, recording this as the second of the three temptations, says only, "Get thee behind Me, Satan (*ὑπάγε ὀπίσω μου*)," thus expressing the same outburst of indignation, but implying that Satan did not leave Him as yet; that there was, according to his relation, still a third temptation.

The three temptations were different, probably so different as to include in them every possible species of temptation.

* **The Ministry of Angels.**—"When the evil angels more violently assault the faithful by their temptations, the good angels presently step in, to succour, aid, and assist them, that they sink not under those temptations. Our Saviour, who was in all points tempted like as we are, yet without sin, Heb. iv. 15, is our example in this. He was tempted in the wilderness in a very astonishing manner, the devil violently seizing His body and hurrying it up to a pinnacle of the Temple, and then again into an exceeding high mountain, and impetuously assaulting His mind with the most horrid temptations to tempt God, to commit idolatry, and the worst sort of it, the worship of the devil himself. But the good angels were all the while ready at hand, and when they saw their time appeared and ministered to Him, as we read Matt. iv. 11. Then the devil leaveth Him, and behold angels came and ministered to Him. "His true the good angels seem not by those words to have come in to our Saviour till after He had single and alone vanquished all the assaults of the devil, because they knew His virtue to be impregnable, and in no danger of being overcome by temptations so foul and horrid. But yet as man and in the state of humiliation, He was subject to the pure natural infirmities of mankind; and therefore needed food for His body after so long an abstinence, and refreshment to His mind after so dreadful a conflict

The first had been to distrust of God's care; the second, to wanton presumption on His care; and the third, to idolatry. The baits that were offered in these temptations were also different. In the first temptation, the bait offered by Satan to Jesus was the instant relief of His intense hunger; in the third it was the unlimited grasp of worldly grandeur: what the inducement offered in the second was, it is not so easy to see, unless it were the admiration and the worship of the crowd assembled below, and who would be the spectators of His miraculous descent.

When Satan had exhausted all the modes of assaulting Jesus of which he was capable, or as S. Luke expresses it when the devil had ended all the temptation, he departed from Him for a season or until a season (*ἄχρι καιρῶν*). Satan had learnt in the Garden of Eden that he should have the power to bruise His heel, that is, to accomplish His Death, and he now retires until that season approaches. But he had not been content with attacking His heel, with wounding Him, as it were, in His Human nature, he had assaulted His head, he had attempted to induce Him to rebel against God the Father. In this he had signally failed, and he now withdrew, vanquished and enfeebled.

11. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.^a

Vulg. Tunc reliquit eum diabolus.

In general when Scripture speaks of angels coming or going, it means in some visible and apparent form, as in Gen. xix. 1, and xxxii. 12; Jude 6; and in such sense it is doubtless to be understood here. The Prince of the evil spirits, of the angels of darkness, departed from Jesus, and good angels came in an equally visible form, and ministered unto Him (*διδόνουσιν αὐτῷ*). Besides acts of worship, this ministration would probably include the supplying of food to relieve His hunger.

It is probably not without meaning that three different

with the devil, for both these purposes we may well suppose the good angels came and ministered to Him. They ministered to Him when tempted by the devil, all needful help and aid, and so they will to all the faithful His members, who as they stand in need of a more timely assistance of God's holy angels in their temptations, so they shall never fail to receive it. Our Saviour again, a little before His death, was in a most dreadful agony; His soul being exceeding sorrowful, the anguish of His mind overflowing the channels of His body, and causing Him to sweat great drops of blood, Mark xiv. 34; Luke xxii. 44. There is little reason to doubt but that Satan had some hand in this last anguish of our Saviour. For we must not think that the devil after he had tempted our Lord in the wilderness, so left Him as never to return again to trouble Him any more. Nay, St. Luke expressly obviates this conceit, when he tells us the devil then departed from Him for a season, Luke iv. 13. If he then departed from Him only for a season, we may be sure that this was not his last assault upon our Saviour. He set upon Him again afterwards, but especially and in the most pressing manner (as is most probable) in His last agony in the garden. But, behold, then there appeared an angel unto Him from Heaven strengthening Him, as St. Luke assures us, chap. xxii. 43.^b

—BISHOP BULL, *Sermon on Hebrews*, l. 14; vol. ii. p. 515.

names are given to the devil in this account of the Temptation, *ὁ διάβολος*, the Accuser; *ὁ πειράζων*, the Tempter; and *Σατανᾶς* (*שָׂטָן*), the Adversary. Four times he is spoken of as the Devil, once as the Tempter, in the first temptation, and once as the Adversary, in the third temptation. These terms are well suited to represent his character, and the nature of his actions and intentions towards men.

S. Matthew, S. Mark, and S. Luke omit all reference to events between the Baptism of Jesus and the imprisonment of John, with the exception of His temptation. They make no mention of the deputation from the Sanhedrin at Jeru-

salem to John, to question him on the nature of his office. None of the three records our Lord's first visit into Galilee after His baptism, His miracle at the marriage at Cana, His visit to Capernaum, His going up to Jerusalem to keep the first Passover after His baptism, driving out the buyers and sellers, &c., from the Temple, His conversation with Nicodemus, and with the woman of Samaria. All this is fully related by S. John, but by none of the other Evangelists. S. John alone relates His acts during the first year of His ministry.

JESUS PREPARES TO ENTER ON HIS PUBLIC MINISTRY.

S. MATTHEW iv. 12-17.

S. MARK i. 14, 15.

12 Now when Jesus had heard
that John was cast
into prison,
13 He departed into Galilee:
And leaving Nazareth
He came and dwelt
in Capernaum,
which is upon the sea coast,
in the borders of Zabulon and Nephthalim:
14 That it might be fulfilled
which was spoken by Esaias the prophet saying,
15 The land of Zabulon
and the land of Nephthalim by the
way of the sea, beyond Jordan, Galilee
of the Gentiles.
16 The people which sat in darkness saw
great light: and to them which sat
in the region and shadow of death
light is sprung up.
17 From that time Jesus
began to preach,
and to say,
Repent:
for the kingdom of heaven
is at hand.

14 Now after
that John was put
in prison,
Jesus came into Galilee,
preaching
the gospel of the kingdom of God,
and saying,
The time is fulfilled,
and the kingdom of God
is at hand:
repent ye and believe the Gospel.

12. ¶ Now when Jesus had heard that John was cast into prison, He departed into Galilee;^a

Margn. delivered up.
S.V. When he had heard.
Vulg. Cum autem audisset Jesus quod Joannes traditus esset.

If we compare the four Evangelists together, it will be plain that this is the second visit that Jesus made to Galilee after His baptism, and that there is a considerable interval between this verse and the last, that is, between the Temptation and His second visit into Galilee,¹ of probably not less than eight

¹ S. Augustine, de Consens. Evang. ii. 18, vol. iii. p. 1097.
Jansenius, in Concord. Evang. cap. xxiii. p. 169.
Cornelius a Lapide, in Matt. iv. 12, vol. viii. p. 109.
Lightfoot, Harmony of the New Testament, sec. xvi. vol. i. p.

^a Jesus departed into Galilee.—“A specification of time is given in John iv. 35, which is tolerably definite. Say ye not, There are yet four months, and the harvest cometh? According to Lev. xxiii. 5-7, 10, 11, 14, 15, and Josephus, Ant. iii. 10, 5, the

Denn Alford on Matt. iv. 12, Greek Testament.
Tischendorf, Synopsis Evangelica, p. xxv. 18.
Robinson, Harmony of the Four Gospels, p. 19, 189.
McClellan, New Testament, p. 545, 548.

first fruits of the barley-harvest were presented on the second day of the paschal festival; while the wheat-harvest was two or three weeks later; see Bibl. Res. in Palest. ii. p. 99, &c. Hence this journey of our Lord must have been made in the latter part of

months. For after His first visit to Galilee, He went up to Jerusalem to the Passover. In S. John, when recording this second visit into Galilee, in consequence of the imprisonment of John the Baptist, Jesus is related to have said that it wanted four months to harvest, that is, to the Passover. This would leave at least eight months between His two visits into Galilee.

Jesus would probably be more free from molestation in Galilee, where Herod reigned, than in Judæa, where the Pharisees lived. If He remained in the neighbourhood of the Pharisees, and under their eyes, they would be sure to represent to Herod that there was danger to the public peace in the crowds that daily resorted to Him.

13. And leaving Nazareth, He came and dwelt

in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :^a

S V. Capernaum.
Vulg. Capernaum.

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

Vulg. quod dictum est per Isaiam prophetam.

15.

“The land of Zabulon, and the land of Nephthalim,
by way of the sea, beyond Jordan, Galilee
of the Gentiles :”

November or in December, about eight months after the preceding passover. It follows, that the public ministry of John the Baptist had continued for at least a year and six months, before his imprisonment.”—ROBINSON, ‘Harmony of the Four Gospels,’ p. 189.

* Jesus came and dwelt in Capernaum.—“Why He left Nazareth, after He had passed six or seven and twenty years there, the reason appears Luke iv. 28, &c. We do not read that He returned thither again, and so, unhappy Nazareth, thou perishest by thine own folly and perverseness. Whether His father Joseph had any inheritance at Capernaum, which He possessed as his heir, or rather dwelt there in some hired house, we dispute not. This is certainly called His city, Matt. ix. 1, &c., and here, as a citizen, He paid, the half-shekel, Matt. xvii. 24, where it is worth remarking what is said by the Jews: ‘How long does a man dwell in some city before he be as one of the citizens? Twelve months’ (‘Bava Bathra,’ cap. i. hal. 6). The same is recited elsewhere. The Jerusalem Gemara thus explains it: ‘If he tarry in the city thirty days, he becomes as one of the citizens in respect of the alms-chest; if six months, he becomes a citizen in respect of clothing; if twelve months, in respect of tributes and taxes.’ The Babylonian adds, ‘if nine months, in respect of burial.’ That is, if any abide in a city thirty days, they require of him alms for the poor; if six months, he is bound with the other citizens to clothe the poor; if nine months, to bury the dead poor; if twelve months, he is bound to undergo all other taxes with the rest of the citizens.”—LIGHTFOOT, ‘On S. Matthew,’ iv. 13; vol. ii. p. 131.

Zabulon and Nephthalim.—“In the coasts of Zabulon and Naphthali captivity had first begun (2 Kings xv. 29), and there Christ first beginneth, more publicly and evidently to preach the near approach of the kingdom of heaven and redemption. In the first plantation of the land after the captivity, Galilee escaped from being Samaritan, and was reserved for this happy privilege, of being the first scene of Christ’s preaching the Gospel. And as that country was inhabited by a good part of the ten tribes before their captivity, so upon the return out of Babel in the ten tribes of Zorobabel and Ezra, it may well be held to have been planted with some of the ten tribes again. For 1. Observe in Ezra i. that there is a proclamation from Cyrus, that any of the blood of the Jews whosoever within his dominions, should have liberty to go up to Jerusalem, vers. 3, 4, 5. No undoubtedly the ten tribes were then residing within his dominions, and it is harsh to conceive that they had all so far utterly forgot God and their country, as none of them to desire to go to their own land again when permitted. 2. There is a summa totalis in Ezra ii. of forty-two thousand three hundred and threescore, ver. 64, that returned out of captivity upon that proclamation, and there are the number of several families reckoned, as making up that sum; whereas if the total of

these particulars be summed up, it reacheth not, by sixteen thousand or thereabout, to that number of forty-two thousand, three hundred and threescore. Where then must we find those sixteen thousand, since they arise not in the number of the families there named? The families there named are of Juda and Benjamin, and then certainly those sixteen can hardly be imagined any other than of the ten tribes. And 3. Whereas it is apparent that the returned of Juda and Benjamin planted Judea, whom can we imagine, but some of the ten tribes to have planted Galilee? And hence their difference in language from the Jews of Judea, and in several customs. And hence the reducing of some after the captivity, to the line of some of the ten tribes: as Hannah to the tribe of Asher (Luke ii. 36), Ben Cobisim of the tribe of Ahab (Talm. Jerus. in Taanith fol. 68, col. 1).

“And here is the first returning of the ten tribes to be supposed, and it carrieth fair probability that the most of the twelve Apostles, and many of the rest of the disciples that were of Christ’s most constant retinue, were of the progeny of some of the ten tribes returned.”—LIGHTFOOT, ‘Harmony of the New Testament,’ sect. xviii. vol. i. p. 216.

“Nazareth, Keir Kenna, Kānā, and all the regions adjacent, where our Lord lived, and where He commenced His Ministry, and by His miracles manifested forth His glory ‘were within the limit of Zebulun; but Capernaum, Chorazin, and Bethsaida were in Naphthali. It was this latter tribe that was by the way of the sea, beyond Jordan, Galilee of the Gentiles’. Zebulun did not touch the sea of Galilee at any point, but the territories of these two tribes met at the north-east corner of the Buttauf, not far from Kānā, and within these two tribes thus united our Lord passed nearly the whole of His wonderful life.”—THOMSON, ‘The Land and the Book,’ p. 426.

^b Galilee of the Gentiles.—“The western coast of the lake was once inhabited by the Galilean mountaineers, from whom many of the Apostles were selected (Acts i. 11; ii. 7)—an active, remarkable people, despised by the Jews, but honoured by the Saviour, and made the medium of diffusing the Gospel among the Jews as well as the Gentiles. Josephus, the rigid Pharisee, praises the Galileans on the score of their extraordinary industry, their agricultural skill, their thrift in business, and the valour which they always displayed. The sea-coast was strewn with cities and villages, and the population must have been an exceedingly dense one, else Josephus would not have been able to say that it would have been an easy thing for him to raise up an army of a hundred thousand volunteers for the defence of Galilee against the Romans. Some of their towns contained 15,000 inhabitants each. Not the tenth part of this number could be called together at the present day. The east of the lake, on the other hand, seems always to have been inhabited by restless, unsettled tribes, unable, as Josephus says, to live in peace: their fixed abodes were upon the tops of

16.

**The people, which sat in darkness, saw great light:
and to them, which sat in the region and shadow of death,
light is sprung up."**

S. Matthew relates the fact of his leaving Nazareth and going to dwell at Capernaum, but does not state any reason for this. Some think this is to be found in the account which S. Luke (iv. 14-30) gives of their rejection of Him, and of their attempt to cast him down headlong from the brow of the hill on which their city was built.* For six, or seven, and twenty years he had lived at Nazareth; from His return out of Egypt to His baptism, He had made it His own city, His home on earth, and now He leaves it. Once, and only once, after this we read that he preached in their synagogue (Matt. xiii. 54-58), but we have no reason to believe that he ever lived here again. Henceforth He dwelt at Capernaum, and it became His own city.

In making His abode at Capernaum on the sea coast Jesus fulfilled the prophecy, which Isaiah (ix. 2) had delivered 700 years before. He shed light over the land which had hitherto been buried in darkness, by His presence, by the miracles which He performed among them, and by His preaching.

hills, and some of their ruins may be seen at the present time, as, for instance, those of Gamala, Hippos, and Gadara.

"Although, in comparatively modern times, Tiberias has become the chief place in Galilee, in Josephus' day Sepphoris was the most important place; and the mountain district known by the name of Galilee seems to have been more inland than the tracts belonging to Naphtali and Zebulon, extending from the springs of the Jordan to the outlet of the sea of Chinnereth. This district only subsequently became a part of Galilee.

"A proof of this Gesenius finds in the primitive application of the name Galilee to a region very unimportant in size in comparison with that which the province of Galilee subsequently became: see the allusion to it in the times of Solomon and Hiram, in 1 Kings ix. 11, and 2 Kings xv. 29, where it can only mean a limited tract of Naphtali. This is yet more plainly seen in Josh. xx. 7, "Kedesh in Galilee, in Mount Naphtali," and this expression, Kedesh in Galilee, is one of very frequent occurrence (Josh. xii. 32; 1 Chron. vi. 76). Rosenmüller's claim, that the words "in Galilee" are annexed merely to distinguish it from another Kedesh, seems superfluous, since the expression "in Naphtali" would have been sufficient to distinguish it from the Kedesh in Judah and that in Issachar. It may be set down as tolerably certain that the Kedesh whose position we have already fixed on the north-west side of the waters of Merom was a central spot in the ancient province of Galilee, at a period when the shores of the subsequent Sea of Galilee could not strictly bear that name.

"The word has been supposed to be derived from the Hebrew Galil or Galilah, which originally signifies a circle, and which could naturally be applied to a region whose proportions were continually expanding. And here we find the first clue to explain the scorn which was universally displayed towards Galileans, and which appears in the New Testament as exercising a decided influence upon the Israelites in their relations to the Teacher of Nazareth (Matt. xvi. 6; Luke xiii. 6); the scorn to which

The chief subject of his preaching was repentance of their past sins, and preparation for the kingdom of heaven, which He, by His death and ascension, would shortly re-open for them. The Evangelist does not quote the whole words of Isaiah, but only so much of them as refer to the blessing which they should receive from the coming of Messiah among them. The prophet had been contrasting the affliction of the land with the comfort which it should afterwards receive: that, where darkness and captivity had first appeared, there should light and redemption also first spring up. In the coasts of Zebulon and Naphtali captivity had first begun (2 Kings xv. 29) and there Christ first began to preach redemption unto the people.

The various places here specified are lower Galilee or the land of Zabulon and the land of Nephthali, the sea coast, the country round the lake of Galilee on 'the way of the sea,' Peraea, or country beyond Jordan, and upper Galilee, or Galilee of the Gentiles.

17. ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

"From that time" may mean either after Jesus had heard that John was cast into prison, or after He had come into Galilee, most probably the latter.

Isaiah alludes as to be taken away, when Galilee should attain her promised glory (Isa. ix. 1, 2): 'Nevertheless, the dimness shall not be such as in her vexation, when at the first He lightly afflicted the land of Zebulon, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond [this side of: Luther's Germ. trans.] Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.' The ignominy which rested upon Galilee was occasioned by the fact that, in spite of the bravery of the people of Naphtali and Zebulon, they had, from the very time when their territory was apportioned to them, been willing to receive the Gentiles or heathens among themselves. They remained in closer alliance with their idolatrous neighbours than any of the other tribes. Of Zebulon the prophecy had been spoken, 'He shall dwell at the haven of the sea; and he shall be for a haven of ships: and his borders shall be unto Sidon.' This implied industrial and commercial occupations, which were foreign to the genius of the Hebrew policy, and led first to the transfer of twenty Galilean cities by Solomon to Hiram king of Tyre (1 Kings ix. 11), and subsequently to idolatry in Dan, at the head-waters of the Jordan, on Hermon, and in other parts of the mountain-land. The marriage of the Israelites with the daughters of the heathen followed as a matter of course; and this unrighteous connection, together with the idolatrous worship, was the occasion of the scorn expressed by Isaiah, as well as by Matt. iv. 15, in those words, 'Galilee of the Gentiles,' which had become current. The ill repute in which the Galileans stood may have been increased by the misfortunes endured at the hands of Benhadad and Tiglath-Pileser, as well as by the coarse Syrian dialect and the strong guttural accent of the mountaineers, and many other things which throw light upon the question put by Nathanael, 'Can any good thing come out of Nazareth?' (John i. 46; vii. 52).—RITTER'S 'Comparative Geography of Palestine,' vol. ii. p. 254.

* See comment on Matt. xiii. 54.

THE CALL OF SIMON PETER AND ANDREW, AND OF JAMES AND JOHN, WITH THE MIRACULOUS
DRAUGHT OF FISHES.

S. MATTHEW iv. 18-22.

S. MARK i. 16-20.

S. LUKE v. 1-11.

18 And Jesus, walking
by the sea of Galilee,
saw two brethren,
Simon called Peter, and Andrew his brother,
casting a net into the sea:
for they were fishers.

16 Now as He walked
by the sea of Galilee,
He saw
Simon and Andrew his brother
casting a net into the sea:
for they were fishers.

1 And it came to pass, that as the people
pressed upon Him to hear the word of God,
He stood by the lake of Gennesaret,

2 And saw two ships standing by the
lake: but the fishermen were gone out of
them, and were washing their nets.

3 And He entered into one of the ships,
which was Simon's, and prayed him that
he would thrust out a little from the land.
And He sat down, and taught the people
out of the ship.

4 Now when He had left speaking, He
said unto Simon, Launch out into the deep,
and let down your nets for a draught.

5 And Simon answering, said unto Him,
Master, we have toiled all the night, and
have taken nothing: nevertheless at Thy
word I will let down the net.

6 And when they had this done
they enclosed a great multitude of fishes:
and their net brake.

7 And they beckoned unto their partners,
which were in the other ship, that they
should come
and help them. And they came and filled
both the ships,

so that they began to sink.

8 When Simon Peter saw it, he fell down
at Jesus' knees, saying, Depart from me:
for I am a sinful man, O Lord.

9 For he was astonished, and all that
were with
him, at the draught of the fishes which
they had taken:

10 And so was also James and John, the
sons of
Zebedee, which were partners with Simon.
And Jesus said unto Simon,
Fear not:
from henceforth
thou shalt catch men.

19 And He saith unto them,
Follow Me,
and I will make you
fishers of men.
20 And they straightway left their nets,
and followed Him.
21 And going on
from thence,
He saw other two brethren,
James the son of Zebedee,
and John his brother,
in a ship with Zebedee their father,
mending their nets:
and He called them.
22 And they immediately left the ship
and their father,
and followed Him.

17 And Jesus said unto them
Come ye after Me,
and I will make you to become
fishers of men.
18 And straightway they forsook their nets
and followed Him.
19 And when He had gone
a little farther thence,
He saw
James the son of Zebedee,
and John his brother,
who also were in the ship
mending their nets,
20 And straightway He called them:
and they left
their father Zebedee in the ship
with the hired servants,
and went after Him.

11 And when they had brought their ships
to land, they forsook all

and followed Him.

18. ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.^a

S.V. He saw (omit Jesus).
Vulg. Ambulans autem Iesus.

19. And He saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left *their* nets, and followed Him.

21. And going on from thence, He saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

22. And they immediately left the ship and their father, and followed Him.

S. left their ship.
Vulg. relietis retibus et patre.

The call of these same four disciples is also related by S. Mark (i. 16-18) in nearly the same words, and the question arises,^b is it the same as that described by S. Luke (v. 1)? Many writers¹ think it is. S. Augustine,² who discusses the subject with great care, sees so many objections which he cannot remove that he is unable to agree with this explanation; and he has been followed by others.³

S. John (i. 40, &c.), who alone records the acts of the first year of Christ's ministry, relates how Andrew, Simon Peter, and three other disciples are attracted to Jesus, and are with Him when He performed the miracle at the marriage at Cana in Galilee. After some time these five disciples appear to have returned to their usual occupation. Neither S. Matthew, S. Mark, nor S. Luke say anything of this; because they take up the relation of Christ's ministry at the beginning of His second year, and omit all mention of it during His first year. All the three Evangelists relate a call of these same four disciples, S. Matthew and S. Mark in much the same words,

and S. Luke with many additional circumstances. The only question is whether S. Luke is relating a different event, or the same with many particulars not mentioned by S. Matthew and S. Mark.

Jesus had called Peter and four others to be His disciples in the first year of His ministry, immediately after his return from the Temptation as related by S. John (i. 40, &c.), and they had continued with Him for some time. How is it that He has now to call them a second time? The probability is that, when Jesus heard that John was cast into prison, and knew that the Pharisees were jealously watching Him, and were remarking on the number of the disciples that He was daily making (John iv. 1) He judged it best for the present to send away His five disciples, to follow their own occupation for a time, while He Himself went about Galilee preaching the Gospel and healing all manner of sickness, and thus getting a footing, as it were, in the hearts and affections of the people. Here He calls together again these disciples, never to return any more to their fishing, except for a few days after His resurrection.

23. ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

V. And He went: S. about Galilee: S. teaching them.
Vulg. et circumtulit Iesus totam galiliam, docens in synagogis eorum.

24. And his fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.

V. omits and after torments.
Vulg. et qui demonia habebant.

¹ S. Chrysostom, in Matt. Homil. xiv.; vol. i. p. 179.
Theophylact, in Matt. iv. 18; vol. i. p. 22.
Euthemius, in Matt. iv. 18; vol. i. p. 137.
Jansenius, in Concord. Evang. cap. xxvi. p. 186.
Cornelius a Lapide, in Matt. iv. 18; vol. viii. p. 112.
Lightfoot, Harmony of the New Testament, vol. i. p. 216.
Tischendorf, Synopsis Evangelica, pp. xxix. and l. 25.

^a Casting a net into the sea.—Early in the morning we bated with delight in the pure water of the lake of Galilee. While we were thus employed, a fisherman passed by with a hand-net, which he cast into the sea. The net was exactly the net called in the Gospel of Matthew ἀμφιβληστρον, the same kind of net which we had seen used at Lake Bourlos, in Egypt. . . .

"The fishermen on shore (Lake Bourlos) were using the ἀμφιβληστρον, a net resembling the poke-net used in the isles of Scotland. It is circular, and weights are placed round the circumference. The fisherman holds it by the centre, gathers it up in his hand, and casts it into the water: he then draws it slowly to shore by a line fastened to the centre. This is probably the very kind of net used by the disciples."—"Mission of Enquiry from Scotland," pp. 294 and 63.

Wieseler, Chronological Synopsis, p. 252.
Bishop of Lincoln, Greek Testament, Luke v. 1.
Robinson, Harmony of the Four Gospels, pp. 23, 189.
McClellan, New Testament, p. 438.

² S. Augustine, de Consens. Evang. ii. 17; vol. iii. p. 1094.

³ Dean Alford, Greek Testament, Luke v. 1.

^b Jesus calls Disciples.—"The three accounts all evidently refer to the same transaction. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat, and also the miraculous draught, and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former part only generally, but the latter part with more detail. In the one part, Luke introduces circumstances which the others omit; in the other part, Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just; Quæ narratur a Luca, illa non negantur a Mattheo, sed præmittuntur tantum. Nihil vero frequentius, quam quædam præmittunt ab his suppleri ab aliis; ne vel scripturæ sacre et comperto scriptoris viderentur, vel lectores uni ex illis reliquis spretis hærerent" (Dubia Evang. tom. iii. Dub. 72, vii.).—ROBINSON, 'Harmony of the Four Gospels,' p. 189.

25. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

The principal means that Jesus used for the conversion of the people, as the Evangelist here intimates, were two, teaching and healing. He convinced their reason; He proved to them out of their own Scriptures, and by arguments drawn from other sources, that He was the Christ, the Son of God; and He predisposed them to receive His teaching favourably by healing the various maladies with which they were afflicted.

Few of the cures that Jesus wrought are related at length, very few in comparison with the great number that He wrought. The Evangelist uses general terms, so as to imply not individual cases but different classes of diseases. 1. He healed all manner of sickness (*πάσαν νόσον*). The term *νόσος* would probably comprise all who were afflicted with any form of disease that was incurable by human skill; as, for instance, the blind, the lame, the withered, &c. 2. He healed all manner of disease (*πάσαν μαλακίαν*). The term *μαλακία* would denote all who were suffering from failure of strength, and might comprise consumption, and every other kind of wasting. 3. He healed those who were taken with torments (*Βάρανος*). This term *Βάρανος* would include all who were racked with pain, whose existence was one continued torture. Three kinds of diseases the Evangelist specifies—palsy, lunacy, and demoniacal possession. The first is a bodily

affliction, the second mental, and the third may include both.

Such were the various kinds of diseases that Jesus cured. But to form an idea of the number of individual cases there might be, we must take into account the extent of country from which they came to Him: "From Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan."

Josephus says¹ there were 240 cities and villages, or inhabited places, in Galilee alone. Of the district called Decapolis, Lightfoot² quotes Pliny as saying, "The region of Decapolis is joined to Judæa on the side of Syria. It was so called from the number of the ten cities in it, about which all are not agreed. Most writers reckon them as follows: Damascus and Opatos, both watered by the river Chrysorrhoas, fruitful Philadelphia and Raphana, all lying towards Arabia; Scythopolis, Hippos, Gadara, Pella, Gelasa, Canatha. Among and about these cities there lie tetrarchies, every one like whole countries, and they are divided into kingdoms, Trachonitis, Paneas, in which is Casarea." Some writers³ have thought that by Decapolis is meant a district comprising ten cities which lay more in the neighbourhood of the Sea of Galilee, the names of which were Tiberias, Sephet, Asor, Cedus, Casarea Philippi, Capharnaum, Jotapata, Bethsaida, Corazin, Bethshan or Scythopolis. Whichever of these lists of cities be the real district of Decapolis, it is plain that a very wide extent of country is here indicated, and that the number of cases which Jesus healed would be in like proportion.

¹ Josephus, Vita, 45; vol. ii. p. 927.

——— Whiston's Trans. Life, p. 15.

² Lightfoot, Chorograph. Decad. ch. vii. vol. ii. p. 314.

³ Cornelius a Lapide, in Matt. iv. 25; vol. viii. p. 114.

INTRODUCTORY NOTE TO CHAPTER V.

The Mount of Beatitudes.—"Twelve miles north-northeast from Nazareth, we came to the Mount of Beatitudes, where our Saviour delivered His remarkable sermon: it is about ten miles north of Mount Tabor. From the plain to the south, it appears like a long low hill, with a mount at the east and west end, from which it seems to have the name of Kern-el-Hutin (the horns of Hutin), the village of Hutin being under it. At the first sight, the whole hill appears to be rocky and uneven, but the eastern mount is a level surface, covered with fine herbage: and here, they say, it was that those blessings proceeded out of the mouth of the Redeemer of mankind. The mount is ninety paces long, and sixty wide. About the middle of this eastern mount are the foundations of a small church, twenty-two feet square, on a ground a little elevated, which probably is the place where they supposed our Saviour was, when He spake to His disciples. To the west of it there is a cistern underground, which might serve for the use of those who had the care of the church."—POCOCKE, 'Travels,' vol. ii. p. 67.

"The undulating table-land which skirts the hills of Galilee on the east, is broken by a long low ridge rising at its northern extremity into a square-shaped hill with two tops, which give it the modern name of 'the Horns of Hattin,' Hattin being the village on the ridge at its base. This mountain or hill—for it only rises sixty feet above the plain—is that known to pilgrims as the Mount of the Beatitudes, the supposed scene of the Sermon on the Mount. The tradition cannot lay claim to an early date: it was in all probability suggested first to the Crusaders, by its remarkable situation. But that situation so strikingly coincides with the intimations of the Gospel narrative, as

almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the shores of the Lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' (τόπου πεδινού), to which He would 'come down' as from one of its higher horns to address the people. Its situation is central, both to the peasants of the Galilean hills and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude from the shores of the sea, and also to the crowds who assembled from Galilee, 'from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake; whereas this stands separate—'the mountain,' which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements."—STANLEY, 'Sinai and Palestine,' p. 368.

"The tradition which makes Kurn Hattin the Mount of Beatitudes is of Latin origin, and not older than the twelfth or thirteenth century; but the place is so well adapted for the delivery of a discourse to a large multitude, that in this case we may well believe it was correctly chosen by those who first selected it."—WILSON and WARREN, 'Recovery of Jerusalem,' vol. ii. p. 356.

CHAPTER V.

[1. Christ beginneth His sermon in the mount : 3. declaring who are blessed, 13. who are the salt of the earth, 14. the light of the world, the city on a hill, 15. the candle : 17. that He came to fulfil the law. 21. What it is to kill, 27. to commit adultery, 33. to swear : 35. exhorteth to suffer wrong, 44. to love even our enemies, 48. and to labour after perfectness.]

[Vulg. *celestis tradidit leuitatibus : Apostolus autem terre et lucem mundi dicit : nec venit ut aboleret legem aut prophetas, &c.* Ladinpleat, docens de non irascendo fratri, sed ut ei reconciliemur, de non conespicienda matre, de membro scandalizante abijciendo, de uzore extra casum adulterii non dimittenda : non iurandum, nec malo resistendum, inimicos diligendos, et de male meritis bene mercedem]

Two questions arise in connection with S. Matthew's account of our Saviour's sermon on the mount. 1. Is S. Matthew here and S. Luke vi. 20 giving an account of the same sermon? 2. If so, which of the two gives the sermon in the order of events in which it was delivered?

I. After a minute examination of the points of agreement and difference in the sermon of our Lord, as recorded by S. Matthew and S. Luke, S. Augustine¹ was scarcely able to make up his mind whether they were relations of two different discourses, or different accounts of one and the same discourse. On the whole, he seemed rather to lean to the opinion, that they were the relations of two discourses delivered at different times. He seems to think it not improbable that they were two discourses delivered on the same day, part to His disciples and part to the general multitude. On the other hand, many eminent commentators have held that the two Evangelists are referring to one and the same sermon.²

Some of the early writers³ appear, from their remarks, to imply that the two accounts are relations of one and the same discourse, though they have not said so in as many words.

At first sight, it might appear that the two Evangelists are giving an account of two different discourses, because S. Luke expressly states that Jesus chose His twelve Apostles before He delivered His sermon, while S. Matthew does not make any mention of the twelve Apostles until long after the delivery of His sermon. But a little examination will show that the two Evangelists may still be relating the same discourse. Because S. Matthew nowhere records the election of the twelve Apostles; when he first mentions them it is to relate how Jesus endued them with miraculous power, and sent them to preach the Gospel and to heal the sick, and he uses words which rather imply that He had chosen them some time before.

An inspection of the two accounts can scarcely fail to strengthen the impression, that they refer to one and the same sermon. It will also show that S. Matthew's is much the fuller account, extending as it does over one hundred and seven verses, while S. Luke's is contained in thirty; that S. Luke's account, as far as it goes, is identical in subject-matter with S. Matthew's, and almost in the very same words; and that the beginning and the conclusion of the sermon is alike in both the Evangelists. Why S. Luke omitted so large a portion of the sermon it may be impossible to say. It has been suggested that a great part of that which he omits has a special reference to Jewish customs and to Jewish feelings, and that, as S. Luke was writing for Gentiles, he passed over that which had a special reference to the Jews.

II. Supposing that the accounts of the two Evangelists refer to the same sermon, there can be no question that S. Luke's is the one which is given in the order of events in which it was delivered.⁴ The motive that influenced S. Matthew in placing the Sermon on the Mount by anticipation here, though in the proper course of the narrative it should not come in until chapter viii. 4, in all probability was that love for classification according to subjects which he has shown in other parts of his Gospel. S. Matthew often puts things together that are alike in their nature, or that happened in the same place, without much regard to the time when they took place. Hence his Gospel cannot be called, as it was not intended to be, a strictly chronological arrangement of events.

In verse 23 of the last chapter, S. Matthew says that "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness." He then goes on to give specimens of these subjects, and in the order in which he has here

¹ S. Augustine, de Consens. Evang. ii. 19; vol. iii. p. 1098.

² Janinius, in Concord. Evang. cap. xxxix. p. 261.

Maldonatus, in Matt. v. i.; vol. i. p. 65.

Cornelius a Lapide, in Matt. v. i.; vol. viii. p. 116.

Grotius, in Luc. vi. 17; Critici Sac. vol. vi. p. 1267.

Bishop of Lincoln, Greek Testament, Luke vi. 17.

Tischendorf, Synopsis Evang. pp. xxxi. and 33.

Robinson, Harmony of the Four Gospels, p. 192.

Stroud, Harmony of the Four Gospels, p. cxlii.

McClellan, New Testament, p. 443.

³ S. Ambrose, in Luc. vi. 20; vol. ii. p. 1649.

S. Chrysostom, in Matt. Homil. xv.; vol. i. p. 187.

⁴ Janinius, in Concord. Evang. cap. xxxix. p. 261.

Maldonatus, in Matt. v. i.; vol. i. p. 65.

Cornelius a Lapide, in Matt. v. i.; vol. viii. p. 116.

Robinson's Harmony of the Four Gospels, pp. 34, 192.

Tischendorf, Synopsis Evangelica, p. xxxi.

McClellan, New Testament, p. 445.

classed them. Having first mentioned His teaching in the synagogues and preaching the Gospel of the kingdom, instead of narrating the events which happened next in order, he first gives the substance of what He taught, and on both the subjects on which He taught—that is, on both the Law and the Gospel—in the Sermon on the Mount; and he then records instances of His healing. By this arrangement he is also enabled to bring together several instances of healing, all of which were wrought at the same place, either in Capernaum itself, or in the immediate neighbourhood of it.*

Whether this be the right key to explain the meaning of S. Matthew's arrangement or not, the fact remains that his arrangement here is exceedingly like the way in which he groups events together in other parts of his Gospel, and with the same disregard of time.

There is no difficulty as to the place in which the sermon is said to have been delivered by the two Evangelists. S. Matthew says, He went up into "a mountain," or into "the mountain" (*εἰς τὸ ὄρος*): "and when He was set, His disciples came unto Him." S. Luke says that He came down with them; that is, from the mountain (*τὸ ὄρος*) which he had mentioned just before, and stood in the plain (*ἐν τῷ πεδυνῷ*), or, as it is rendered, on a level place. By reference to the introductory note to this chapter, it will be seen that the mountain and the level place on the mountain exactly correspond with the description which tra-

vellers give of the mountain supposed to be the Mount of Beatitudes.

The time assigned by commentators to the delivery of the Sermon on the Mount, will vary according as they regard the sermon recorded by S. Matthew to be the same as that by S. Luke or not. For instance, Cornelius a Lapide thinks they are the same, while Greswell thinks they were delivered at different times and to different audiences. The time which a Lapide assigns to the delivery of the sermon, is about the middle of May;¹ and so after the second Passover of our Saviour's ministry. This is about the same time that Greswell gives to the delivery of the discourse which S. Luke relates; but he makes the date of the Sermon on the Mount by S. Matthew earlier by several months, and places it in February—that is, some time before the second Passover.

The Sermon on the Mount divides itself into three great divisions—

I. The sermon, from verse 1 to 16, contains various qualifications for the exalted position and the great responsibility to which He had called the Apostles. These verses appear to have been addressed primarily to the Twelve.

II. From verse 17 to 48, it contains His condemnation of the glosses and interpretations of the Law of Moses, by which they had rendered it of no effect. Very little of this is recorded by S. Luke.

III. The rest of the sermon, chapters vi., vii., is taken up with various duties towards God and man.

¹ Cornelius a Lapide, in Matt. v. 1; vol. viii. p. 116.

* **The Sermon on the Mount.**—The following is a concise summary in favour of S. Luke's position of the Sermon on the Mount.

"The Sermon on the Mount follows here, in accordance with the order of Luke. The correctness of this order, so far as it respects Matthew, depends on the question: Whether the discourse as reported by the two Evangelists is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons:—

"1. The choice of the Twelve by our Lord, as His ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of His kingdom, and the life and character required of those who would become His true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the Apostles, yet some passages of the discourse, as reported by him, seem to presuppose their previous appointment as teachers: see Matt. v. 13, 14; vii. 6.

"2. The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

"3. The historical circumstances which follow both discourses are the same, viz. the entrance into Capernaum, and the healing of the centurion's servant.

"The main objection which has been felt and urged against the identity of the two discourses, is the fact that Matthew's report contains much that is not found in Luke, while, on the other hand, Luke adds a few things not found in Matthew, as v. 24–26, 38–40, 45; and further, his expressions are often modified and different,

as in v. 20, 29, 35, 36, 43, 44, 46. But this objection vanishes, if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of His dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matt. v. 18–38, vi. 1–34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses as given by the two writers do not differ more than is elsewhere often the case in different reports of the same discourse. . . .

"Augustine, in order to avoid the like difficulty, supposed that our Lord first held the longer discourse in Matthew before His disciples on the top of the mountain; and afterwards descended and delivered the same in the briefer form of Luke to the multitudes below (*de consensu Evangelistarum*, ii. 45). But this is unnecessary; and the order of circumstances would seem rather to have been the following:—Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where He heals many. As they press upon Him, He again ascends to a more elevated spot, where He can overlook the crowds and be heard by them; and here, seating Himself with the Twelve around Him, He addresses Himself to His disciples in particular, and to the multitudes in general. See Matt. v. 1, 2; Luke vi. 20: also Matt. vii. 28; Luke vii. 1."—ROBINSON, 'Harmony of the Four Gospels,' p. 192.

THE SERMON ON THE MOUNT.

S. MATTHEW v.

- 1 And seeing the multitudes, He went up into a mountain :
and when He was set,
- His disciples came unto Him :
2 And He opened His mouth, and taught them,
saying,
- 3 Blessed *are* the poor in spirit :
for theirs is the kingdom of heaven.
- 4 Blessed *are* they that mourn :
for they shall be comforted.
- 5 Blessed *are* the meek :
for they shall inherit the earth.
- 6 Blessed *are* they which do hunger and thirst after righteousness :
for they shall be filled.
- 7 Blessed *are* the merciful :
for they shall obtain mercy.
- 8 Blessed *are* the pure in heart :
for they shall see God.
- 9 Blessed *are* the peacemakers :
for they shall be called the children of God.
- 10 Blessed *are* they which are persecuted for righteousness' sake :
for theirs is the kingdom of heaven.
- 11 Blessed *are* ye, when *men* shall revile *you*,
and persecute you,
and shall say all manner of evil
against you falsely,
for my sake.
- 12 Rejoice,
and be exceeding glad :
for great is your reward in heaven :
for so persecuted they
the prophets which were before you.

S. LUKE vi.

- 17 And He came down with them,
and stood in the plain,
and the company of His disciples,
and a great multitude of people
out of all Judæa and Jerusalem,
and from the sea coast of Tyre and Sidon,
which came to hear Him,
and to be healed of their diseases ;
- 18 And they that were vexed with unclean spirits :
and they were healed.
- 19 And the whole multitude sought to touch Him :
for there went virtue out of Him, and healed *them* all.
- 20 And He lifted up His eyes on His disciples,
and said,
Blessed *be* ye poor :
for yours is the kingdom of God.
- 21 Blessed *are* ye that hunger now :
for ye shall be filled.
- Blessed *are* ye that weep now :
for ye shall laugh.
- 22 Blessed *are* ye, when men shall hate you,
and when they shall separate you
from *their* company, and shall reproach you,
and cast out your name as evil,
for the Son of Man's sake.
- 23 Rejoice ye in that day,
and leap for joy :
for, behold, your reward is great in heaven :
for in the like manner did their fathers
unto the prophets.
- 24 But woe unto you that are rich !
for ye have received your consolation.
- 25 Woe unto you that are full !
for ye shall hunger.
- Woe unto you that laugh now !
for ye shall mourn and weep.
- 26 Woe unto you, when all men shall speak well of you !
for so did their fathers to the false prophets.

1. And seeing the multitudes, He went up into a mountain : and when He was set, His disciples came unto Him :

V. omits unto Him.

Vulg. Videns autem Iesus turbas . . . accesserunt ad eum discipuli ejus.

2. And He opened His mouth, and taught them, saying,

3. Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.

The Baptist had come preaching, "Repent ye: for the kingdom of heaven is at hand." Jesus Himself had gone about all Galilee, saying, "Repent ye: for the kingdom of heaven is at hand." Here He declares what must be the dispositions of those who are to compose this kingdom. The kingdom of heaven, or the kingdom of God, may be looked at in its two separate conditions, as (1) Christ's kingdom, or Christ's Church, on earth preparing for heaven; or (2) as having already reached heaven. Whilst on earth they are

commanded to show this poverty in spirit as a disposition becoming citizens of this kingdom; and in heaven they will receive the reward of having shown this spirit while on earth.

Most of the conditions which our Saviour here pronounces blessed, had hitherto been regarded as indications of misery and misfortune. Henceforward, and under certain restrictions, they were to be signs of blessedness present and future.

The chief point indicated in the words "Blessed are the poor in spirit" is the inward temper, and not any external condition; the state of their heart, and not the nature of their worldly circumstances. Neither necessary poverty, nor poverty voluntarily embraced, in itself is the condition here pronounced "Blessed," but humility of spirit, a desire to walk humbly before God. It is true that Jesus has elsewhere depicted the deceitfulness of riches in such strong colours as almost to imply that a fear of offending God was rarely found combined with riches. Under the impression that poverty in worldly goods was the best way to ensure this poverty or humility in spirit, many in ancient times distributed their worldly goods among the poor, and voluntarily embraced a state of poverty. By this they freed themselves from the distraction of mind which the possession of money or property always entails, and they were enabled to give themselves up more unreservedly to the uninterrupted worship of God, and they avoided the temptations to worldliness, to grasp as much as possible of what this world has to offer. So far they were on the road to blessedness.

4. Blessed *are* they that mourn: for they shall be comforted.

S². that mourn now.

5. Blessed *are* the meek: for they shall inherit the earth.

Vulg. 4. Beati mites: quoniam ipsi possidebunt terram.

5. Beati qui iugent: quoniam ipsi consolabuntur.

The Vulgate places "Blessed are the meek" next to "Blessed are the poor in spirit," and before "Blessed are they that mourn." This is also the order that is generally followed by the Latin commentators.¹ But S. Leo, commenting on these verses, places "Blessed are they that mourn" before "Blessed are the meek." But the Greek MSS., the Syriac, and the Arabic arrange the Beatitudes in the order in which we have them. This is also the order followed by the Greek commentators.²

It has been observed that the reward annexed to all the Beatitudes is the kingdom of heaven,³ either expressly stated,

as in the first and eighth Beatitudes, or virtually so, as in the rest. In the other six the reward promised corresponds with the grace that is pronounced "blessed."

The expression "in the spirit" (*τῷ πνεύματι*)⁴ may probably be understood to belong to all the Beatitudes as well as to the first. Thus restricted, the comfort here promised would not be to all who mourn, to every kind of sorrow, but to them who mourn "in the spirit" (*τῷ πνεύματι*), whatever may be the precise meaning of those words. It would doubtless include all mourning in sorrow for sin, and mourning of all kinds, even for loss of worldly goods, borne patiently and with resignation to the will of God.

To the eyes of man the meek and unresisting appear to be the prey of the strong, the lawless, and the violent. In all acts of aggression the meek appear to be the sufferers. But this meekness is so far from entailing on them any loss, that it actually entitles them to a possession, and not to an accidental possession, but to a rightful inheritance (*κληρονομήσουσι*), "they shall inherit the earth." In consequence of this their conduct they shall possess that which, as being the most substantial and the most lasting of all, is rightly called "the land:" they shall inherit the land where they live for ever.⁵

6. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed *are* the merciful: for they shall obtain mercy.

To hunger and thirst after righteousness is to have the same longing, the same craving for righteousness, that we have for meat and drink. The term righteousness (*τὴν δικαιοσύνην*) in its largest sense implies our duty both to God and to man. In its more limited signification, it applies to our duty to man only, to our conduct to each other, and it is then generally termed justice. In this latter sense righteousness is closely allied to mercy. For mercy is what we do to each other over and above that which we are bound to do by the law of the land.

8. Blessed *are* the pure in heart: for they shall see God.

9. Blessed *are* the peacemakers: for they shall be called the children of God.

Vulg. quoniam filii Dei vocabuntur.

Few terms embrace a wider field than the words "pure in heart," or "a pure heart:" for the heart is the source of all

¹ S. Jerome, in Matt. v.; vol. vii. p. 34.

S. Augustine, de Serm. in Monte, i. 2; vol. iii. p. 1232.

S. Hilary Pict. in Matt. v.; vol. i. p. 932.

² S. Chrysostom, in Matt. Homil. xv.; vol. i. p. 190.

Theophylact, in Matt. v.; vol. i. p. 23.

Euthymius, in Matt. v.; vol. i. p. 147.

Jansenius, in Concord. Evangel. cap. xxxix. p. 268.

Maklonatus, in Matt. v. 4; vol. i. p. 68.

Cornelius a Lapide, in Matt. v. 4; vol. viii. p. 121.

³ S. Augustine, de Serm. in Monte, i. 4, 12; vol. iii. p. 1235.

Cornelius a Lapide, in Matt. v. 10; vol. viii. p. 128.

⁴ Cornelius a Lapide, in Matt. v. 4; vol. viii. p. 123.

⁵ S. Basil, in Psalm xxxiii. 3; vol. i. p. 355.

S. Gregory Nyssen, de Beatit. orat. ii.; vol. i. p. 1212.

S. Cyril Alex. in Isaiah lviii. 14; vol. iii. p. 1302.

S. Jerome, in Matt. v. 5; vol. vii. p. 34.

action, and actions partake of the nature of the heart, from which they proceed. They whose heart is pure shall have the most unrestricted intercourse with God hereafter which it is possible for man to enjoy: they shall see God. What the effect of seeing God is, S. John has shown (1 John iii. 2): it is to transform them into His likeness.

To create peace between man and man, and peace between God and man, has been the distinguishing mark of the most eminent servants of God in all ages. But, besides the reward which their very employment will yield them in this world, they shall be recognised and owned as sons of God in the life to come.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Vulg. qui persecutionem patiuntur.

11. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Margin, lying.

Vulg. et dixerint omne malum adversum vos mentientes.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

They were to rejoice, when suffering persecution, and false accusation of every description, in the service of God, for two reasons: (1) Because the reward which God would hereafter bestow on them for this, would be great; and (2) because they in this resembled the prophets of old.

The audience to which our Saviour delivered His sermon on the mount consisted of the multitudes and His disciples,

or His Apostles: for S. Luke relates, that He had chosen His twelve Apostles before He delivered this sermon. It is also probable that He uttered the Beatitudes, and the four verses that follow them, with special reference to the Apostles, to encourage and support them in the career on which they were about to enter, and to instruct them in the responsibility of the office to which they had been called. Their life would henceforth be one of poverty, of sorrow, of oppression, and of persecution. All these conditions of suffering, borne for His sake, in His service, would meet with their appropriate reward, but not in this life. They must also be gentle, pure, merciful, and the promoters of peace among men. Thus, in the Beatitudes, He warns them of the hardships which they would have to endure, and the dispositions which they must show in His service.

S. Matthew gives eight Beatitudes, while S. Luke gives only four. S. Luke relates that He pronounced blessedness on four conditions, and woe on the four conditions opposed to these. The latter is omitted by S. Matthew. As a rule it may be said that S. Matthew is fuller than S. Luke in the description of the incidents or events which he relates, while S. Luke relates a greater number of those events.

In the four verses that follow the Beatitudes, He points out to them by three different similes the exalted station to which He had raised them by choosing them as His Apostles, and the responsibility which this entailed on them. They were the salt of the earth, the lights of the world, as a city set on a hill. Henceforth they were not mere hearers, like the rest of the crowd: they were the salt to season the rest; they were the lights to give light to the rest. These words could scarcely apply to any in that whole multitude but to the newly-elected Twelve, and to such as bear an office in some degree similar to theirs.

S. MATTHEW v.

- 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on an hill cannot be hid.
- 15 Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.
- 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

S. LUKE xi.

- No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

13. ¶ Ye are the salt of the earth: but if the salt have lost his savour,* wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill^b cannot be hid.

15. Neither do men light a candle, and put it

under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Vulg. ut luceat.

16. Let your light so shine before men,^c that they may see your good works, and glorify your Father which is in heaven.

V.* your good things.

Vulg. ut videant opera vestra bona.

* Salt having lost its savour.—“It is plainly implied that salt, under certain conditions so generally known as to permit Him to found His instructions upon them, did actually lose its saltiness; and our only business is to discover these conditions, not to question their existence. Nor is this difficult. I have often seen just such salt, and the identical disposition of it that our Lord has mentioned. A merchant of Sidon having farmed of the Government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for at least twenty years. This he had transferred to the mountains, to cheat the Government out of some small percentage. Sixty-five houses in Jûne—Lady Stanhope’s village—were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground in a few years entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts. It was ‘good for nothing.’ Similar magazines are common in this country, and have been from remote ages, as we learn from history, both sacred and profane; and the sweeping out of the spoiled salt and casting it into the street are actions familiar to all men.

“It should be stated in this connection, that the salt used in this country is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the seashore, as in Cyprus, or from salt lakes in the interior, which dry up in summer, as the one in the desert north of Palmyra, and the great lake of Jebbûl, south-east of Aleppo. The salt of our Sidon merchant was from the vast marshes near Larnaca. I have seen these marshes covered with a thick crust of salt, and have also visited them when it had been gathered into heaps like haystacks in a meadow. The large winter lake south-east of Aleppo I found dried up by the last of August, and the entire basin, further than the eye could reach, was white as snow with an incrustation of coarse salt. Hundreds of people were out gathering and carrying it to Jebbûl, where the Government stores were kept.

“Maundrell, who visited the lake at Jebbûl, tells us that he found salt there which had entirely ‘lost its savour’ and the same abounds among the *debris* at Uduim, and in other localities of rock-salt at the south end of the Dead Sea. Indeed, it is a well known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all; and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown; and this is the reason why it is cast into the street. There is a sort of verbal verisimilitude in the manner in which our Lord alludes to the act—‘it is cast out’ and ‘trodden under foot’ so troublesome is this corrupted salt, that it is carefully swept up, carried forth, and thrown into the street. There is no place about the house, yard, or garden where it can be tolerated. No man will allow it to be thrown on to his field, and the only place for it is the street: and there it is cast, to be trodden under foot of men.”—THOMSON, ‘The Land and the Book,’ p. 381.

^b A city set on an hill.—“Maundrell, Jowett and others, throw out the hint that Safed was the city set on a hill which could not be hid; and if that greatest of sermons was preached on the horns

of Huttin, or near them, as tradition affirms, and if any particular city was referred to, there would be plausibility enough in the suggestion. These ancient parts of the castle render it all but certain that there was then a city or citadel on this most conspicuous ‘hill’ top; and our Lord might well point to it to illustrate and confirm His precept. The present Hebrew name is Zephath, and may either refer to its elevation like a watch-tower, or to the beauty and grandeur of the surrounding prospects. Certainly they are quite sufficient to suggest the name. There lies Gennesaret, like a mirror set in a framework of dark mountains and many-faceted hills. Beyond is the vast plateau of the Hauran, faintly shading with its rocky ranges the utmost horizon eastward. Thence the eye sweeps over Gilead and Bashan, Samaria and Carmel, the plains of Galilee, the coasts of Phœnicia, the hills of Naphtali, the long line of Lebanon, and the lofty head of Hermon—a vast panorama, embracing a thousand points of historic and sacred interest. Safed is truly a high tower on which to set the watchmen of Zion. My aneroid makes it 2650 feet above the Mediterranean. Tabor looks low, and Huttin seems to be in a valley.”—THOMSON, ‘The Land and the Book,’ p. 273.

“We turn to the glorious panorama, and we do not wonder as we look that imaginative interpreters should have made Safed ‘the city set on a hill, which cannot be hid’ (Matt. v. 14). The whole land is before us, from the Hauran mountains on the eastern horizon to the ridge of Samaria on the south-western. The most striking features of the scene are, first, the plateau of the Jaulân and Hauran, stretching from the high eastern bank of the Jordan valley far into the Arabian desert. This is the ancient kingdom of Bashan. Beyond it is a blue mountain-ridge, with one conspicuous peak near its centre, called by the Arabs *el-Kuleib*, ‘the Little Heart’; and just at the southern end of the ridge we can easily make out with a glass a conical hill surmounted by a castle—it is *Salcah*, and it marks the eastern boundary of Bashan (Josh. xiii. 11). Second, the deep basin of the Sea of Tiberias, lying nearly 2500 feet below us; and third, the rounded top of Tabor.”—Handbook of Palestine, p. 415.

“Safed is said to be alluded to by our Lord as ‘the city set upon a hill, which cannot be hid’; and certainly, if it had then existed, visible from the shores of the lake. We very soon lost the basalt, and crossed a limestone district, bare, but well cultivated wherever there was soil. Safed is clustered all round the sides of a limestone peat, 3335 feet above the lake. On the summit of the hill are the ruins of a large fortress, with deep moat and a triple line of walls, utterly destroyed by the earthquake of January 1, 1837, and separated from the town by a narrow belt of gardens and orchards. On the west face of the hill rises the Jewish quarter (a set of terraces), and on the east and south faces are the Moslem quarters. From the top of the ruins we enjoyed a glorious view, especially to the north-east, unfolding to us the plateau of Bashan, from the distinctly-marked gorge of the Yarmah, with the outline of the Lejah (Trachonitis), and its many extinct craters showing their black cones against the horizon. At our feet was spread out the Lake of Galilee, looking so near that it seemed one might almost have leaped into it, yet ten miles distant; Tiberias was distinctly seen beyond the plain of Gennesaret, and to the south we commanded a sight of Hattin, Tabor, Gilboa, and even Carmel.”—TRISTRAM, ‘Land of Israel,’ p. 581.

^c Let your light so shine.—“An instance where the connection

In Palestine salt had a twofold office: (1) It was used for domestic purposes, to season the food, to give taste to it, and to preserve it from putrefaction. (2) It was used in the Temple. God had thus commanded Moses, "Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt" (Levit. ii. 13). Nothing was to be offered to God that was tainted with the effects of decay and corruption. What the salt was to their food and to their sacrifices, the Apostles were to be to the world. What He had made them by His appointment, they were to be by the holiness of their lives, and in the aptitude of their instruction. They were to give the tone to the world; they were to preserve it free from the corruption of sin and ignorance. The prophets had been the salt of Judaea, of the Jews; they were to be the salt of the earth, of both Jews and Gentiles.

Their office was exalted, and their responsibility was unbounded: for if the salt should lose its power to season, to preserve from corruption, there was nothing to season the salt. Nothing could recover for the salt its seasoning power, if once lost; and salt that had lost its power to season, was the most useless of all things. An Apostle faithless to his office could not influence others for God, and there was none to restore him; an Apostle that had become dead to the influence of the Holy Spirit, was an outcast from God. An instance of this we see in Judas Iscariot.

So highly does He dignify their office, that He addresses them by a term which is usually confined to Himself. He says they are the light (*τὸ φῶς*) of the world. He is the Light of the world, as being the centre, the source of light; they were the light of the world, as drawing their light from Him, and as being sent by Him. They were sent to shed light and heat on hearts darkened by sin. That their light is a borrowed light and lit by Him may be inferred from the next verse, where they are compared to a candle (*λύχνον*) that is lighted. They were called to be as a city set on a hill, to be the example of the world. On them, His Apostles, all eyes would be fixed. As a light was only lit in order to give light, and not to be hid, so they had been called in order to give light to others, by their example and by their instruction. The principles laid down in the Beatitudes, if acted on, would render them in reality, what He by His call had made them officially: they would be the salt of the earth; they would be the light of the world; they would be a city set on a hill.

Having explained to the newly-elected Apostles the exalted nature of the office to which He had called them, and the responsibility which this office carried with it, as well as the various dispositions with which they must meet the suffering and the persecution to which it would expose them, and the reward to which such dispositions would entitle them; He then, as it were, turns to the multitude, and refutes the charge which the Scribes and Pharisees made against Him, that He could not be the Christ, because He broke the Law.

II. What may be called the second part of our Lord's sermon on the mount extends from verse 17 to 48, and contains His exposition of the Law, both the corrupt interpretation of it which they had received by tradition from their fathers, and its meaning in that highest degree of perfection of which it was capable; and to which He, by His authority and sanction, now raises it. These two meanings He exemplifies in five different cases. In these He exposes both their imperfect and their radically corrupt interpretation of it. When cleared of their traditional glosses and explanations, He republishes the moral Law of Moses as the foundation of His Gospel. He extends its application almost indefinitely, and enforces it by new sanctions, by eternal rewards and eternal punishments. But before He enters on these particular instances, He declares that the object of the Incarnation, the object of His coming in the flesh, was to fulfil the Law; to fulfil it in His own Person, and to fulfil it by imparting grace to men, to enable them to obey it. He fulfilled the Law in three senses especially; (1) in being the Person foreshadowed by all the types of the Law, and in having in His own Life and Death fulfilled all that the typical ceremonies of the Law foretold; (2) in having given to the Law an immeasurably wider scope and higher tone of interpretation than belonged to it before; and (3) in giving men strength to enable them to keep the Law. Before the coming of Christ, the Law of Moses commanded certain duties to be done, but did not give men power to perform these. But in the economy of the Incarnation, grace, or supernatural strength, was imparted to men through the Sacraments, to enable them to fulfil the Law.¹

17. ¶ Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil.²

Vulg. Nolite putare quoniam veni solvere legem, aut prophetas: non veni solvere, sed adimplere.

¹ S. Thomas Aquinas, Sum. i. 2, quæst. 107, art. 2; vol. n. p. 887.

is not indeed wholly broken (for the context will not suffer this), but greatly impaired, see Matt. v. 15, 16, *ἀλαρεὶ πᾶσαν τοὺς ἐν τῇ οἰκίᾳ οὐκ ἀλαρεῖ το φῶς ὑμῶν ἔμπροσθεν τῶν ἀδελφῶν*, which should run, 'It *scintilla* upon all that are in the house: *Lucis* so let your light shine before men,' &c. But in our translation, 'It *gloweth* light unto all that are in the house: Let your light *so* shine before men that they may see your good works,' &c., the two sentences are detached from each other by the double error of rendering *ἀλαρεὶ*, *ἀναφῶται*, by different words, and of misunder-

standing *οὐρα*. I say misunderstanding, because the alternative that 'so' is a mere ambiguity of expression seems to be precluded by the fact that in our Communion Service the words 'Let your light so shine before men,' &c., detached from their context, are chosen as the *initial* sentence at the Offertory, where the correct meaning, 'in like manner,' could not stand.—CANON LIGHTFOOT, 'On the Revision of the N. T.,' p. 42.

² Jesus came not to destroy the Law.—"I. It was the opinion of the nation concerning the Messiah that He would bring in a new

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle^a shall in no wise pass from the Law, till all be fulfilled.

Vulg. jota unum, aut unus apex non praeerit a lege.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the *righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Vulg. non intrabitis in regnum celorum.

So far was He from being a breaker of the Law, that heaven and earth should sooner pass away than that He should omit fulfilling the smallest particular predicted of Him by the Law and the prophets. Nay more, even their observance of the Law, their righteousness (*δικαιοσύνη*), if they would enter His kingdom, must be greater than that prescribed by the Law and recognised interpreters of the Law, the Scribes and Pharisees.

Jod (*יָוָה*) was the name of the least letter in the Hebrew alphabet, and the tittle (*כְּפֵאָה*) was a dash or stroke added to the end of one letter to distinguish it from other similar letters. These would indicate the smallest possible precept of the Law down to the very form of its wording.

The office of the Apostles, like that of the Scribes and Pharisees, was to do and to teach, to observe the Law themselves and to teach others to observe it. As the reward for the fulfilment of their office would be great, so would their punishment for the abuse of it.

The teaching of the Scribes and Pharisees on the Law was faulty in three respects: (1) They held that sin, or a breach of the moral law, consisted in the external action only, and not at all in the indulgence of the internal affection, as in the case of the Seventh Commandment. (2) By their glosses and distinctions they explained away the plain meaning of the Law, as in the case of the Corban. (3) They made the observance of the Law to consist in ceremonial acts, such as frequent washings of the body, and failed to see that this was intended to indicate, and as it were bound them to, purity of heart, and that these washings of the body fulfilled the Law only in so far as they were accompanied with purity of heart.

Their righteousness, their observance of the Law, must exceed that of the Scribes and Pharisees, not only in these particulars, but also in that which the Law of Moses only ushered in, and prepared men for, that which He should further reveal of Himself and of His kingdom, the Incarnation and its kindred doctrines.¹

21. ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Margin, to them.

Vulg. Audistis quia dictum est antiquis.

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca,^b shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.^c

Margin, vain fellow.

S.V. omit without a cause.

Vulg. omits without a cause.

¹ Cornelius a Lapide, in Matt. v. 21; vol. viii. p. 135.

Law, but not at all to the prejudice or damage of Moses and the prophets; but that He would advance the Mosaic Law to the very highest pitch, and would fulfil those things that were foretold by the prophets; and that according to the letter, even to the greatest point.

"II. The Scribes and Pharisees therefore snatch an occasion of cavilling against Christ, and readily objected that He was not the true Messiah, because He abolished the doctrines of the traditions, which they obtruded upon the people for Moses and the prophets.

"III. He meets with this prejudice here, and so onwards, by many arguments, as namely:—1. That He abolished not the Law when He abolished the traditions, for therefore He came, that He might fulfil the Law. 2. That He asserts that not one jota should perish from the Law. 3. That He brought in an observation of the Law, much more pure and excellent than the Pharisaical observation of it was; which He confirms even to the end of the chapter, explaining the Law according to its genuine and spiritual sense."—LIGHTFOOT, on Matt. v. 17; vol. ii. p. 137.

^a One tittle.—"It seems to denote the little heads or dashes of letters, whereby the difference is made between letters of a form almost alike."

"That our Saviour by *יָוָה* and *כְּפֵאָה*, 'jot and tittle,' did not only understand the bare letters, or the little marks that dis-

tinguish them, appears sufficiently from verse 19, where He renders it 'one of these least commands;' in which sense is that also in the Jerusalem Gemara, of Solomon's rooting out Jod, that is, evacuating that precept 'He shall not multiply wives.' And yet it appears enough hence, that our Saviour also so far asserts the uncorrupt immortality and purity of the holy text, that no particle of the sacred sense should perish, from the beginning of the Law to the end of it."—LIGHTFOOT, on Matt. v. 18; vol. ii. p. 138.

^b Raca (*רָקָא*).—"A word used by one that despiseth another in the highest scorn; very usual in the Hebrew writers, and very common in the mouth of the nation."—LIGHTFOOT, on Matt. v. 22; vol. ii. p. 141.

^c Hell-fire (*τὴν γέεναν τοῦ πυρός*).—"The valley of Hinnom, otherwise called 'the valley of the son' or 'children of Hinnom,' a deep and narrow ravine, with steep, rocky sides, to the south and west of Jerusalem, separating Mount Zion to the north from the 'Hill of Evil Counsel,' and the sloping rocky plateau of the 'plain of Rephaim' to the south. The earliest mention of the valley of Hinnom in the sacred writings is in Josh. xv. 8; xviii. 16, where the boundary-line between the tribes of Judah and Benjamin is described as passing along the bed of the ravine. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 Kings xi. 7), whose horrid rites

The first instance that He gives that He came to fulfil the Law is in the case of the Sixth Commandment, "Thou shalt not kill." By this commandment the Law of Moses forbade the outward act of killing another. Jesus, by His authority, as the Lawgiver who had first given this command with its limited meaning, now extends its meaning, and forbids by it not only the actual slaying of a man, but also the feeling of anger which leads up to this. He describes the several stages in this anger, with the appropriate punishment due to each. (1) Anger without a cause was liable to the judgment of God. (2) Anger which showed itself in using terms of scorn and contempt towards another was taken cognizance of by the Council, or the Sanhedrin, the great Court of the land. (3) Anger which consigned another to hell was itself guilty of similar punishment. The fire in the valley of Hinnom is now for the first time used as the type of hell-fire,¹ and that by our Saviour Himself. The word is nowhere used in this sense in the Old Testament. In other words, to unjust anger He assigned the just anger and judgment of God; to public reproach a public trial; and hell-fire to the sentence that adjudges another there. This division of the punishment, due to various degrees of anger, may have in some measure corresponded with the various degrees of guilt which they attributed to murder. Lightfoot² quotes many passages from rabbinical writers to show that they distinguished between murder which a man committed by employing another, or by setting on a beast, and murder which he committed by his own hands. In the latter case he was tried by the Council or Sanhedrin, while in the former he

was liable to the judgment of God only, but could not be tried by the Sanhedrin.³

Three derivations are given of the word *raca*,⁴ but all from words expressing the utmost scorn and contempt, such as was calculated to injure a man in the eyes of his fellow-men, or which might lead to a breach of the public peace, and which therefore naturally came within the cognizance of the civil authorities.

The expression "Thou fool" (*μωρὲ*), thus used, may have had reference to a man's future condition, and did not lessen the estimation in which he was held by his fellow-citizens; it was expressive of his reprobate state before God, without implying that he had been proved unworthy of the confidence of men. It may be that *raca* implied depreciation in a social, civil point of view, and *μωρὲ* in a religious point of view.

The word *μωρός* is used by Solomon to describe a wicked, reprobate person, and by the Scribes to denote the people who from their ignorance of the Law were lost before God.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar,^a and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

From the mention of anger and injury, He goes on to correct another misconception in connection with this subject. He shows them that if one man was unjustly angry with another, or in any way injured another, it was not enough,

¹ S. Jerome, in Matt. x. 28; vol. vii. p. 66.

² Lightfoot, in Matt. v. 22; vol. ii. p. 142.

³ S. Augustine, de Serm. in Monte, cap. ix. 22, &c.; vol. iii. p. 1240.

⁴ Cornelius a Lapide, in Matt. v. 22; vol. viii. p. 136.

were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 Kings xvi. 3; 2 Chron. xxviii. 3, xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its south-east extremity, for a considerable period (Jer. vii. 31; 2 Kings xxx. 10). To put an end to these abominations, the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones and other corruptions (2 Kings xxiii. 10, 13, 14; 2 Chron. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a laystall, where all its solid filth was collected. From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed ever-burning funeral piles, the later Jews applied the name of this valley, *the Hinnom, Tephonim*, to denote the place of eternal torment."—SMITH, 'Biblical Dictionary.'

^a The gift brought to the altar.—"Our Lord spoke to the Jews in their common language. But then it is to be observed that those Jews were His disciples, and that this precept of reconciliation was therefore intended by Him for an ordinance of the New Testament, like many others which He gave His disciples, while He instructed them in the doctrines relating to the kingdom of God. Thus He spoke, by way of anticipation, of baptism and baptismal regeneration to Nicodemus (John iii. 3-5), and of the Holy Eucharist (John vi. 50-58). Many other doctrines and precepts of Christian perfection were given by way of anticipation for

the Gospel state, which are to be found in His sermon on the mount, and other places of the Evangelists: as that wherein He told His disciples that their righteousness was to exceed the righteousness of the Scribes and Pharisees; that of not calling our brother a fool; that of not looking upon a woman with a lustful eye; that whereby He forbid divorce in other places, as well as in His sermon; that of not resisting evil; of loving our enemies; and of forgiving others their offences and trespasses against us, as a condition without which God would not forgive us ours against Him. To these we may add the special beatitudes promised to those who mourn; to the poor, meek, and humble in spirit; and to those who are reviled and persecuted for His sake. All which were given to them, as well as the precept of being reconciled before they offered at the altar, as to His disciples, and for the future Christian Church, to renew the Divine likeness and image in us, and make us partakers of the Divine perfections, by conforming our lives and our whole selves to His instruction and will. And as the primitive Church conceived this precept of reconciliation to be intended, among those I have mentioned, for a Gospel precept, so they always applied it to the Eucharist, as the Gospel sacrifice or oblation, not thinking (as Mr. Mede well observes) that our Lord would make a new law, or let me add, enforce an old one, concerning legal sacrifices, which He was presently to abolish, but that it had reference to that oblation which was to be instituted by Him for the Gospel dispensation, and to continue with and under it for ever."—DR. HICKES, 'On the Christian Priesthood,' ch. ii. 6; vol. ii. p. 42.

in order to obtain pardon, to be sorry for this, and to offer sacrifice to God for it, but restitution and compensation must also be made to the person injured, so that a reconciliation may be effected between them. The restitution and compensation may vary according to the circumstances of each case, but it must be sufficient to produce a reconciliation. He implies that sacrifice is only acceptable to God, on the condition that a reconciliation has been already effected.

These words might apply to the Jews and to their sacrifices; but as Jesus was formally delivering the Gospel of the kingdom of heaven, many of the early writers¹ thought, as it would seem with great probability, that He had, by anticipation, especial reference to the Christian Altar and the Christian Sacrifice in the Eucharist. As applied to the Jews, His precept could be in force but a very short time indeed, a few years at the longest. With the present generation both the Jewish sacrifices and altar would be swept away for ever, while the Christian Altar and the Christian Sacrifice would remain for all time.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

S.V. with him in the way: and the judge to the (omit, deliver thee).
Vulg. dum es in via cum eo; ne forte tradat te adversarius judici, et iudex tradat te ministro.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.^a

The various terms here used, "the adversary" (*ὁ ἀντίδικος*), "the judge" (*ὁ κριτής*), and "the officer" (*ὁ ὑπηρετής*), and the process in law alluded to, were no doubt taken from the Jewish customs with regard to cases of debt and disputes in money matters. Jesus had before counselled reconciliation from motives of piety, now He urges it from motives of self-interest and common prudence. As it was wiser to compound a debt, and so to stay all further proceedings, than to be dragged into court, and from one court to another, until execution be finally carried into effect, so to make restitution for an injury committed, and thus to gain reconciliation with the person injured, and at the same time pardon from God, is better than to remain unreconciled and unpardoned, and so to suffer punishment, the full punishment, hereafter. As thus understood, it may be impossible to show the application of

each particular term in this simile, but of the general sense there can be no doubt. The following may be the explanation of the separate words.² "The adversary" may mean the person injured; "the way" this life; "the judge" Christ Himself, who will be the judge at the day of judgment; and "the prison" the place of future punishment. This parable was also delivered on another occasion, and with a different object (S. Luke xii. 59).

27. ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

S.V. omit by them of old time.
Vulg. Audistis quia dictum est antiquis.

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

S*. omits after her.
Vulg. ad concupiscendum eam.

29. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Margin, do cause thee to offend.
Vulg. quod si oculus tuus dexter scandalizat te . . . quam totum corpus tuum mittatur in gehennam.

30. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

S*. rather than.
Vulg. quam totum corpus tuum eat in gehennam.

The second instance in which to the words of the old Law Jesus imparts a new perfection of meaning, is in the case of the Seventh Commandment. He thereby forbids not only the act of adultery, but also the indulgence of every feeling that would eventually lead to it.

As a wise physician would not hesitate to sacrifice any single member of the body, however valuable, even the right eye or the right hand, in order to secure the health and safety of the rest of the body, so a wise Christian will refuse no sacrifice, however great or however painful to make, in order to preserve the soul from the sin of adultery and its punishment. The eyes and the hands may have been specially selected for mention, because these are the instruments through which the feelings here forbidden are generally produced.

¹ Const. Apost. lib. ii. cap. 53.

S. Irenæus, adv. Hæres. iv. 18; p. 1024.

Eusebius, de Vita Constant. iv. 41; vol. ii. p. 1189.

S. Cyril. Hierosol. Mystag. v. 3; p. 1111.

S. Chrysostom, in Matt. Homil. xvi.; vol. i. p. 231.

Tertullian, de Patientia, 12; vol. i. p. 1267.

S. Jerome, in Matt. v. 23; vol. vii. p. 37.

S. Augustine, Sermo lxxii. (16 de verbis Dom.) 5; vol. v.

p. 508.

See also Dr. G. Hickes on the Christian Priesthood, vol. ii. p. 45.

² S. Jerome, in Matt. v. 25; vol. vii. p. 37.

S. Hilary Pict. in Matt. v. 25; vol. i. p. 937.

S. Ambrose, in Luc. xii. 58; vol. ii. p. 1739.

Maldonatus, in Matt. v. 25; vol. i. p. 82.

Cornelius a Lapide, in Matt. v. 25; vol. viii. p. 139.

^a Farthing.—See note on chap. x. 29.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

S.V. Whosoever putteth away, V. and whosoever marrieth her.
Vulg. qui omnis qui dimiserit uxorem suam . . . et qui dimissam duxerit.

The third instance in which He corrects and reforms the Law of Moses, is the subject of divorce. The Law of Moses had allowed the man to put away his wife at his own will, on giving her a writing of divorcement. This was not enacted by Moses as a wise and proper thing for them to do, but it was permitted as a concession to the hardness of their hearts, and probably with a view to prevent a greater evil, the sin of wife-murder. This permission Jesus, by His own authority, now withdraws; and henceforth He allows a man to put away his wife for one cause, and for one cause only, adultery.

A very important question arises with respect to this subject. After a divorce on the ground of adultery, would our Lord's words allow the innocent husband, or the innocent wife, as the case may be, to contract a second marriage? All are agreed that He forbids the guilty party to contract a second marriage; but the question is, how are His words to be understood with respect to the innocent party? The interpretation of our Lord's words, as received in the Primitive Church,¹ was that, on the divorce of a wife by her husband on account of adultery, it was forbidden the husband, guiltless though he might be, to marry another; and that what was forbidden to an innocent husband was also forbidden to an innocent wife. Though it would appear never to have been possible to enforce on the whole Church the practice of what was confessed to be the right interpretation of our Lord's own words, several attempts were made, both in early and late times, and by councils representing larger and smaller portions of the Christian Church.²

This is not the only passage in which our Lord touches on this subject. He recurs to it more than once. His teaching would seem to have caused surprise to His disciples, and to have given offence to the Pharisees (Mark x. 2); and when

questioned by them, He lays down one principle as the foundation of all interpretation and explanation of the future law of divorce. He says that a man and his wife are one flesh, joined together by God; and that this union can only be dissolved by death, and that no regulation of man can dissolve it before. It is the continued existence of this union which causes the wife who has been divorced, to commit adultery if she marries again; because she is still married, in the eyes of God, to her first husband, and only socially separated from him—that is, separated from him by the law of man. A woman's union, after divorce, with another man under the name of marriage is by our Saviour termed adultery, no less than her unfaithfulness to her husband before her divorce. Thus, whether it be the husband or the wife, whether it be the one guilty of unfaithfulness, or the one that is innocent, who marries again after their divorce or legal separation, he or she, in the eyes of God, is guilty of adultery; and that on the ground that a man and a woman once married are made one flesh, and will remain so until death.

Death only can put an end to the relationship between a father and his child. So when Jesus commanded a man to leave his father and mother, and cleave unto his wife, because they were no more twain but one flesh, He in fact showed that the relationship between a husband and wife is as real and as indissoluble as is the relationship between a father and his child. No regulation of man can undo this relationship—death alone can dissolve it. So the husband may divorce his wife guilty of adultery, but he cannot contract a second marriage, because his relationship between himself and his wife is of such a nature that it can never be dissolved except by death.

This may seem hard on the unoffending husband or wife. But it is in entire harmony with God's universal law, that the punishment of sin committed by one member of a household is partly shared by the other members, though they may be guiltless of all share in the sin. Besides, to have allowed the innocent husband to contract a second marriage after he had divorced his wife on the ground of adultery, would have been to strike at the root of all social morality, and virtually to offer a premium for adultery. For in that case, and in that case only, could a husband's desire for change be gratified, viz. by encouraging his wife to sin: a fearful alternative to leave in the hands of frail man.

¹ Canon. Apostol. xlviii.; Bishop Beveridge, vol. xi. p. li.

Clemens Alex. Strom. ii. 23; vol. i. p. 1096.

Origen, in Matt. tomus xiv.; vol. iii. p. 1246.

S. Chrysostom, in Matt. Homil. xvii.; vol. i. p. 246.

S. Jerome, in Matt. xix. 9; vol. vii. p. 135.

Epist. de morte Fabiolæ, lxxvii. (alias 30); vol. i. p. 691.

Epist. ad Amandum, lv. (alias 147); vol. i. p. 560.

S. Augustine, de Conjugal. Adult. lib. i. cap. 1 and 22; vol. vi. pp. 452 and 467.

de Nuptiis et Concup. i. 10; vol. x. p. 420.

de Bone Conjugal. cap. vi.; vol. vi. p. 378.

V. Bede, in Marc. x. 11; vol. iii. p. 230.

S. Thomas Aquinas, Sum. iii. Supplement, quæst. lxii. art. 5; vol. iv. p. 1183.

Jansenius, in Concord. Evang. cap. xl. p. 293.

Maldonatus, in Matt. xix. 9; vol. i. p. 258.

Cornelius a Lapide, in Matt. xix. 9; vol. viii. p. 363.

² See Concilium Milevitanum, Can. 17.

Africanum, Can. 69.

Forojuliense, Can. 10.

Nannetense, Can. 10.

Trident. Sess. 24, Can. 7; p. 215.

It has been supposed that the cause of the difference in the interpretation given to our Lord's words, was the excessive fullness of S. Matthew's language; from his having thrown into one sentence answers to two separate questions: (1) For what cause a man might divorce his wife; and (2) whether, after he had divorced her, he might marry another. If we compare S. Matthew's words with a corresponding passage in S. Mark (x. 2) and S. Luke (xvi. 18), we shall find that the sum of our Lord's teaching is (1) that a man may not divorce or legally separate from his wife, except for the cause of adultery; (2) that the man who divorces his wife on the ground of adultery, and marries another, is guilty of adultery; (3) that the wife who is divorced from her husband and is married to another is guilty of adultery; and (4) that the man who marries the woman divorced from her husband is guilty of adultery. The cause of adultery in all these cases is the same, viz. because the first marriage continues in force, and cannot be dissolved except by death. Man's laws may separate a man from his wife, but they cannot affect the union, the oneness, that exists between them, any more than they can the relationship that exists between a father and his child.

See also comment on S. Matthew xix. 9.

33. ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Vulg. Iterum audistis quia dictum est antiquis.

34. But I say unto you, Swear not at all;^a neither by heaven; for it is God's throne:

35. Nor by the earth; for it is His footstool:^b neither by Jerusalem; for it is the city of the great King.

Vulg. Neque per terram quia scabellum est pedum ejus.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea;

Nay, nay: for whatsoever is more than these cometh of evil.

Vulg. Sit autem sermo vester, Est, est; Non, non.

After laying down the new law of marriage and divorce, He then refutes two grave errors, which seem to have pervaded the practice and the teaching of the Jews on the subject of swearing.

(1) They held that to swear by God was binding on a man, while to swear by one of His creatures was not binding. He shows them that as all God's creatures exist for God, and are upheld by Him; so to swear by one of His creatures, whether it be the heaven, or the earth, or Jerusalem, is really to swear by Him, the Creator of them. In the same way that which appears to belong more nearly to a man's own self, as his head for instance, is ultimately referred to God. A man may swear by his head, but he has in reality no power independent of God, not only over his head, but even over one hair of his head.

(2) They indulged in a multiplicity of oaths, and on trifling occasions. Modern travellers tell us that so deeply engrained was this custom, that it still exists in the same land at this very day to a most frightful extent. Jesus lays down the rule that their communication should consist of a simple affirmation and a simple denial, and that whatever there is beside this, comes as a temptation from the devil, in the shape of levity and irreverence in himself, or of disbelief in others.

Interpreted by the general tenor of Scripture, and by our Saviour's own practice, of using the strong asseveration Amen, Amen, and by the example of S. Paul (Rom. i. 9; Philip. i. 8; 1 Cor. xv. 31), it would appear that Jesus did not forbid men ever to swear, but that He forbade them ever to swear except when the occasion warranted it. Such occasion there would always be in the administration of justice, when an oath would enable the civil magistrate to execute justice between man and man. The objections to swearing have been well summed up in the saying that false swearing is death to the soul, and that sincere truthful swearing cannot be often repeated without danger: "Falsa juratio exitiosa est, vera juratio periculosa est, nulla juratio secura est."¹

¹ S. Augustine, Sermo clxxx. (alias 28 de verb. Apostoli); vol. v. p. 974.

^a Swear not at all.—See note on Matt. xxvi. 74.

^b For it is His footstool.—See note on Mark ii. 4.

S. MATTHEW V.

- 38 Ye have heard that it hath been said, An eye for an eye,
and a tooth for a tooth :
- 39 But I say unto you, That ye resist not evil :
but whosoever shall smite thee on thy right cheek,
turn to him the other also.
- 40 And if any man will sue thee at the law,
and take away thy coat (*τὸν χιτῶνα*),
let him have *thy* cloak (*τὸ ἱμάτιον*) also.
- 41 And whosoever shall compel thee to go a mile,
go with him twain.
- 42 Give to him that asketh thee,
and from him that would borrow of thee
turn not thou away.
- 43 Ye have heard that it hath been said,
Thou shalt love thy neighbour,
and hate thine enemy.
- 44 But I say unto you,
Love your enemies,
bless them that curse you,
do good to them that hate you,
and pray for them
which despitefully use you,
and persecute you :
- 45 That ye may be the children
of your Father which is in heaven :
for He maketh His sun to rise
on the evil and on the good, and sendeth
rain on the just and on the unjust.
- 46 For if ye love them which love you,
what reward have ye ?
do not even the publicans the same ?
- 47 And if ye salute your brethren only,
what do ye more *than others* ?
do not even the publicans so ?
- 48 Be ye therefore perfect,
even as your Father which is in heaven
is perfect.

S. LUKE VI.

- 29 And unto him
that smiteth thee on the *one* cheek
offer also the other ;
- and him that taketh away thy cloak (*τὸ ἱμάτιον*)
forbid not to take *thy* coat (*τὸν χιτῶνα*) also.
- 30 Give to every man that asketh of thee ;
and of him that taketh away thy goods
ask *them* not again.
- 27 But I say unto you which hear,
Love your enemies,
do good to them which hate you,
28 Bless them that curse you,
and pray for them
which despitefully use you.
- 32 For if ye love them which love you,
what thank have ye ?
for sinners also love those that love them.
- 33 And if ye do good to them which do good to you,
what thank have ye ?
for sinners also do even the same.
- 34 And if ye lend to *them* of whom
ye hope to receive, what thank have ye ?
for sinners also lend to sinners,
to receive as much again.
- 35 But love ye your enemies,
and do good, and lend, hoping for nothing again ;
and your reward shall be great,
and ye shall be the children of the Highest :
- 36 for He is kind unto the unthankful and *to* the evil.
- Be ye therefore merciful,
as your Father also
is merciful.

38. ¶ Ye have heard that it hath been said,
An eye for an eye, and a tooth for a tooth :
39. But I say unto you, That ye resist not
evil : but whosoever shall smite thee on thy
right cheek, turn to him the other also.

S. on the right cheek.
Vulg. in dexteram maxillam tuam.

40. And if any man will sue thee at the law,
and take away thy coat, let him have *thy* cloak
also.

Vulg. et tunicam tuam tollere, dimitte ei et pallium.

41. And whosoever shall compel thee to go
a mile, go with him twain.

Vulg. Et quicumque te angariaverit mille passus, vade cum illo et alia duo.

42. Give to him that asketh thee, and from him
that would borrow of thee turn not thou away.

Retaliation for an injury was allowed by the Law of Moses,
but it was not left to the will of each individual. It was
regulated and limited by law, and thus it was in a manner
taken out of the domain of private revenge. The object of
the Law was not to encourage retaliation, but to repress it,
and keep it within due bounds. An eye for an eye, and a

tooth for a tooth, is a sample of the righteousness which pervaded all its provisions. But just and fair as was the Law of Moses, it was not to be the law of Christ's new kingdom. The distinguishing marks of His kingdom were to be patience and love. Nothing allied to retaliation and revenge was to have a home there. He first lays down the general law that no follower of Him was to rise up and resist (*ἀντιστῆναι*) an injurious person, so as to require the law of retaliation to be put in force against him. He then specifies three special instances as specimens of the various kinds of wrong in which they were to show this forbearance. (1) Acts done to the person of an insulting and painful nature, and for which there could be no pretence. (2) Acts of injustice, for which some right in law might be pleaded. (3) Acts of violence and compulsion done under the authority of the rulers.

1. According to some, in using the words "whosoever shall smite thee on thy right cheek," our Saviour was referring to a well-known saying, often discussed in the Rabbinical writings, the compensation for which they carefully assessed in proportion to the supposed amount of suffering and indignity of the act. All this the follower of Christ was to forego, and to accept the blow with such meekness, as would turn the anger of the assailant into admiration and repentance.

2. If one was intending to sue a disciple of Christ according to law, and to take from him his coat, his inner vest (*χιτῶν*), as a pledge adjudged to him by the law, rather let an end be put to the strife by allowing him to take his richer, his outer robe (*ἱμάτιον*) as well as the inner. If, on the other hand, he is disposed to act with violence, without the plea of the law in his favour, and to strip him of his outer robe, let him take his inner too (Luke vi. 20).¹

3. If the authorities exact of him some public service, such as is deemed burdensome and oppressive, let him show, by the readiness and zeal with which he even exceeds the duty required, that he is a follower of Jesus.

The word here translated "compel thee to go" (*ἀγγαρεύσει*) is taken from the Persian custom of sending the royal dispatches by mounted couriers, placed at regular stages throughout the kingdom. Hence it came to mean any kind of government service into which a man was liable to be impressed, at the arbitrary will of the authorities. The only other place in the New Testament where the word is used, is where (S. Matt. xxvii. 32; S. Mark xv. 21) the soldiers compel Simon to bear the cross of Jesus after Him to the place of crucifixion.

From this time the Mosaic law of retaliation, of exacting an equivalent for wrong done, was superseded by the command to resist not evil in whatever shape it might be offered. So far from offering a requital for evil done, Jesus here commands us to repay it with deeds of active goodness. If a

man has used us with insult, or has taken all the advantage against us that the law allows him, or has imposed an oppressive burden on us; if such a man is in want of a gift or a loan, He commands us to assist him, and to assist him according to his need. The spirit, the willingness to help, even if the power be wanting, is expressed by not turning away from him.²

43. ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you :

S.V. *omitt* bless them that curse you, do good to them that hate you. S.V. *omitt* despitefully use you and.

Vulg. *Deligite inimicos vestros, ben facite his qui od-runt vos; et orate pro persecutibus, et calumniantibus vobis.*

The words "Thou shalt love thy neighbour, and hate thine enemy," are nowhere found in the Old Testament. An equivalent for these words there is, but not the words themselves. When, at the command of God, the children of Israel journeyed through the wilderness to Canaan, the Amalekites and others harassed them in their journey. They met them by the way and slew the hindmost of them, all that were feeble behind them, when they were faint and weary (Deut. xxv. 18), and they feared not God. To show the heinousness of their sin, in attempting to hinder Israel from accomplishing His commands, God, through His servant Moses, bids Israel to remember their conduct from generation to generation and to act accordingly (Deut. xxv. 19, and xxiii. 6). It was probably in reference to this, that Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." But He, who had first bidden them remember what Amalek did unto them, now revokes this His command, and bids them henceforth show their love to all men alike, irrespective of their past conduct, or of their future gratitude.

To act thus was the part of sons of God, while to do otherwise was to act like those outcasts of Jewish society, the publicans. They were God's children in dignity, by adoption; they must be His also in action, by imitation.³

45. That ye may be the children of your Father which is in heaven : for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

S.V. *omitts* and sendeth rain on the just and on the unjust.

Vulg. *et pluit super justos et injustos.*

46. For if ye love them which love you, what

¹ Jansenius, in Concord. Evangel. cap. xl. p. 301.

Cornelius a Lapide, in Matt. v. 40; vol. viii. p. 147.

² S. Augustine, de Serm. in Monte, i. 20, 68; vol. iii. p. 1264.

³ Jansenius, in Concord. Evangel. cap. xl. p. 303.

Cornelius a Lapide, in Matt. v. 45; vol. viii. p. 150.

reward have ye? do not even the publicans the same?

S^c. the publicans also do the same.
Vulg. *nonne et publicani hoc faciunt?*

47. And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

S.V. do not even the heathen the same?
Vulg. *nonne et ethnici hoc faciunt?*

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

S.V. your heavenly Father is perfect.
Vulg. *sicut et Pater vester celestis perfectus est.*

The publicans were those men who were employed to collect from the public the taxes that were paid to the Roman Government. To pay taxes to a foreign power at all was a degradation hateful enough; but when these taxes were collected from the Jews by their own countrymen, and when

these men oppressed the poor with their merciless severity, the publicans came to be looked upon as men without the common feelings of humanity. But, lost to all sense of goodness as the publicans were, they could love those who showed them love in return; they could pay all the courtesies of life, contained in the words "to salute with a kiss," to those who showed the same friendliness to them. To love, then, in return for love, was the virtue of the publican. But Jesus expected more from those who were members of His kingdom. Their example was to be God Himself, their Father, and His dealings towards mankind. Throughout all creation there is no greater blessing than the sun, and next to that, especially in Eastern climes, the rain. Such is God's love and mercy towards man, that He distributes these His blessings to them, regardless either of their deserts or of their gratitude. The same perfection of love, the same richness of blessing, that God the Father shows to mankind, His children cannot show to their fellow-men, but they can show their love in the same way that He does. They can imitate Him in loving all, and in being kind to the unthankful and to the evil.

INTRODUCTORY NOTE TO CHAPTER VI.

The Daily Eucharist.—The two following extracts show, as concisely as is possible under the circumstances, that it was the rule of the Early Church to administer the Eucharist daily; but that, notwithstanding this rule, her practice varied at different times and in different places: the former extract also suggests the probable reasons for this variation.—“It will hardly be disputed that the example of the Apostles during that short time for which we have any detailed statement of their actions, shows a daily Eucharist (Acts ii. 46) to be the normal condition of the Church's existence. In the less full account of somewhat later transactions it is manifest likewise that those who were collected on the first day of the week ‘came together to break bread.’ Those, therefore, who reject the authority of the ancient Church, might be expected to feel the more bound to a rule, which, according to the models left us in Scripture, is without exception. But what was the practice of the Primitive Church? It is commonly alleged that as the first fervour of devotion passed away the frequency with which the Holy Eucharist was administered diminished also, so that since the moral state of ancient times was not likely to be very different from our own, it might be anticipated that the ancient and modern rules respecting the use of this Sacrament would be nearly coincident. And so much must be admitted, that since the Christian communities consisted, in the first instance, principally either of slaves or of persons whose rank in life did not afford unbroken leisure, such daily assemblies as those at Jerusalem can hardly have been possible. It is not unlikely, therefore, that while the Gospel was as yet emerging from the lowest ranks the ministrations of the Holy Eucharist may have been almost confined to the Lord's Day. Such would seem to have been the case among those whom Pliny (Ep. lib. x. 97) interrogated in Asia Minor; and though Justin Martyr (Apol. i. p. 97, &c., Thirlby) may have been referring only to the more solemn assemblies, yet he makes no mention of worship, except on the Lord's Day. Less than this, however, was never tolerated; neither does there seem to have been any ancient Church, however circumstanced, which thought that its Sunday solemnity could be complete without the celebration of the Christian Mystery.

“And no sooner had the first period of oppression passed away, no sooner did the Church include persons of leisure in

her ranks, and obtain such toleration as sufficed for the performance of common worship, than she returned in great measure to the rule of primitive observance. No doubt, as her numbers increased, there must have been many who could not come together more than once or twice a week, and it seems to have been in reference to such parties that we hear of more solemn assemblies on Saturday and Sunday (see note), and on the festivals of the Martyrs; but the *daily* reception of the Holy Eucharist was a prevalent custom among devout people, nor is there a single distinguished man by whom any other rule is recommended. It is probable that it prevailed before the end of the second century, when Tertullian's (de Oratione 19; vol. i., p. 1181, Migne) reference to those who scrupled to receive the Holy Eucharist on Wednesday and Friday (the two station days), proves that this ordinance was celebrated during the week; and his own comparison of our Lord's Body with daily bread (de Oratione 6, vol. i. p. 1160) would imply its *daily* celebration. Moreover, he states (de Corona Milit. 3, vol. ii. p. 79) that it was offered, as we know from S. Cyprian (Ep. xxxiv. 3, p. 323, Migne; xxxvii. 2, p. 328) to have been the case during the next century, on the festivals of the martyrs. In the third century the testimony of S. Cyprian (Ep. iv. 3; Migne, Patrol. vol. iii. p. 857) is express, that the custom of the Christian priesthood was ‘to celebrate sacrifices daily to God.’ For ‘we daily receive the Eucharist as our saving food’ (S. Cyprian, de Oratione Dom. 18; p. 531, Migne). And S. Hippolytus had spoken of it somewhat earlier in the century, as ‘daily prepared on the mystical and divine Table.’

“The more full information which we have respecting the fourth century shows how universal the usage had then become. Eusebius seems to be speaking of the Church at large when he says (Demonst. i. 10; vol. iv. p. 87, Migne) that the Christians ‘celebrated a daily memorial of our Lord's Body and Blood.’ S. Gaudentius, Bishop of Brescia in Italy, speaks of ‘the representation of Christ's Passion’ as ‘daily’ received; and his metropolitan, S. Ambrose, writes (in Psalm. cxviii., Sermon. xviii. 26; vol. ii. p. 1461), ‘Christ is ministered to me every day.’ He is contrasting the Holy Eucharist with the manna in the desert: ‘Christ is my food, Christ is my drink; the Flesh of God is my food, the Blood of God

is my drink.' 'That true Bread from heaven the Father has reserved for me. For me has that Bread of God descended from heaven, which gives life to this world. It did not descend for the Jews, it did not descend for the Synagogue; but it has descended for the Church.' 'Why do you ask Him, Jew, to give you that Bread which He gives to all, which He gives *daily*?'

"That such was the practice of the African Church, as well as of the Donatists, may be inferred from the approving notice of S. Optatus (de Schism. Don. ii. 12) respecting the latter. While in Bethlehem S. Jerome (Epist. ad Hedib. cxx. (alias 150), 2; vol. i. p. 986, Migne) speaks of himself as 'drinking Christ's Blood daily' 'in His Sacrifices.' His statement, that daily participation was the especial rule of the Roman and Spanish Churches (Epist. ad Lucinium lxxi. (alias 28), 6; vol. i. p. 672) would seem to imply indeed that the custom was not equally universal in the East. And this is confirmed by the censure passed both by S. Chrysostom (in Ephes. Homil. iii. p. 132; Oxon.), and by the writer of the work, 'De Sacramentis' (S. Amb. de Sac. v. 4, 25; vol. iii. p. 452, Migne), upon those who were accustomed to receive only once a year. But this negligence, though frequent, was not universal even in the East (S. Augustine, de Serm. in Monte ii. 26; vol. iii. p. 1280, Migne), so that, though many abstained from daily participation, the public sacrifice of the Church may have been daily offered. And S. Chrysostom repeatedly affirms that it was. 'Do we not offer every day? Certainly we do' (in Epist. ad Hebr. Homil. xvii. 3; p. 208, Oxon.). So that he calls the Holy Eucharist 'the daily Sacrifice' (in Epist. ad Ephes. Homil. iii. 4; p. 133, Oxon.); and speaks of Christians as having a 'daily memorial in these mysteries' (in Matt. Homil. i. 3; vol. ii. p. 63, Oxon.). The only Father of note who speaks of his own practice as not coming up to the common rule is S. Basil, who communicated four times a week, as well as on all Saints' days. But it does not follow that even in Pontus the Holy Eucharist was not celebrated daily, for Saints' days occurred every week, and he says 'to communicate every day, and be partaker of the sacred Body and Blood of Christ is good and profitable' (Epist. xciii.; vol. iv. p. 484, Migne). So that he exhibits but a slight deviation from that rule which the leading teachers of the ancient Church recommended to others, as well as practised themselves. And we find the same usage in the next century. S. Maximus says that 'the death of our Lord is celebrated every day, in obedience to His own command' (de Nat. Sanct. Serm. 78), and S. Augustine speaks of Christ as 'slain daily for the people in the Sacrament' (Epist. xcvi. 9; vol. ii. p. 364, Migne). He abstained, indeed, from censuring the custom of those places where reception was less frequent, and where the offering was only made once or twice a week (Epist. liv. 2; vol. ii. p. 200, Migne), but his own judgment is that men 'ought to receive daily' (Serm. 227; vol. v. p. 1099, Migne); for himself he says, that 'the Eucharist is our daily bread' (Serm. lvii. 7; vol. v. p. 389; lviii. 4; vol. v.

p. 395; lix. 3; vol. v. p. 401; de Sermone Dom. in Mont. ii. 24; vol. iii. p. 1280, Migne); and his daily homilies appear to have been preached on the occasions of its celebration (vide Serm. exxviii. 6; vol. v. p. 715; cliv. 1; vol. v. p. 833; clv. 1; vol. v. p. 841, Migne).

"The history of the first four centuries, then, shows that the Church adhered as closely as possible to the Apostolic usage of the 'daily' 'breaking of bread.' There were times when persecution made daily assemblies impossible, there were places which were wanting in the zeal which maintained them, but the most distinguished Fathers speak of the Holy Eucharist as *daily* offered, and recommend *daily* reception to the faithful. 'The oblation which is made to-day, which was made yesterday, which is made every day, is like the one which was made on that sabbath (*i.e.* of its institution); that was not more sacred than this is, nor is this less weighty than that was; but it is ever one and the same, alike awful and saving' (S. Chrysost. cont. Jud., Homil. iii. 4). To trace the custom lower is hardly necessary, for after this time its predominance will scarcely be disputed."—R. I. WILBERFORCE, 'On the Holy Eucharist,' pp. 429–436.

"Justin Martyr (Apol. i. c. 67) distinctly mentions Sunday (*ἡ λεγομένη ἡλίου ἡμέρα*) as the day of Christian Communion, the day on which God made the light and on which Christ rose from the dead. There is, in fact, no reason to doubt that, from the first 'Lord's Day' to the present time Christians have met on the first day of the week to 'break bread' as the Lord commanded.

"The days which next appear as dedicated to Holy Communion are the fourth and sixth days of the week, the *Dies Stationum* (Statio). These days appear as days of special observance and administration of Holy Communion in the time of Tertullian (de Oratione, c. 14). Basil (Ep. 2-9) adds to these days the Sabbath, or seventh day of the week, which has always been a day of special observance in the Eastern Church. 'We communicate,' he says, 'four times in the week, on the Lord's Day, the fourth day, the Preparation Day (*i.e.*, Friday), and the Sabbath.' But this was not a universal custom, for Epiphanius (Expositio Fidei, c. 22, p. 1104) speaks as if the celebrations (*συνάξεις*) of the Wednesday, Friday, and Sunday, were alone usual in his time and within his knowledge, which included a large part of the East during the latter portion of the fourth century. The Synod of Laodicea, about A.D. 320 (al. 372), enjoins that bread should not be offered in Lent, except on the Sabbath and on the Lord's Day; the Sabbath being in the East a festival approaching in joyfulness to the Lord's Day. In the West, where the Sabbath was generally a day of humiliation, there is no trace of its being preferred for the celebration of Holy Communion.

"When Christianity became the recognised religion of the empire, daily celebration of the Eucharist soon became usual. For the Church of Constantinople this is proved by the testimony of Chrysostom, who (in Ephes. Hom. iii. p. 23) complains of the rarity of communicants at the daily offering.

S. Augustine testifies (Ep. 98, c. 9) that in Africa, in his time, Christ was sacrificed (*immolari*) every day for the people; yet he also proves (Ep. 118, ad Januarium) that this was by no means a universal custom, saying, 'in some places no day passes without an offering; in others offering is made on the Sabbath only and the Lord's day; in others on the Lord's day only.' That the daily sacrifice was observed in the Spanish Church at the end of the fourth century we have the testimony of the first Council of Toledo (circ. 398), which enjoins (canon 5) all clerics to be present in church at the

time of the daily sacrifice. With regard to the Roman Church, Jerome, writing to Lucinius (Ep. 71) refers to a question which his correspondent had asked, whether the Eucharist were to be received daily, 'according to the custom which the Churches of Rome and Spain are said to observe.' Although the expression used is not absolutely decisive, Jerome seems to write as if the custom of Rome was, in fact, the same as that of Spain, where, as we have seen, the daily sacrifice was customary at the time when he wrote."—SMITH, 'Dictionary of Christian Antiquities,' vol. i. p. 419.

CHAPTER VI.

[1. Christ continueth His sermon on the mount, speaking of alms, 5. prayer, 14. forgiving our brethren, 16. fasting, 19. where our treasure is to be laid up, 24. of serving God and mammon: 25. exhorteth not to be careful for worldly things: 33. but to seek God's kingdom.]

[Vulg. *Docet Christus quo modo faciendis sint elemosyna et oratio, traditque discipulis formam orandi, et offensas alius condonandi: item quo modo sit jejuniandum: quod non in terra sed in calo thesaurizandum, oculus mundanus, non servendum duobus dominis: vitat itaque sollicitudinem de ecta, restitit, et de crastino.]*

In the last few verses Jesus had taught that His followers are not to act on the law of retaliation, and to repay like with like, but on the law of loving-kindness, and to return good for evil. The Pattern in all their actions is to be their heavenly Father, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He then goes on to teach them a further lesson, that the best of actions may be performed, and yet may be so far marred in the doing of them as to be fruitless to the person who performs them. If the object for which they are done be ostentation, or to gain the applause of their fellow-men, however good the actions may be in themselves, they will fail to gain any reward from their heavenly Father.

1. Take heed that ye do not your alms^a before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Margin, your righteousness.
S. But take heed: S.V. your righteousness.
Vulg. *Attende ne iustitiam vestram facias coram hominibus. . . . alioquin mercedem non habebitis.*

He first lays down the general principle, and then in the seventeen verses following He specifies three several kinds of

actions, in which it is to be observed, and in the performance of which there is an especial temptation to display and vain-glory. These are almsgiving, prayer, and fasting. He recognises the temptation incident to these; He points out the imperfection to which they are always liable. But He nowhere implies that the perversion of these duties is so common, and the temptation to it so strong, that it were better to omit them altogether. He commands the duties, or rather He speaks of them as actions which His followers will naturally perform, saying, "When thou doest alms," and prescribes the caution that is to be used in the performance of them.

2. Therefore when thou doest *thine* alms, do not sound a trumpet^b before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

Margin, cause not a trumpet to be sounded.
Vulg. *noli tuba canere ante te.*
S^a. verily, verily.
Vulg. *Amen dico vobis.*

* **Alms.**—"It is questioned, whether Matthew writ *ἐλεημοσύνη*, alms, or *δικαιοσύνη*, righteousness. I answer,

"1. That our Saviour certainly said *צדקה*, righteousness (or in Syriac *ܥܕܩܗ*): I make no doubt at all, but that that word could not be otherwise understood by the common people than of alms, there is as little doubt to be made. For although the word *צדקה*, according to the idiom of the Old Testament, signifies nothing else than righteousness, yet now, when our Saviour spoke those words, it signified nothing so much as alms.

"II. Christ used also the same word *רִיכּוּתָא*, righteousness, in the three verses next following, and Matthew used the word *ἐλεημοσύνη*, alms. But by what right, I beseech you, should he call it *δικαιοσύνη*, righteousness, in the first verse, and *ἐλεημοσύνη*, alms, in the following, when Christ everywhere used one and the same word? Matthew might not change in Greek, where our Saviour had not changed in Syriac.

"Therefore we must say, that the Lord Jesus used the word *צדקה* or *רִיכּוּתָא* in these four first verses: but that, speaking in the dialect of common people, he was understood by the common people to speak of alms.

"Now they called alms by the name of *צדקה*, righteousness, in that the fathers of the Traditions taught, and the common people believed that alms conferred very much to justification."—CANON LIGHTFOOT, 'On S. Matthew,' vi. 1; vol. ii. p. 153.

* **Sounding a Trumpet.**—"It is just scruple, whether this sounding a trumpet be to be understood according to the letter, or in a bor-

rowed sense. I have not found, although I have sought for it much and seriously, even the least mention of a trumpet in Almsgiving. I would most willingly be taught this from the more learned.

"You may divide the ordinary alms of the Jews into three parts.

"1. The Alms Dish. They gave alms to the public dish or basket. Tamchui was a certain vessel in which bread and food was gathered for the poor of the world. You may not improperly call it the alms-basket. By the poor of the world are to be understood any beggars begging from door to door, yea even heathen beggars. The Alms Dish was for every man. This alms was gathered daily by three men, and distributed by three. It was gathered of the townsmen by collectors within their doors. . . . Here was no probability at all of a Trumpet, when this Alms was of the lowest degree, being to be bestowed upon vagabond strangers, and they very often heathen.

"II. The Poor's Chest. They gave alms also in the public poor's-box, which was to be distributed to the poor only of that city. The alms dish is for the poor of the world, but the alms chest for the poor only of that city.

"This alms was collected in the synagogue on the Sabbath (compare 1 Cor. xvi. 2), and it was distributed to the poor, on the Sabbath Eve. The Alms chest is from the Sabbath Eve to the Sabbath Eve: the Alms dish every day.

"Whether, therefore, the Trumpet sounded in the Synagogue, when Alms were done it again remains obscure, since the Jewish Canonists do not openly mention it, while yet they treat of these

3. But when thou doest alms, let not thy left hand know what thy right hand doeth :

4. That thine alms may be in secret : and thy Father which seeth in secret Himself shall reward thee openly.

S.V. *omit* Himself, openly.
Vulg. et Pater tuus, qui videt in abscondito, reddet tibi.

Either Jesus used the words, "Do not sound a trumpet before thee," &c., metaphorically, and with a general reference to their ostentation in alms-giving, or he referred to some custom which they had of calling the poor together to a distribution of alms by means of a trumpet, or He may have referred to the custom common among actors of calling their audience together by means of a trumpet. Though each synagogue possessed a trumpet, which was used on various occasions, no reference has been found in the Rabbinical writings of sounding a trumpet before the distribution of alms. If the words are used in the third of these senses Jesus may have implied by the word hypocrites, ὑποκριταί, that in giving alms they, like professional actors, were merely acting a part, laying claim to a character which did not really belong to them.¹

In the words, "Let not thy left hand know what thy right hand doeth," He probably refers to some well-known form of expression existing among them, indicating the utmost degree of secrecy, the entire absence of all display.

In doing alms in order to gain the applause of men, they have to the utmost (ἀνέχουσι) their reward, that is, the reward which they sought, which they proposed to themselves, the reward which they deserved, and which was appropriate and suitable to their mode of acting. But the reward of almsgiving done for display is the applause of men, and in this life only, even if it last so long. The reward of almsgiving done to please God is the favour of God, and that to all eternity.

5. ¶ And when thou prayest, thou shalt not

be as the hypocrites *are* : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

S.V. And when ye pray ye shall not be.
Vulg. Et cum oratis, non eritis sicut hypocritæ—receperunt mercedem suam.

Our Lord's objection was neither to the posture in which they prayed, nor to the places here mentioned, but to these, when used as occasions of vainglory, merely to gain the reputation of being devout and holy men. The fault reprobated was in the motive, not in the manner or place. The synagogue was a place appointed for prayer, and doubtless many devout and acceptable prayers were there offered to God. To worship standing was as common as to worship kneeling, both in public and in private. Abraham stood while he prayed before the Lord (Gen. xix. 27). The priests stood while sacrificing, and the singers when singing Psalms to God, and the people when beholding and partaking in the same. In the Primitive Church the common posture for their worship was kneeling. But on Sundays, and on all days between Easter and Whitsunday, they stood when they worshipped, in memory of the Resurrection of Jesus from the dead.²

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.

S.V. *omit* openly.
Vulg. *omits* openly.

In these words Jesus does not promise a blessing to private prayer which is not granted to public prayer; He rather teaches that one qualification for all acceptable approach to God is the entire withdrawal of their thoughts from all around them, and the concentration of them on God alone. To obtain God's favour they must seek His favour, and His only.

¹ Jansenius, in Concord. Evang. cap. xli. p. 307.

Maldonatus, in Matt. vi. 2; vol. i. p. 92.

[Cornelius

Cornelius a Lapide, in Matt. vi. 2; vol. viii. p. 155.

² Tertullian, de Corona 3; vol. ii. p. 79.

Alms very largely. Indeed every synagogue had its trumpet. For, "1. They sounded with the Trumpet in every city, in which was a Judiciary bench, at the coming in of the new year. But this was not used, but after the destruction of the Temple.

"2. They sounded with the Trumpet, when any one was excommunicated. Hence among the utensils of a Judge is numbered a Trumpet.

"3. The Trumpet sounded six times at the coming in of every Sabbath: that from thence, by that sign given, all people should cease from servile works.

"Thus there was a Trumpet in every Synagogue, but whether it were used while Alms were done, I still enquire. . . .

"III. They gave Alms also out of the field, and that was especially fourfold: (1) The corner of the field not reaped. (2) Sheaves left in the field, either by forgetfulness or voluntarily. (3) The gleanings of the vintage: of which see Levit. xix. 9, 10, Deut. xxiv. 19. And (4) The Poor's tenth, of which the Talmudists speak largely. . . .

"These were the ordinary Alms of the Jewish people: in the doing which, seeing as yet I cannot find so much as the least sound of a trumpet in their writers, I guess that either our Saviour here spoke metaphorically, or, if there were any trumpet used, that it was used in peculiar and extraordinary Alms.

"The Jews did very highly approve of Alms done secretly: hence the treasury of the silent was of famed memory in the Temple: whither some very religious men-brought their Alms in silence, and privacy, when the poor children of good men were maintained. And hence is that proverb, He that doeth Alms in secret, is greater than our master Moses himself. And yet they laboured under such an itch to make their Alms public, lest they should not be seen by men; that they did them not without a trumpet, or which was as good as a trumpet, with a proud affectation of making them known: that they might the more be pointed at with the finger, and that it might be said of them, These are the men."—CANON LIGHTFOOT, 'On S. Matthew,' vi. 2; vol. ii. p. 154.

7. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.^a

V. as the hypocrites *do*.
Vulg. nolite multum loqui, sicut ethnici.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

S*. V. for God your Father.
Vulg. scit enim Pater vester.

That Jesus does not here condemn the bare saying over again the same petitions, either in the same words, or in words of the same import, may be gathered from His own practice. He Himself in His agony in the garden, "prayed the third time, saying the same words" (Matt. xxvi. 44). What He condemns is the opinion which attributed the efficacy of the prayer to the length of it, or to the amount of repetitions it contained, rather than to the zeal and fervour, and purity of heart, with which it is offered.¹

To suppose that God was ignorant of their distress, and required to be informed of it, or that He was disinclined to relieve it, and required to be gained over, was the opinion of ignorant heathens. Jesus here shows, that the effect intended by prayer to God, that is, by the soul's communion with God, has reference to man himself rather than to God. The object in prayer is not to inform God, or to prevail upon Him to grant a blessing, but to put the soul of man into a right frame to receive the blessing, so as to enable, so to speak, God to grant it. God knows the nature of the blessing which is necessary. He is willing to grant it, but the soul of man must be first prepared to receive it. This is done by prayer to God.²

Having pointed out several defects to be avoided in their prayers to God, He gives them a model for their prayers, a compendium of the things they should pray for, and also of the order in which they were to pray for them. He thus furnishes them not only with the objects to be desired, but also with the relative value, so to speak, of those objects.

THE LORD'S PRAYER.

IN HIS SERMON ON THE MOUNT.

S. MATTHEW vi. 9-13.

9 Our Father which art in heaven,
Hallowed be Thy name.
10 Thy kingdom come.
Thy will be done
in earth, as it is in heaven.
11 Give us this day our daily bread,
12 And forgive us our debts,
as we forgive our debtors.
13 And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom, and the
power, and the glory, for ever. Amen.

RECORDED AS DELIVERED LATER.

S. LUKE xi. 2-4.

2 Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done,
as in heaven, so in earth.
3 Give us day by day our daily bread.
4 And forgive us our sins:
for we also forgive every one
that is indebted to us.
And lead us not into temptation,
but deliver us from evil.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.

Vulg. Sic ergo vos orabit.

S. Matthew and S. Luke are the only two of the Evangelists who have recorded the Lord's Prayer. S. Matthew joins it to the Sermon on the Mount, as if Jesus had at that

time taught it to His twelve Apostles. S. Luke gives it later, after the sending of the Seventy disciples. S. Luke also says, that Jesus delivered it to His disciples on an occasion after He had Himself been praying, and that one of His disciples asked Him to teach them to pray, as John had taught His disciples. S. Matthew relates none of these particulars. It has therefore been concluded either that Jesus taught His Prayer on two different occasions, first to

¹ S. Gregory Nyssen, de Oratione Domin. i.; vol. i. p. 1126.

² S. Augustine, Epist. ad Probam, cxxx. (alias 121), cap. 8, 17; vol. ii. p. 500. [S. Thomas

S. Thomas Aquinas, Sum. iii. quæst. 83, art. 9; vol. iii. p. 632.

Jansenius, in Concord. Evang. cap. xli. p. 310.

Cornelius a Lapide, in Matt. vi. 7; vol. viii. p. 157.

^a For their much speaking (*ἐν τῇ πολλολογίᾳ αὐτῶν*).—The figurative use of *ἐν* is extremely diversified, sometimes meaning the ground, reason, cause, as in Matt. vi. 7, on account of their

much speaking, properly *on or in* their much speaking."—WINER, 'Grammar of N. T. Diction,' p. 405.

His twelve Apostles, and afterwards to the Seventy disciples; or that He delivered it only once, and most probably in the order in which it is related by S. Luke, and that S. Matthew recorded it earlier by anticipation, out of its proper order, as he did some other things.¹

Probably no better division of our Lord's Prayer can be made than the old one mentioned by S. Augustine, into two parts containing seven petitions, the first three of which refer to the honour or glory of God, and the last four to man himself and his wants.²

- | | | |
|----------------|---|--|
| God's Honour. | { | 1. Our Father which art in heaven, Hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done in earth, as it is in heaven. |
| Man's Benefit. | { | 1. Give us this day our daily bread.
2. And forgive us our debts, as we forgive our debtors.
3. And lead us not into temptation,
4. But deliver us from evil. |

The term Father here is not limited to God the Father, but has reference to all the three Persons in the Godhead.³ For God is our Father by creation, by redemption, by regeneration, and adoption.⁴ Thus the permission to address God as our Father is a pledge to us of the remission of our sins, of our adoption into His family, and of our final inheritance in His kingdom. By bidding them say, "Our Father," it is plain that Jesus did not mean each man to pray for himself, and for himself alone, but each man to pray for himself and for all the rest of the Church. The words "which art in heaven" should remind us of God's unlimited power to grant our requests, and that the inheritance which He has promised us is a heavenly and not an earthly one. They should lead us to transfer our thoughts from things of earth, and to ask of Him chiefly heavenly blessings, and earthly blessings so far as they enable us to obtain the heavenly.

In the first petition we pray that God's name may be hallowed among men, that is, that He may become known among men, and may be the object of their worship, and that the worship of idols and of all false gods may give place to the worship of Him, the one true God. This includes the knowledge of God, and the worship of Him in the fullest sense in which He has revealed Himself to mankind. Men were first taught the Unity of God, that there is one true God; gradually they were instructed in the Trinity, that

there are three Persons in the Godhead, and when the fulness of time was come, in the Mystery of the Incarnation, that the Word was made flesh. We hallow God's name when we pay worship to Him as the Creator of heaven and earth, and as God Incarnate, born of a virgin to redeem mankind.

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Vulg. sicut in celo et in terra.

There are at least four senses in which we may understand the expression "Thy kingdom." The first has reference to His dominion over the world as the Creator of all things; the second, to His power over the hearts of men through their belief, fear, and love of Him; the third, to the state of blessedness into which those who now worship Him shall hereafter be admitted; the fourth has reference to His dominion over both good and bad, after the Day of Judgment, with special reference to the power which He will then display over those who have resisted Him, over Satan and his agents, in putting an end to the power which Satan has hitherto been permitted to exercise over mankind. In all of the three last senses has this petition been understood. But it is most probable that the last of the three is the sense in which it is here especially meant. Thus in this petition we pray that God would hasten the time when He would put an everlasting end to the power He has given to Satan over men.⁴

There is a sense in which we cannot resist the will of God, in which it is absolute and independent of us. There is also a sense in which it is permissive, so to speak, and requires our co-operation for its completion. We may not be able to express this satisfactorily, in philosophical terms, but in practical life we all recognise and act on this distinction. It is in the latter sense that we pray that His will may be done as in heaven, so also in earth; that His will may be done in us and by us who are in earth, as readily and as effectually, as by the angels in heaven. Whether it be by patient suffering and resignation, or by active work, that we answer to the intimation of His will, the power to do this must first come from God Himself. Here then we pray that He would grant us such effectual grace that we may co-operate unservedly with His will.

11. Give us this day our daily bread.⁵

Vulg. Panem nostrum supersubstantialem da nobis hodie.

¹ Euthymius in Luc. xi. 1; vol. iii. p. 433.

Jansenius, in Concord. Evang. cap. lxxxiii. p. 159.

Maldonatus, in Luc. xi. 1; vol. ii. p. 201.

Cornelius a Lapide, in Luc. xi. 1; vol. viii. p. 758.

² S. Augustine, de Sermonibus Domini in Monte, ii. cap. x; vol. iii. p. 1285.

Enchiridion 115; vol. vi. p. 286.

³ Jansenius in Concord. Evang. xli. p. 311.

Maldonatus, in Matt. vi. 9; vol. i. p. 96.

Cornelius a Lapide, in Matt. vi. 9; vol. viii. p. 158.

⁴ Theophylact, in Matt. vi. 10; vol. i. p. 32.

Jansenius, in Concord. Evang. cap. xli. p. 313.

Maldonatus, in Matt. vi. 10; vol. i. p. 97.

Cornelius a Lapide, in Matt. vi. 10; vol. viii. p. 159.

⁵ Daily bread.—"Of the twenty-two recorded expositions of the entire phrase *ἄρτος ἐπιούσιος*, fifteen are those expressly sanctioned

by one or more of the Fathers themselves; and of these fifteen nine refer the phrase to *Christ, the Bread of Life*, in the Eucharist

The difficulty of the word *ἐπιούσιος*, which we translate "daily," is shown by the amount of learning which has been brought to bear on its examination.¹ The difficulty is increased because the word is found only in this passage, and in S. Luke xi. 3. It is nowhere used in the Old Testament. The ancient commentators appear to have been as much divided respecting its exact meaning as the modern, and in much the same way. Two sources of derivation have been assigned to the word, either from the verb *ἵσται*, to go, or *εἶναι*, to be, through its present participle, or through its kindred substantive, *οὐσία*, substance. As one or other of these verbs is regarded as its root, *ἐπιούσιος* has been rendered crastinus (to-morrow), quotidianus (daily), or supersubstantialis (needful for existence, or surpassing all created things).

The preparation of food for the morrow was a subject with which the Jews were exceedingly familiar, their attention had been divinely drawn to it. In the wilderness they were commanded to gather on the sixth day manna to serve for the sixth and seventh days; and after their settlement in Canaan, they were commanded to prepare their food for the coming Sabbath on the Friday, the day of preparation. It has been shown² that the meaning of crastinus would not be at all inconsistent with verse 34, and that the prayer for the morrow's food would be no sign of the care (*μέριμνα*) there forbidden, and that 'crastinus' is no improbable meaning of *ἐπιούσιος*, though not so probable as 'quotidianus,' which almost unbroken tradition before S. Jerome, and since, has assigned as its meaning.³

The Commentators on the Lord's Prayer before the days of S. Jerome,⁴ such as Tertullian, S. Cyprian, and S. Ambrose, as well as S. Augustine, rendered *ἐπιούσιος* by 'quotidianus.' But considering the word as derived from *ἐν* and *οὐσία*, substance, S. Jerome translated it in S. Matthew, 'supersubstantialis,' and in S. Luke (xi. 3) 'quotidianus,' though the Greek word is the same in both. Whether this variation was the effect of his uncertainty or oversight, it still remains in the Vulgate, the translation sanctioned by the Latin Church.

The ancient writers⁵ considered that this bread implied not only the food of the body, but also the food of the soul, and especially the food supplied to the soul in the Eucharist.

Our Saviour's discourse in the synagogue of Capernaum, later in His ministry, on Himself the true Bread, gives a fulness of meaning to His words in this prayer. They form, as it were, His own commentary on His own prayer. The manna was in every sense *ἐπιούσιος*, whichever of its meanings we give to it; but the manna was but the shadow, Jesus Himself was the true bread. In praying for their daily bread, they were doubtless to pray for the meat which perisheth, but chiefly for the meat which endureth unto everlasting life, which the Son of Man would give unto them.

He Himself was the true Bread; the food of the body was the meat that perisheth. They were bidden not to labour for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man would give unto them (John vi. 27). The food of the body was no more an adequate object for their prayer than it was for their labour. The God Incarnate, the knowledge of Him, and union with Him through eating His Body and drinking His Blood, should be the principal object in all their labour and in all their prayer.

12. And forgive us our debts, as we forgive our debtors.

S*. V. as we have forgiven.

Vulg. sicut et nos dimittimus debitoribus nostris.

It has been pointed out that the word "as" (*ὡς*) here implies a condition, not a corresponding measure.⁶ The very nature of the case would not admit of that. For Jesus Himself elsewhere (Matt. xviii. 24) represents the sins which one man commits against another, compared with those which he commits against God, to be in the same proportion as 100 pence to 10,000 talents, or, to speak approximately in round numbers, in the same proportion as 3*l.* to 3,000,000*l.* In the word "as" we acknowledge the condition on which God will forgive us, and we plead the fulfilment of it as a necessary preparation and condition for our own forgiveness.

In giving this petition to be used by all, Jesus clearly implied that all had sins that required to be forgiven by God. In providing for the universal corruption of man's nature, He had confessed it in the strongest possible form. In this sense

¹ See Cornelius a Lapide, in Matt. vi. 11; vol. viii. p. 162.

Suicer, sub voce, vol. i. p. 1169.

² Canon Lightfoot, Revision of the New Testament, pp. 195-234. McClellan, New Testament, vol. i. pp. 632-647.

³ Canon Lightfoot, *ut supra*.

⁴ S. Jerome, in Matt. vi. 11; vol. vii. p. 43.

Jansenius, in Concord. Evang. cap. xli. p. 315.

Maldonatus, in Matt. vi. 11; vol. i. p. 99.

Cornelius a Lapide, in Matt. vi. 11; vol. viii. p. 162.

⁵ Tertullian, de Oratione vi.; vol. i. p. 1160.

S. Cyprian, de Oratione Dominica, xviii. p. 531.

S. Ambrose, de Sacramentis, lib. v. cap. iv.; vol. iii. p. 451.

S. Augustine, Enchiridion 115; vol. vi. p. 286.

⁶ Tertullian, de Oratione vi.; vol. i. p. 1160. [S. Cyprian,

S. Cyprian, de Oratione Dominica xviii. p. 531.

S. Ambrose, de Sacramentis, lib. v. cap. iv.; vol. iii. p. 452.

S. Augustine, Enchiridion 115; vol. vi. p. 286.

S. Jerome, in Matt. vi. 11; vol. vii. p. 43.

Clemens Alex. Pædag. i. 12; vol. i. p. 368.

Origen, de Oratione 27; vol. i. p. 505.

S. Athanasius, de Incarnat. contra Arian. 16; vol. ii. p. 1012.

S. Cyril Hierosol. Catech. xxiii. Mystag. v. 15, p. 1119.

Theophylact, in Matt. vi. 11; vol. i. p. 32.

See also Dr. Pusey's note on Tertullian, "Lord's Prayer," ch. vi. p. 303, 'Library of the Fathers.'

⁶ S. Cyprian, de Oratione Dominica 23, p. 535.

Maldonatus, in Matt. vi. 12; vol. i. p. 100.

Cornelius a Lapide, in Matt. vi. 12; vol. viii. p. 164.

or otherwise; one to the Holy Scriptures; five only, at the most, to common bread, of which five four belong to Cent. IV."—McClellan, 'New Testament,' vol. i. p. 643.

this petition was urged against ancient heretics, such as the Pelagians.¹

13. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

S.V. *omit* For Thine is the kingdom, and the power, and the glory, for ever, Amen.

Vulg. *omits* For thine is the kingdom, and the power, and the glory, for ever.

In the words "Lead us not into temptation," we pray either that God would not permit us to be tempted beyond our power to resist, or, seeing the danger that always attends temptation, and fearing for our power, we pray that He would deliver us from temptation entirely. S. James shows that God does not tempt men in the same sense that Satan tempts them. God is said to tempt men because He gives Satan permission, and thus uses him as His instrument, either to purify their faith, or to punish their sin. In this petition, then, we pray either that God would not permit Satan to tempt us, so that we fall into sin; or that He would not permit him to tempt us at all.

The seventh and last petition, "But deliver us from evil," is not included in the former. It goes beyond the former petition, and prays for deliverance from sin, and from the effects of sin, from the tempter and from the work of the tempter in every form: it expresses a desire to be delivered from the bondage of corruption into the glorious liberty of the children of God, the longing which those feel who groan within themselves, waiting for the adoption, to wit, the redemption of the body (Rom. viii. 21, 23). The evil (*τὸ πονηρὸν*) from which we pray to be delivered, may mean either the evil one himself, the tempter, as some think,² or it may be used in a more general sense to mean the work of the evil one.³

The Lord's Prayer, as given by S. Luke, ends with this petition, "Deliver us from evil;" but the concluding words of His prayer, as given by S. Matthew, in the English Authorized Version are, "For Thine is the kingdom, and the power, and the glory, for ever. Amen." How to account for the presence of these words in the text is one of the difficulties of the New Testament. They are not found in any of the earliest extant manuscripts of the Gospels, nor are they cited by any of the Fathers of the Latin Church, who have left us commentaries on the Lord's Prayer. They are not mentioned, for instance, by Tertullian, S. Cyprian, S. Ambrose, S. Jerome, or S. Augustine. Nor are they contained in S. Matthew's

Gospel, as given by the Vulgate. But they are quoted by S. Chrysostom, by S. Gregory Nyssen, and by some later Greek commentators.⁴ The general opinion of scholars is, that these words had a Greek origin. As it was the Greek Christians who began the practice of singing the doxology at the end of the Psalms in their public worship, it is thought that they may have also added this ascription to the end of the Lord's Prayer when repeating it in public worship. From the service-books it is supposed to have crept into some later copies of S. Matthew's Gospel.⁵

Lightfoot⁶ gives a different origin to the ascription at the end of the Lord's Prayer in S. Matthew's Gospel. Whether he was aware of its omission in all the earliest manuscripts is uncertain. He quotes many passages from rabbinical writings to show that this ascription, or one exceedingly like it, was used at the end of their prayers in the Temple worship, when it was repeated aloud by the priests, to which the people answered Amen; and that this same form was also repeated at the end of their Phylacterical, or certain private prayers, but not aloud. The conclusion which he draws from this is, that because Jesus had delivered His prayer with the ascription and with the Amen, the disciples understood His prayer as intended to be a model for their public prayers; and that, some six months after the delivery of the Sermon on the Mount, they asked Him for a form for their private prayers, saying, "Lord, teach us to pray, as John also taught his disciples" (Luke xi. 1), and that He then gave them the same form of prayer as before, but without its former ascription and Amen.

This ingenious explanation might help to account for the difference in the Lord's Prayer, as given by S. Matthew and S. Luke, but it is scarcely sufficient to account for the entire omission of the ascription in all the earliest extant manuscripts, and in all the commentaries on the Lord's Prayer by the Fathers of the Western Church.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Vulg. *dimittet et vobis Pater vester celestis delicta vestra.*

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

S. *omits* their trespasses: S. the Father forgive you your trespasses.

Vulg. *Si autem non dimiseritis hominibus: nec Pater vester dimittet vobis peccata vestra.*

When He had finished His prayer, Jesus returns to one

¹ S. Jerome, *adv. Pelagianos*, lib. iii. 15; vol. ii. p. 585.

S. Augustine, lib. ii. *contra Ep. Parmen.* x.; vol. ix. p. 63.

_____, lib. iii. cap. v. *contra duas Epist. Pelag.*; vol. x. p. 599.

² Tertullian, *de Oratione* viii.; vol. i. p. 1164.

_____, *de Fuga*, 2; vol. i. p. 105.

S. Chrysostom, in *Matt. Homil.* xix.; vol. i. p. 282.

Theophylact, in *Matt.* vi. 13; vol. i. p. 32.

Euthymius, in *Matt.* vi. 13; vol. i. p. 229.

Erasmus, in *Matt.* vi. 13; *Critici Sacri*, vol. vi. p. 219.

Bengel, in *Matt.* vi. 13, p. 45.

³ S. Cyprian, *de Oratione Dominica* xxvii. p. 537.

⁴ S. Chrysostom, in *Matt. Homil.* xix.; vol. i. p. 283.

S. Gregory Nyssen, *de Oratione Domin.* v.; vol. i. p. 1193.

Theophylact, in *Matt.* vi. 13; vol. i. p. 32.

Euthymius, in *Matt.* vi. 13; vol. i. p. 233.

⁵ Jansenius, in *Concord. Evang.* cap. xli. p. 322.

Maldonatus, in *Matt.* vi. 13; vol. i. p. 101.

Cornelius a Lapide, in *Matt.* vi. 13; vol. viii. p. 165.

Grotius, in *Matt.* vi. 13; *Critici Sacri*, vol. vi. p. 241.

⁶ Lightfoot, on *Matt.* vi. 13; vol. ii. p. 160.

petition. He had just before repealed the old law of retaliation, of repaying like with like, and had instituted in its place the new law of loving-kindness. But He seems to say, there is a sense in which the law of retaliation still holds: God the Father still recognises and acts on the law of retaliation in the forgiveness of sins. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is not that God the Father would forgive their sins in the same proportion as they forgive others, but that He would forgive them on this condition, and on this condition only.

The next duty which Jesus brings before them, with the abuse which certain men of that day made of it, with His caution against this and a remedy for it, is fasting.

16. ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

S^t. as hypocrites: S^t. their face: S^t. for verily.

Vulg. exterminant enim facies suas . . . recipiunt mercedem suam.

17. But thou, when thou fastest, anoint thine head, and wash thy face;^a

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

S^t. and the Father: S.V. omit openly.

Vulg. omits openly.

In hot countries like Palestine, frequently to bathe and anoint the body was not a sign of a soft and luxurious temperament, it was rather a mark of necessary attention to health and personal comfort. But hypocrites, men who acted a part to gain the reputation of sanctity and self-denial among their fellow-men, neglected this. As in the case of almsgiving and prayer, so in fasting, they have the reward of their conduct, the reward which they seek, and which is appropriate to their actions.

Jesus pre-supposes that His disciples will fast as a matter of course, just as He supposed they would give alms, and offer up prayer to God. In bidding them anoint their head and wash their face, it is not that He prescribes the performance of these acts themselves, so much as the exhibition of that cheerfulness of mind and body which these acts always produce.¹ The antidote which He proposes for all the abuses of fasting, is to act on the conviction that God sees them, that He sees their secret actions, and their

hidden motives, and that He will reward them not as man, but as God.

From the love of ostentation, which was the source of all the abuses of which the hypocrites in our Saviour's time were guilty in their various acts of almsgiving, prayer, and fasting, and which marred all the benefit which they might otherwise have derived from those religious practices, He passes on to another great principle in human nature; a principle which not only influenced the scribes and Pharisees of His day, but which influences all mankind more or less,—to the love of money, a love of hoarding up money. This occupies the remainder of the chapter.

Jesus divides riches into earthly and heavenly. He dissuades His hearers from the pursuit of earthly riches by three principal arguments. 1. Because they are fleeting and corruptible in their nature, verses 19-21. 2. Because they darken and blind the conscience, the eye of the soul, verses 22, 23. 3. Because they withdraw man's heart from serving God, verse 24.

19. ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:^b

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

S. and steal.

Vulg. nec furantur.

21. For where your treasure is, there will your heart be also.

S.V. the treasure: S.V. thine heart: V. omits also.

Vulg. ubi enim est thesaurus tuus, ibi est et cor tuum.

The first argument against laying up treasure on earth is drawn from its liability to corruption and loss. Treasure laid up on earth is subject to three kinds of loss, one or other of which kinds nothing can escape. The moth (*σῆς*) destroys the most costly garments, and every thing in the way of textile fabrics; the rust (*βρῶσις*) eats into the precious metals, and decay from length of time in one shape or other attacks a thousand other things; and thieves spare nothing. But treasure laid up in heaven is exposed to none of these. The earth is no place for a man's heart to rest in; but if his treasure is there, his heart with all its affections and longings will be there too.

The second argument against covetousness, or laying up treasure on earth, is drawn from its power over the heart to pervert and darken it.

¹ S. Chrysostom, in Matt. Homil. xx.; vol. i. p. 291. [S.]

^a Fasting.—"Our Lord and Saviour would not touch the manner of doing, much less propose a reward for doing, that which were not both holy and acceptable in God's sight. The Pharisees weekly bound themselves unto double fasts, neither are they for this reproved. Often fasting, which was a virtue in John's disciples, could not in them of itself be a vice, and therefore not the offensiveness of their fasting, but their hypocrisy therein, was blamed."—

S. Augustine, de Serm. Dom. in Monte, li. 12; vol. iii. p. 1288.

HOOKER, 'Eccles. Polit.' v. 72, 4; vol. ii. p. 411.

^b Where thieves break through.—"We arrived at Menagehee, a poor village, where every house was built entirely of mud. Perhaps Ezekiel refers to such mud walls as these (xiii. 10): and our Lord, Matt. vi. 19, where thieves dig through (*διαπύρουσαι*) and steal."—Mission from Scotland to the Jews, p. 76.

S. MATTHEW vi. 22, 23.

- 22 The light of the body is the eye :
if therefore thine eye be single,
thy whole body shall be full of light.
- 23 But if thine eye be evil,
thy whole body shall be full of darkness.
If therefore the light
that is in thee be darkness,
how great is that darkness !

V. of the body is thine eye : S. omits therefore.
Vulg. Lucerna corporis tui est oculus tuus. Si oculus tuus fuerit simplex.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

The natural effect of covetousness is to darken the conscience, the eye of the soul. But it is the office of conscience to guide and direct all the passions and faculties of the soul. But if that, which should guide and direct and give light to the rest of the soul, be itself dark, how gross must be the darkness of the soul ! We can see this plainly in the case of the body ; the effect produced there strikes the senses at once. We all acknowledge and bewail the misery of the man whose steps are directed by a blinded eye.

The third argument against laying up treasure on earth is drawn from its tendency to withdraw the heart from the service of God.

24. ¶ No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

It is as impossible to serve both God and Mammon, that is, God and riches, or the god of riches, as it is to serve two masters with equal love and fidelity. He does not argue from the impropriety of it, but from the moral impossibility of it. The nature of men is so constituted that it is impossible to do it.

To abate that anxious care for the future of this world, to which most men are addicted, Jesus delivers seven considerations in one connected series.

1. God's care for the body, which He has already shown in giving life to it, verse 25.

2. The example of the birds of the air, which are the object of God's daily care, verse 26.

S. LUKE xi. 34-36.

- 34 The light of the body is the eye :
therefore when thine eye is single,
thy whole body also is full of light ;
but when thine eye is evil,
thy body also is full of darkness.
- 35 Take heed therefore that the light
which is in thee be not darkness.

36 If thy whole body therefore be full of light,
having no part dark, the whole shall be full of
light, as when the bright shining of a candle doth
give thee light.

3. The unavailing nature of man's anxiety, verse 27.

4. The example of the lilies and of the grass, verses 28-31.

5. Because such anxiety becomes heathens rather than Christians, verse 32.

6. Because God, who knows all our wants, will provide all things necessary for those who seek His kingdom, verse 33.

7. Because sufficient unto the day is the evil thereof, verse 34.

The first argument against such anxiety about food and raiment is drawn from God's care shown in the creation and preservation of man's life.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

S. omits, or what ye shall drink ; S*. for the body.
Vulg. omits, or what ye shall drink : corpori vestro.

In the first consideration He directs our attention to what God has already done for us.

What God has already done for us is intimated in these words, "Is not the life more than meat, and the body than raiment ?" If so, then He that is able to give the greater, can give the less also. If God could give life, He can give meat to support it. If God could form the body, He can give raiment to clothe it. If God have the goodness as well as the power to give these once, He will not fail to continue these gifts.

In His second consideration, He directs our attention to what God does daily for His other creatures.

26. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

Vulg. et Pater vester celestis pascit illa.

The lesson here given is not that man is to imitate the birds in not sowing, nor reaping, nor gathering into barns, but in faithfully following the nature which God has given them. In this the birds of the air are an example to man.

They follow the instincts which God has given them, while man abuses the principles which God has equally implanted in his nature. For instance, God has given man a nature which leads him to provide for the future, to sow and to reap. Instead of following this bent of his nature so far as to provide for his wants, he follows it to the exclusion of trust in God his Creator; he follows it until he becomes more anxious to provide against the possibility of want hereafter, than he is to fulfil the commands of God.

In feeding the birds of the air, which neither sow, nor reap, nor gather into barns; in clothing the lilies and grass of the field with beauty, that far surpasses all the powers of art, does He not plainly prove that He is ever ready to continue support to every sort of being that He has once given? Do not these justify our dependence on His care?

This appears in a stronger light when we consider the order in which God has arranged His creatures. The birds of the air have only an animal life, and the flowers of the field a vegetable life. Neither of these, so far as we can see, is of any great moment nor of any long duration. But they have not been thought unworthy of the care of Him who made them. But man is created with an immortal soul made after God's own image, made capable of obedience here, and of everlasting life hereafter. And have we not reason to conclude that God will proportion His tenderness and concern according to the value of the object? All may share in His care, but that will be shown in an especial manner to mankind.

In His third consideration, He puts before us the unavailing nature of such anxiety.

27. Which of you by taking thought can add one cubit unto his stature?

Vulg. ad staturam suam cubitum unum.

¹ Tertullian, de Spectac. 23; vol. i. p. 655.

S. Jerome, in Matt. vi. 27; vol. vii. p. 45.

S. Augustine, de Sermonibus Domini in Monte, ii. 15; vol. iii. p. 1291.

S. Chrysostom, in Matt. Homil. xxi.; vol. i. p. 309.

* The Hühel of the field.—“The lilies of the field are all out, a few tulips (*Tulipa gesneriana*) cover the rocks, the scarlet anemone (*Anemone coccinea*, L.) now dominates everywhere, and a small blue bulbous iris, almost rivalling it in abundance and brilliancy of colour. There have been many claimants for the distinctive honour of ‘the lilies of the field;’ but while it seems most natural to view the term as a generic expression, yet if one special flower was more likely than another to catch the eye of the Lord as He spoke, no one familiar with the flora of Palestine in spring-time can hesitate in assigning the place to the anemone.”—TRISTRAM, ‘Land of Israel,’ p. 437.

“The Hühel lily, the flower, as I believe, mentioned by our Lord in that delightful exhortation to trust in the kind care of our heavenly Father: ‘Consider the lilies how they grow: they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these.’ This Hühel lily is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around

The word (*ήλικία*), which in the Authorized Version is here rendered stature, is used at least eight times in the New Testament. Sometimes it is undoubtedly used of the body, as when it is said of Zaccheus (Luke xix. 3) that he was little of stature, and sometimes it refers to the age, or time of life, as when the parents of the man who was born blind, said, “he is of age, ask him” (John ix. 23). In a similar passage in St. Luke (xii. 26), to add to his *ήλικία*, one cubit is spoken of as “that thing which is least.” The ancient commentators¹ on this passage understood the word *ήλικία*, as translated in the A. V. and as applying to the stature of the body. In modern times it has been explained of the length of a man's life, on the ground that while a cubit at the end of a man's life might be described as “a very little thing,” the addition of a cubit, that is, of a foot and a half, to a man's stature could scarcely come under that description.²

Our creation was the work of God, and to make us more sensible of this, He has reserved to Himself many conditions in our life which we cannot alter. If with all our anxiety we cannot gain the smallest addition to our bodily stature, or add the least portion of a day to the length of life which God has allotted to us, how vain is it to suppose that our care is that on which our whole life depends!

The fourth consideration is drawn from the lilies and the grass of the field.

28. And why take ye thought for raiment? Consider the lilies of the field,^a how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast

Theophylact, in Luc. xii. 25; vol. i. p. 372.

Euthymius, in Matt. vi. 27; vol. i. p. 249.

Bengel, in Luc. xii. 25, p. 236.

² See Dean Alford's Revised Translation.

the northern base of Tabor and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was to this He referred. We call it Hühel lily because it was here that it was first discovered. Its botanical name, if it has one, I am unacquainted with, and am not anxious to have any other than that which connects it with this neighbourhood. I suppose, also, that it is this identical flower to which Solomon refers in the ‘Song of Songs’ (ii. 2, 16): ‘I am the rose of Sharon, and the lily of the valleys.’ As the lily among thorns, so is my love among the daughters.’ The bride, comparing her beloved to a rose or a young hart, sees him feeding among the lilies. Our flower delights most in the valleys, but is also found on the mountains. It grows among thorns, and I have sadly lacerated my hands in extricating it from them. Nothing can be in higher contrast than the luxuriant, velvety softness of this lily, and the crabbed, tangled hedge of thorns about it. Gazelles still delight to feed among them, and you can scarcely ride through the woods north of Tabor, where these lilies abound, without frightening them from their flowery pasture.”—THOMSON, ‘The Land and the Book,’ p. 256.

into the oven,^a shall He not much more clothe you, O ye of little faith?

God vouchsafes to the vegetable creation a beauty of clothing which He does not give to man. It would be as impossible for man to equal this, as it would be unbecoming his condition to attempt it. Solomon, the greatest king they had ever heard of, was not clothed like one of the commonest lilies of the field. But if God took such care of creatures so low in the scale of creation as the lilies of the field or the grass of the field, would He not, much more, of them whose Father He was in the highest sense, by creation, by redemption, and by adoption?

In the words, "the grass of the field which to-day is, and to-morrow is cast into the oven," he refers to the common practice in Palestine of substituting hay or grass for fuel in the heating of their ovens for baking.

The fifth and sixth considerations are drawn from the superior knowledge which the Jews and Christians had of God, and of His providence over the world, compared with that which the heathen had.

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

^{S.} for God your Father.
^{Vulg.} scit enim Pater vester.

33. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

^{S.} His kingdom and righteousness: ^{V.} His righte-ousness and kingdom.
^{Vulg.} Quærite ergo primum regnum Dei, et justitiam ejus.

Many among the heathen were entirely ignorant of the nature and providence of God. None of them had a right understanding of it. In them, therefore, that anxiety was

less criminal. For men who had no knowledge of a life after this, or such only as was mixed up with fable and ignorance, for them to lay out all their thoughts, to spend all their labour in providing the things that perish, was far more excusable than it is for Christians.

For Christians are taught that the providence of God is over all His works, that it is over mankind especially, that it is over good men in a still greater degree, that they who fear Him lack nothing, and that from them who lead a godly life He will withhold nothing that is good. We are confirmed in these assurances by God's dealings with ourselves and with all His creatures every day of our lives. We know that the affection of a Father cannot suffer His children to perish in their necessities, that the all-sufficiency of the heavenly Father cannot want the power to supply their necessities. With all these motives, then, we ought not to seek after the things that the Gentiles seek. We are bidden to seek first or chiefly the kingdom of God and His righteousness, and all things necessary for the body shall be added unto us.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

^{S. V.} shall take thought for itself.
^{Vulg.} crastinus enim dies sollicitus erit sibi ipsi.

This is His seventh and last consideration. From the number and variety of the arguments which Jesus adduces to allay the thirst for this world's goods, we may fairly conclude either that this vice is one which it is most difficult to counteract, or one to which the generality of men are addicted. Perhaps both these conclusions are true.

It is not every kind of carefulness that He forbids. What He means is that useless, distracting, untimely anxiety which disposes men to call in question God's power and goodness, that eagerness for increase which makes them regardless of their duty here, and which places all their endeavours and aims on earth, and looks not beyond this world.

^a Oven.—"The Eastern oven is of two kinds—fixed and portable. The former is found only in towns, where regular bakers are employed (Hos. vii. 4). The latter is adapted to the nomad state, and is the article generally intended by the Hebrew term *tannûr*. It consists of a large jar made of clay, about three feet high, and widening towards the bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. viii. 3); and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi. 26). It was heated with dry twigs and grass (Matt. vi. 50); and the loaves were placed both inside and outside of it."—SMITH, 'Biblical Dictionary.'

"In Bethlehem I took particular notice of their ovens, which

are sunk down in the ground, and have an arch turned over them; there is a descent of some steps to the door by which they enter into them: in the middle is a pyramid of hot ashes, which they bring frequently from their houses, and lay them on a large earthen jar that is covered, and is half full of small stones, which I suppose are heated red-hot: once a week they take away all the ashes, and bring others, which in some measure keep in the heat, being often changed: when they would bake their cakes, they move the ashes from the top, take off the lid, and lay the bread on the stones, and putting it on again, cover the top with ashes."—POCOCKE, 'Travels,' ii. 40.

CHAPTER VII.

[1. Christ ending His sermon on the mount, reproveth rash judgment, 6. forbiddeth to cast holy things to dogs, 7. exhorteth to prayer, 13. to enter in at the street gate, 15. to beware of false prophets, 21. not to be hearers, but doers of the word : 21. like houses builded on a rock, 26. and end on the sand.]

[Vulg. *Docet non iudicandum : de festiva in oculo fratris et trabe in proprio oculo : sanctum non duntaxat canibus : omnem patientem, querentem, et pulsantem a deo exauriri : facientium alius quod nobis fieri volumus : per angustam portam ad vitam intrantem : quomodo dignoscantur falsi prophetae, et arbor bona a mala : comparatio de audiente Christi verba, et operantis aut non operante iuxta illa.]*

THE SERMON ON THE MOUNT—continued.

S. MATTHEW vii. 1-27.

S. LUKE vi. 37-42; xi. 9-13; vi. 43-49.

- 1 Judge not, that ye be not judged.
2 For with what judgment ye judge,
ye shall be judged.

and with what measure ye mete,
it shall be measured to you again.
- 3 And why beholdest thou the mote
that is in thy brother's eye,
but considerest not the beam
that is in thine own eye?
4 Or how wilt thou say to thy brother,
Let me pull out the mote
out of thine eye;
and, behold,
5 a beam is in thine own eye?
Thou hypocrite, first cast out
the beam out of thine own eye;
and then shalt thou see clearly
to cast out the mote
out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither
cast ye your pearls before swine, lest they trample them
under their feet, and turn again and rend you.
- 7 Ask, and it shall be given you :
seek, and ye shall find :
knock, and it shall be opened unto you ;
8 For every one that asketh receiveth ;
and he that seeketh findeth ;
and to him that knocketh
it shall be opened.
- 9 Or what man is there of you,
whom if his son ask bread,
will he give him a stone?
10 Or if he ask a fish,
will he give him a serpent?
- 11 If ye then, being evil, know
how to give good gifts unto your children,
how much more shall your Father
which is in heaven give good things
to them that ask Him?

- 37 Judge not, and ye shall not be judged :
condemn not, and ye shall not be condemned :
forgive, and ye shall be forgiven.
- 38 Give, and it shall be given unto you :
good measure, pressed down, and shaken together, and
running over,
shall men give into your bosom.
- For with the same measure that ye mete withal
it shall be measured to you again.
- 39 And He spake a parable unto them,
Can the blind lead the blind?
shall they not both fall into the ditch?
40 The disciple is not above his master :
but every one that is perfect shall be as his master.
- 41 And why beholdest thou the mote
that is in thy brother's eye,
but perceivest not the beam
that is in thine own eye?
42 Either how canst thou say to thy brother,
Brother, let me pull out the mote
that is in thine eye,
when thou thyself beholdest not
the beam that is in thine own eye?
Thou hypocrite, cast out first
the beam out of thine own eye,
and then shalt thou see clearly
to pull out the mote
that is in thy brother's eye.

xi. 9

- And I say unto you,
Ask, and it shall be given you :
seek, and ye shall find ;
knock, and it shall be opened unto you.
- 10 For every one that asketh receiveth ;
and he that seeketh findeth ;
and to him that knocketh
it shall be opened.
- 11 If a son shall ask bread
of any of you that is a father,
will he give him a stone?
or if he ask a fish, will he
for a fish give him a serpent?
12 Or if he shall ask an egg,
will he offer him a scorpion?
13 If ye then, being evil, know
how to give good gifts unto your children :
how much more shall your heavenly Father
give the Holy Spirit
to them that ask Him?

ST. MATTHEW vii.

ST. LUKE vi.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

22 Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

24 Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house

upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not:
for it was founded upon a rock.

26 And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which

built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell:
and great was the fall of it.

vi. 43

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye Me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like
48 He is like a man which built an house, and digged deep, and laid the foundation on a rock:

and when the flood arose, the stream, beat vehemently upon that house, and could not shake it:
for it was founded upon a rock.

49 But he that heareth and doeth not is like a man that without a foundation built a house upon the earth:

against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

FROM His commands and exhortations against too anxious care of the things of this world, Jesus proceeds to warn them against passing unnecessary and uncharitable judgment on the faults of others. Nothing, that He says, makes against the legitimate exercise of the Judge's office. His words are entirely directed against picking out the failings of others for censorious remarks.

In the first five verses He shows what kind of persons they ought to be who undertake to reprove others, and to pass judgment on their faults. In the sixth He mentions a class of men, who require to be corrected and dealt with according to their character.

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete,^a it shall be measured to you again.

S. *ov. mit again.*

Vulg. *in qua mensura mensi fueritis, remetietur vobis.*

That the principle which He enunciates is true as regards men's dealings one with another, they are themselves witnesses by the adage which He quotes, "With what measure ye mete, it shall be measured to you again," which was a common proverbial saying among the Jews. It was true also as spoken of God. Of this He Himself is witness. The judgment of other men, severe or merciful, would be returned to them, according to the same rule, and in the same degree, as they showed to others. The judgment of God would exceed in mercy or severity that which they had shown to others, as being a reward or punishment.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

S*. Or how sayest thou: S. to thy brother, Brother, let.
Vulg. *Aut quomodo dicis fratri tuo? Sine ejusdem.*

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

S. *Cast out of thine own eye the beam.*
Vulg. *Ejice primum trabem de oculo tuo.*

The mote (*κρόφος*) was any dry particle, a dry stalk, or chip,

something exceedingly small. It was therefore well calculated to indicate the smallest faults or defects of character. The beam (*δοκός*) was a large bar or long piece of wood, used in the building of houses or other works that required strength and support. As applied to the character, the beam would imply the grossest of faults. Sensitive and delicate an organ as the eye of the body is, it is not more sensitive than the eye of the soul, the conscience, or moral faculty of man. To reprobate the faults of others is easy to all of us, and depends on the quickness of our intellect: but the power to estimate truly the faults of others, and to assist in correcting them, depends on our freedom from vice, on the clearness of our moral eye. It is as impossible for a man who indulges in gross vices himself, to judge correctly the faults of others, and to render assistance in correcting them, as it would be for a man with a beam of timber in his eye, to see to extricate the minutest particle or chip from the eye of another. All pretence of correcting the faults of others, while we indulge in the same or greater, is mere hypocrisy. Thus Jesus, the God Incarnate, gives the sanction of truth to another of the Jewish common proverbs.

Jesus does not therefore imply that no discrimination is to be exercised as to men's characters. Among others whom He was now addressing were His Apostles, the stewards of His Mysteries, and He goes on to instruct them that they were not to admit to a share of those Mysteries men of infamous life, men of obstinate unbelief.

6. ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

The meaning of this verse turns on the meaning contained in the words "holy," "pearls," "dogs," and "swine."

"Cast not your pearls before swine," is another of those Jewish proverbial sayings which Jesus adopts and consecrates to a higher meaning. Pearls, in relation to that which is holy, evidently imply the most precious of the holy. If we take into account who was the speaker here, and who was the audience, we cannot doubt that by the word "holy" Jesus means the revelation of His Incarnation, and by "the pearls" the great Mysteries of this revelation; that He is instructing the Apostles to use caution and discretion in teaching the Mysteries of the Faith to those who, like dogs, continue wilfully and obstinately to resist it, and not to desecrate His Holy Sacraments by offering them to swine, to men of unclean, immoral life.¹

¹ S. Chrysostom, in Matt. Homil. xliii.; vol. i. p. 330, &c.

S. Augustine, de Sermone Domini in Monte ii. 20; vol. iii. p. 1300.

Jansenius, in Concord. Evang. cap. xliii. p. 338.

Maldonatus, in Matt. vii. 6; vol. i. p. 109.

Cornelius a Lapide, in Matt. vii. 6; vol. viii. p. 176.

^a For with what measure ye mete.—See note on Mark ii. 4.

In appearance the pearls would differ little from common things, they would resemble the usual food of swine; in size and look they might be like pease, but in value they would be beyond all earthly price. Besides the impropriety—the unreasonableness—of casting pearls before swine, He adds another reason against it, lest destruction should come upon themselves by this act. It may be that in the words “Lest they turn again and rend you,” He alludes to the punishment of those who profane His Holy Sacraments by allowing men of profligate and wicked lives to partake in them.

In the seventh verse He returns to give further instructions on prayer. This He had partly treated in the last chapter (verses 5–15), but had left off to take up the subject of fasting.

7. ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

V. it is opened.
Vulg. et pulsanti aperietur.

He bids them pray, and prescribes three different modes: to ask, to seek, and to knock; and to each of these He promises a distinct blessing. Each of the terms which He uses rises higher than the former, each implies a higher degree of earnestness and fervour than the preceding.¹

To impress on them the certainty of success in their petitions, He reminds them of their condition as sons of God. By a twofold question He depicts the natural affection of a father, and contrasts this with the love of their heavenly Father, giving at the same time His testimony to the universal corruption of human nature.²

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

S.V. of whom his son shall ask.
Vulg. quem si petierit filius suus panem.

10. Or if he ask a fish, will he give him a serpent?

S.V. Or shall ask.
Vulg. Aut si piscem petierit.

11. If ye then, being evil, know how to give good gifts unto your children, how much more

shall your Father which is in heaven give good things to them that ask Him?

To offer a stone to a son asking for bread, would be giving him that which was useless; to offer him a serpent, when he asked for a fish, or to give him a scorpion, when he asked for an egg, as S. Luke adds, would be giving him that which was positively injurious to him. But if an earthly father, with all his weakness and propensity to evil, would shrink from such conduct as unnatural, how much more would their heavenly Father, who is not weak and evil like themselves, but infinitely beyond all imperfection! how readily would He give good things, or the Holy Spirit (S. Luke), to them that ask Him!

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

S*. omits therefore.
Vulg. Omnia ergo.

Two ways have been proposed of explaining the word “therefore.” The first³ is to connect it with what goes immediately before, somewhat in this sense. If therefore you desire to obtain the good things which your heavenly Father has promised to grant, ask for them in the way here prescribed, and whatsoever ye would that men should do to you, do ye even so to them. The second,⁴ and more general way, is to regard it as a sort of summing up of what He had said before in His sermon respecting loving their enemies, forgiving injuries, giving alms, not judging others, &c. If all these precepts could be summarized and resolved into one short principle of action, it would be expressed in the words, Whatsoever ye would that men should do to you, do ye even so to them. Nor was this any new doctrine. For this was what both the Law and the Prophets aimed at producing. They would have fulfilled their object, if they prepared men to receive this teaching.

In this sermon Jesus had uttered things strange to their ears. By His various prohibitions and injunctions, He had represented the way of life as difficult of attainment, nay, as impossible, without unusual effort and earnestness. To make this the more plain to them, and to enforce it in a way which they could not misinterpret, He divides the world into two classes, the one large and the other small, the one walking in a broad way through a wide gate, and the other in a narrow way through a strait gate; the one following the bent of their own passions, without any restraint or self-discipline, living a life of ease and self-indulgence; the other living a life of

¹ S. Chrysostom, in Matt. Homil. xxiii.; vol. i. p. 332.

S. Augustine, Retract. i. 19; vol. i. p. 617.

Cornelius a Lapide, in Matt. vii. 7; vol. vii. p. 177.

² S. Jerome, in Matt. vii. 11, &c.; vol. vii. p. 47.

³ S. Chrysostom, in Matt. Homil. xxiii.; vol. i. p. 335.

⁴ Cornelius a Lapide, in Matt. vii. 12; vol. viii. p. 178.

self-denial and humility of spirit; the one on the road to destruction, the other to life everlasting.

13. ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way,^a that leadeth to destruction, and many there be which go in thereat:

S*. For wide and broad is the way.
Vulg. quia lata porta, et spatiosa via est.

14. Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Margin. How strait.
S*. V*. How strait.
Vulg. Quam angusta porta, et arcta via est.

Men in general live an easy, self-indulgent life, following the bent of their own passions, with little or no self-discipline, leading the life that gives the most pleasure and the least restraint, with no concern for anything much beyond this present state of existence. These are they who walk on the broad way, and through the wide gate. The few who enter through the narrow gate, and walk along the strait or straitened way, are they who look upon this life, not as a state for indulgence or enjoyment, but for self-discipline and preparation for another, and who keep this always in view.

Jesus uses the two expressions, the strait gate and the narrow way, not to convey different meanings, but in order to fix the thought more firmly in their minds.¹

That the way of life was strait, and that few there be that choose it, had been already set forth again and again in the Old Testament, and in many forms. When the flood was sent on the earth, only eight, during the years that Noah had been preaching to them, had chosen the strait way. When Sodom and Gomorrah were destroyed, only three were saved alive. Out of the immense number of the children of Israel who left Egypt, and to all of whom the land of Canaan was promised, only two were permitted to reach it. These were the standing instances of their own dispensation, which pro-

claimed to the Jewish nation the same truth that Jesus here lays down for all mankind.

But notwithstanding the authority, the distinctness, and the earnestness with which He had delivered this His sermon, men would arise who would deny it all; men who in the garb of His own teachers, would deny that the way to life was through a narrow gate and along a straitened path, or that it was not intended for man to follow the lead of his natural inclinations; men who would deny that alms should be given, that prayers need be offered, or that fasts are necessary. Against such, Jesus warns his hearers.

15. ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

In Scripture language² the word prophet does not necessarily mean one who foretells the future, but rather one who fills the office of instructor, it may be with respect to the past, the present, or the future.

Some³ have supposed that by the term "come," "who come," Jesus adds another item in His description of these teachers, that such men generally act without authority, that they take this office upon themselves, and are not sent by competent authority. They come without being sent, they are disguised as sheep, but like wolves they scatter and maim and destroy the flock. If their object were apparent at first the flock would beware of such teachers, but by one specious pretence or other they delude the flock and thus accomplish their ruin.

The test which He gives, by which they are to know these prophets, is the fruit of their teaching. Such teachers inevitably produce one of two kinds of fruits indicated in the terms "thorns" and "thistles." Their teaching ends either in false doctrine, or corrupt practice, or both. This is the necessary consequence of their nature.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

¹ S. Basil, *Regulæ brevis tractat.* 241; vol. iii. 1243.

² Jansenius, in *Concord. Evang.* cap. xliii. p. 342.
Cornelius a Lapide, in *Matt.* vii. 15; vol. viii. p. 180.

^a Broad is the way.—In these words concerning the broad and narrow way, our Saviour seems to allude to the rules of the Jews among their lawyers concerning the public and private ways, with whom a private way was four cubits in breadth, a public way was sixteen cubits. See the Gloss in *Peah.* cap. 2, hal. 1.—CANON LIGHTFOOT, 'On S. Matthew,' vii. 13; vol. ii. p. 163.

"There was considerable verdure on the undulating plains through which we passed. The road is not like a king's highway with us, made before it is travelled, but is made by the feet of the animals that travel it; and, as camels generally follow one another, it consists of many narrow paths in one broad way. We counted fifteen or twenty of these narrow paths mingling with

each other, in a breadth of thirty or forty yards. Verdure and wild genista often occurred between the paths, so that the camels were frequently bending their long necks to feed as we journeyed. We notice this, because it seems to illustrate the description of wisdom in Proverbs: 'She standeth by the way in the places of the paths' (viii. 2). Hence also the expression, 'Hold up my goings in Thy paths' (Ps. xvii. 5); and in the 23rd Psalm, 'He leadeth me in the paths of righteousness;' and the declaration, 'Broad is the way which leadeth to destruction' (*Matt.* vii. 13), hints at its many paths."—*Mission from Scotland to the Jews,* p. 96.

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Vulg. excideatur, et in ignem mittetur.

20. Wherefore by their fruits ye shall know them.

A true prophet or teacher will produce good fruit, and a false prophet will produce evil fruit. There may be exceptions and limitations to this, but such at least is the general rule. For here as elsewhere the parable is intended to have only a general likeness and application.¹ As the end of an unfruitful tree is one suited to its nature, so the end of all false teachers is punishment appropriate to their deserts.

Jesus then proceeds to lay down the character of a faithful teacher of His will. In doing this He warns them not to harbour certain misconceptions as to the rule on which He will act at the Day of Judgment. He will then recognise as His, only those who have done His will, not those who have merely taught in His name, and have wrought miracles in the power of His name.²

21. ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Vulg. sed qui facit voluntatem Patris mei qui in caelis est, ipse intrabit in regnum celorum.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?

S.V. Cast out many devils.

Vulg. in nomine tuo demonia eiecimus.

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Our Lord's answer shows the fatal deception that men may put upon themselves, and continue even to the last. These men are represented as having been admired and caressed among men for their gifts, and are utterly astonished at the reception they meet with from Him. They cry apparently in utter amazement, "Lord, Lord, have we not

prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? How then, after all this, say their words, can we be shut out of heaven? For we are not to suppose that they had not wrought the works they mention. They had wrought them, but without being themselves profited by them, because they had lived in the neglect of God's commands.

His answer shows, too, that faith without a corresponding life is nothing worth; that not only will he be cast out of heaven who believes in Jesus as the Son of God and still lives in wickedness, but that even though he have the gift of prophecy, and power to cast out devils, and to work wonders, it will avail him nothing, unless his life be in accordance with his faith. To do the will of God, two things are necessary: belief in His doctrine—in the revelation which He has made of Himself—and obedience to His commands.

That wicked men should sometimes be entrusted with the most eminent gifts appears part of God's dispensation. We may see this in the case of Judas Iscariot. When Jesus called His Twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease (Matt. x. 1), no exception was made in the case of Judas. In the Old Testament we read that divine revelations were made through heathens, nay through the most impious heathens, such as Balaam and Nebuchadnezzar. Apparently grace, or divine power, to work miracles in God's name, was not necessarily connected with grace to believe His word and to obey it. But a miracle cannot be wrought to prove the truth of a false doctrine.³

Throughout His sermon Jesus had been teaching them that there was only one way to enter into the kingdom of heaven and life eternal, and that was to act as He then taught them. Some would hear Him and would obey His commands; others would hear him and would go on as before, and would continue to lead their usual life. As a conclusion to His sermon, He sets before them a practical illustration of the difference between these two sets of hearers.

24. ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

S.V. shall be likened.

Vulg. assimilabitur viro sapienti.

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock:

¹ Jansenius, in Concord. Evang. cap. xliii. p. 344.

² Cornelius a Lapide, in Matt. vii. 18; vol. viii. p. 181.

³ S. Augustine, Sermo xciii. (alias 23 de Verbis Dom.) x.; vol. v. p. 579.

S. Gregory Magnus, in Evang. Homil. xii. 5; vol. ii. p. 1121.

⁴ S. Thomas Aquinas, Sum. ii. 2, quaest. 178, art. 2; vol. iii. p. 1255.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.*

The Rock is Jesus the Son of Mary, the God Incarnate.¹ The man who hears His words and does them lays the foundation of his house upon Him, the Rock. The man who hears His words and does them not, lays no foundation, and so does not build his house upon Him, the Rock, but upon the sand. Two things are therefore required for the foundation of the house of the wise man : (1) Faith in Jesus as the only Rock of salvation against the temptations and troubles in this life, and the judgment at the last day, that is, belief in the Incarnation ; and (2) a life springing out of this belief, work in entire accordance with this belief. Men may hear the words of Jesus, and believe them in a sense, and still not lay the foundation of their house on Him, the Rock. Belief, so as to build on Him the Rock, is a practical, living, active principle, not a mere belief in Him as a true historical character.

Some have supposed that these words "the rain," "the floods," and "the wind," indicate every possible form of temptation, but without any nice distinction between them. Others have thought that these three different terms were intended to represent three kinds of temptations, differing in

their nature, to speak in general terms, according to the difference in these elements. The rain, for instance, descending from above, and watering the earth and producing luxuriance of verdure and plenty, has been identified with temptations from the world, temptations that lead men astray in the direction of pride and wantonness. The floods, again, arising from the earth and gradually encompassing the house, until they threaten it with utter ruin, have been compared to the lusts of the flesh. The winds have been supposed to indicate the suggestions of Satan. They come from the air, of which he is said to be the prince. They work, invisibly to the eye of man, with the utmost subtlety, and they turn from side to side the men of light inconstant character.

Both the wise man and the foolish man built a house, and the difference between their work was only discovered in the day of trial, at the Day of Judgment. The foolish man's house fell, and it is added, "great was the fall of it," probably to intimate, among other things, that the mistake could not be repaired. There was no building a second house, for the time of work and of trial was now over.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine :

Vulg. admirabantur turbes super doctrinam ejus.

29. For He taught them as *one* having authority, and not as the scribes.

S.V. as their scribes.

Vulg. sicut scribe eorum, et pharisei.

¹ Jansenius, in Concord. Evang. cap. xliiii. p. 347.

Maldenatus, in Matt. vii. 24 ; vol. i. p. 117.

[Cornelius

Cornelius a Lapide, in Matt. vii. 24 ; vol. viii. p. 184.

* **The Sermon on the Mount.**—The following, by a well-known living writer, commends itself as an excellent summary of the Sermon on the Mount :—

"The original laws of the new kingdom are for the most part set forth by its Founder in His Sermon on the Mount. After a preliminary statement of the distinctive character which was to mark the life and bearing of those who would fully correspond to His mind and will, and a further sketch of the nature and depth of the influence which His subjects were to exert upon other men, He proceeds to define the general relation of the new law which He is promulgating to the law that had preceded it. The vital principle of His legislation, namely, that moral obedience shall be enforced, not merely in the performance of or in the abstinence from outward acts, but in the deepest and most secret springs of thought and motive, is traced in its application to certain specific prescriptions of the older Law, while other ancient enactments are modified or set aside by the stricter purity, the genuine simplicity of motive and character, the entire unselfishness, and the superiority to personal prejudices and exclusiveness which the New Lawgiver insisted on. The required life of the new kingdom is then exhibited in detail ; the duties of almsgiving, of prayer, and of fasting, are successively enforced ; but the rectification of the ruling motive is chiefly insisted on as essential. In performing religious duties, God's will, and not any conventional standard of human opinion, is to be kept steadily before the eye of the soul.

The Legislator insists upon the need of a single, supreme, unrivalled motive in thought and action, unless all is to be lost. The uncorruptible treasure must be in heaven ; the body of the moral life will only be full of light if the eye is single ; no man can serve two masters. The birds and the flowers suggest the lesson of trust in and devotion to the One Source and End of life, all will really be well with those who in very deed seek His kingdom and His righteousness. Charity in judgment of other men, circumspection in communicating sacred truth, confidence and constancy in prayer, perfect consideration for the wishes of others, yet also a determination to seek the paths of difficulty and sacrifice, rather than the broad, easy ways trodden by the mass of mankind ;—these features will mark the conduct of loyal subjects of the kingdom. They will beware too of false prophets, that is, of the movers of spiritual sedition, of teachers who are false to the truths upon which the kingdom is based and to the temper which is required of its real children. The false prophets will be known by their moral unfruitfulness, rather than by any lack of popularity or success. Finally, obedience to the law of the kingdom is insisted on as the one condition of safety ; obedience,—as distinct from professions of loyalty ; obedience,—which will be found to have really based a man's life upon the immovable rock at that solemn moment when all that stands upon the sand must utterly perish."

—CAXON LIDDELL. 'Bampton Lectures,' m. p. 190.

The multitudes were astonished at His teaching. This differed from that of the Scribes in two principal points, in the subject of His teaching, and in the manner of it.¹ (1) Jesus endeavoured to awaken in them a consciousness that this life was only a state of trial and of preparation for another, an endless life; while the Scribes were intent on things trivial in themselves, and of no moment to their

future life, on ceremonial washings of the body, on the exact payment of tithe in things minute, and other actions that had little or no bearing on moral conduct. (2) Jesus taught them as a lawgiver, claiming full authority to repeal and to enact, while the highest claim of the Scribes was to hand down the traditional form of interpretation received from their fathers.

¹ Jansenius, in Concord. Evang. cap. xxvii. p. 190.

Cornelius a Lapide, in Matt. vii. 29; vol. viii. p. 185.

INTRODUCTORY NOTE.

Gadara was the metropolis of Perea. Josephus (De Bell. iv. 26) calls it the strong metropolis of Perea. It was sixty furlongs distant from Tiberias, by the measure of the same author.

Gergesa.—"Another city, also Gergesa by name, was so near it, that that which in Mark (v. 1) is called χώρα Γαδαρῶν, the country of the Gadarens, in Matthew (viii. 28) is χώρα Γεργισσῶν, the country of the Gergesens. Which, whether it took its name from the Gergashites, the posterity of Canaan, or from the clayish nature of the soil (Gargishta signifying clay), we leave to the more learned to decide."—Lightfoot, 'Chorographical Century,' lxxv.; vol. ii. p. 69.

"The name of this prostrate town is Kerza, or Gerza, as my Bedawin guide shouted it in my ear the first time I visited it. It was a small place, but the walls can be traced all round, and there seem to have been considerable suburbs. I identify these ruins with the long lost site of Gergesa, where Our Lord healed the two men possessed with devils, and suffered those malignant spirits to enter into the herd of swine. If this be correct, it is a discovery of some importance. From Origen down to the last critic who has tried his skill upon the Greek text of the New Testament, the conflicting and contradictory readings of Manuscripts in regard to the place where the miracle was performed, have furnished a fruitful source of discussion. Matthew locates it at Gergesa, Mark and Luke at Gadara. A few various readings give Gergesa. The Vulgate, Arabic, and others that follow the Vulgate, read Gergesa in all the Evangelists: nor are these all the discrepancies in regard to the name of this place. Only one of these readings can be correct: which shall we select? This is the question to be settled. Our inquiries will, of course, be confined to the topographical indications which may have a bearing upon the problem.

"Our first point is that the miracle *could not have occurred at Gadara*. It is certain, from all the accounts we have of it, that the place was near the shore of the lake. Mark says that when he came out of the ship, 'immediately there met him a man,' &c. With this precise statement the tenor of all the narratives coincides, and therefore we must find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact. Again, the city itself, as well as the country of the Gergesenes, was at the shore of the lake. All the accounts imply this fact. Lastly, there was a steep mountain so near at hand,

that the herd of swine, rushing down it, were precipitated into the lake. Now Gadara does not meet any one of these necessary conditions. I take for granted what I believe to be true, that Um Keis marks the site of Gadara; and it was, therefore, about three hours to the south of the extreme shore of the lake in that direction. There is first a broad plain from Khurbet Samra to the Jermuk; then the vast gorge of this river; and after it an ascent for an hour and a half to Um Keis. No one, I think, will maintain that this meets the requirements of the sacred narratives, but is in irreconcilable contradiction to them. It is true that a celebrated traveller, from his lofty stand-point at Um Keis, overlooks all intervening obstacles, and makes the swine rush headlong into the lake from beneath his very feet. But to do this in fact (and the Evangelists deal only in plain facts), they must have run down the mountain for an hour and a half, forded the deep Jermuk, quite as formidable as the Jordan itself, ascended its northern bank, and raced across a level plain several miles before they could reach the nearest margin of the lake, a feat which no herd of swine would be likely to achieve, even though they were 'possessed.' The site of the miracle, therefore, *was not at Gadara*. This is an important result. Nor was it in the country of the Gadarenes, because that country lay south of the great river Jermuk: and, besides, if the territory of that city did at any time reach to the south end of the lake, there is no mountain there above it adapted to the conditions of the miracle; and further, the city itself where it was wrought was evidently on the shore. There we must find it, whatever be its name. And in this Gersa, or Chersa, we have a position which fulfils every requirement of the narratives, and with a name so near that in Matthew as to be in itself a strong corroboration of the truth of this identification. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of some of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain, that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned. The place is one which our Lord would be likely to visit, having Capernaum in full view to the north, and Galilee "over against it," as Luke says it was. The name, however, pronounced by Bedawin Arabs, is so similar to Gergesa, that to all my inquiries for this place, they invariably said it was at Chersa; and they insisted

that they were identical, and I agree with them in this opinion.

"In studying the details of the miracle, I was obliged to modify one opinion or impression which had grown up with me from childhood. There is no bold cliff overhanging the lake on the eastern side, nor, indeed, on any other, except just north of Tiberias. Everywhere along the north-eastern and eastern shores, a smooth beach declines gently down to the water. . . .

"I have an abiding sense that Matthew wrote the name correctly. He was from this region, and personally knew the localities. His Gospel also was written first of all, and mainly circulated in the beginning, in these Oriental regions. John does not mention the miracle, and Mark and Luke were strangers to this part of the country, and may possibly have intended, by mentioning the country of the Gadarenes, to point out to their distant Greek and Roman readers the mere vicinity of the place where the miracle was wrought. Gergesa, or Gerasa, or Chersa, however pronounced, was small and unknown; while Gadara was a Greek city, celebrated for its temples and theatre, and for the warm baths on the Hieromax just below it. They may, therefore, have written 'country of the Gadarenes.' But I think it far more probable that intermeddling scholiasts made the change from Gergesa to Gadara, in order to indicate to the unlearned the spot where the wonder took place. There is a certain resemblance between the names, and when once introduced into a leading manuscript, the basis for the controversy would be fairly laid down. Learned annotators would be misled by the very extent of their geographical knowledge, which, however, would not be sufficiently exact to prove to them that the miracle *could not* have taken place at Gadara. Origen (in Joan. tomus vi. sec. 25; vol. iv. p. 269, Migne), who, I believe, first attempted to correct the text in those passages, seems to have been acquainted with this very site we are upon: and this might well have been the case, since he resided at Caesarea. Still his notice of it is confused, and his criticisms had no valuable result. The mistake spread and became permanent."—THOMSON, 'The Land and the Book,' p. 375, &c.

"On the left bank of Wady Semakh, and at the point where the hills end and the plain stretches out toward the lake, are the ruins of Khersa (Gergesa). The site is enclosed by a wall three feet thick. The remains are not of much importance, with the exception of those of a large rectangular

building lying east and west. On the shore of the lake are a few ruined buildings, to which the same name was given by the Bedawin. About a mile south of this, the hills, which everywhere else on the eastern side are recessed from a half to three-quarters of a mile from the water's edge, approach within forty feet of it: they do not terminate abruptly, but there is a steep even slope which we would identify with the 'steep place' down which the herd of swine ran violently into the sea, and so were choked. A few yards off is a small intermittent hot spring.

"That the meeting of our Lord with the two demoniacs took place on the eastern shore of the lake is plain from Matt. ix. 1, and it is equally evident, on an examination of the ground, that there is only one place on that side where the herd of swine could have run down a steep place into the lake, the place mentioned above. The eastern coast has since been carefully examined by Mr. Macgregor in his canoe, and he has come to exactly the same conclusion. A difficulty has arisen with regard to this locality in consequence of the different readings in the three Gospels. In Matthew our Saviour is said to have come into the country of the Gergesenes; in Luke and John into that of the Gadarenes. The old MSS. do not give any assistance here: but the similarity of the name Khersa to that of Gergesa is, as Dr. Thomson points out in 'The Land and the Book,' a strong reason for believing that the reading of Matthew is correct; and we have also the testimony of Eusebius and Origen that a village called Gergesa once existed on the borders of the lake. Perhaps the discrepancy may be explained by supposing that Gergesa was under the jurisdiction of Gadara. There do not appear to be any rock-hewn tombs near Khersa; but the demoniacs may possibly have lived in one of those tombs built above ground which have been noticed under the head of Tel Hum, a form of tomb much more common in Galilee than has been supposed. I have entered into this question rather fully, as travellers have alternately asserted and denied the existence of a suitable locality on the eastern shore; and even such a carefully compiled work as the 'Dictionary of the Bible,' has made the extraordinary blunder of placing the scene of the miracle at Gadara, now Umm Keis, a place from which the swine would have had a hard gallop of two hours before reaching the lake."—"Recovery of Jerusalem," p. 368.

See also Macgregor, 'Rob Roy on the Jordan,' p. 423.

CHAPTER VIII.

[2. Christ cleanseth the leper, 5. healeth the centurion's servant, 14. Peter's mother-in-law, 16. and many other diseases: 18. sheweth how He is to be followed: 23. stilleth the tempest on the sea, 28. driveth the devils out of two men possessed, 31. and suffereth them to go into the swine.]

[Vide. *Quantum leprosum Jesus mittit ad discipulos: sanant parum centurionis, ejus fidem commendat: item socum Petri, Christianum, aliosque plures male habentes: verbo spiritus eiecit: soritum sequi volentem reject, alium verbatim in sepulchro mox sequi jubet: navicula fluctibus periclitante exortatus a discipulis mare sedat: duos quoque demoniacos apud Gerasenos liberat, domibus in porcos ingredi permittens: quo viso Geraseni precantur ut a suis finibus discedat.]*

1. When He was come down from the mountain, great multitudes followed Him.

As far as the sense is concerned, the verse which stands the first in this chapter might stand as the last of the preceding chapter.¹ As the first verse of this chapter, it indicates the time and place when Jesus healed the leper. As the last of the preceding, it would contain an account of the conduct of the people in consequence of their admiration for Him after His Sermon on the Mount. Accordingly some commentators place it as the first verse of this chapter,² and others as the last of the preceding chapter.³

S. Mark and S. Luke relate the healing of a leper by our Saviour, which differs so slightly from the account here given by S. Matthew, that commentators generally, both ancient and modern, have agreed that the three Evangelists are recording the healing of the same man.⁴

It has already been shown, or attempted to be shown, that the sermon given by S. Luke, ch. vi., is the Sermon on the Mount, as recorded at greater length by S. Matthew. But if the healing of this leper be the same as that related by S. Luke, and if the Sermon on the Mount, as related by S. Matthew, be the same as that given by S. Luke, one of them must have given the account of the healing of the leper out of its proper order. For S. Luke places it before the Sermon, and S. Matthew after. If our Saviour healed this leper before He delivered His Sermon on the Mount, then the first verse of this chapter should stand as the last of the preceding, as an account of the conduct of the people after they had heard His teaching.

That this was the same leper as mentioned by S. Mark (i. 40), and S. Luke (v. 12), appears from three considerations.

¹ Cornelius a Lapide, in Matt. viii. 1; vol. viii. p. 187.

² S. Jerome, in Matt. viii. 1; vol. vii. p. 50.

³ Jansenius, in Concord. Evang. cap. xlv. p. 348.

⁴ Bengel, in Matt. viii.; i. p. 52.

⁵ Tischendorf, p. xxx. and 26.

⁶ Lightfoot, Harmony of the New Testament, vol. i. p. 219.

⁷ Robinson, Harmony of the Greek New Testament, p. 40.

⁸ McClellan, New Testament, vol. i. pp. 444, 552.

⁹ Euthymius, in Matt. viii. 2; vol. i. p. 301.

¹⁰ S. Augustine, de Consensu Evangel. ii. cap. xix. sec. 47; vol. iii. p. 1100.

¹¹ Venerable Bede, in Matt. viii. 1; vol. iii. p. 39.

1. The posture of the leper is described by all the three, not exactly in the same words, but in terms that denote the same spirit of humiliation and reverence. In S. Matthew's account he came and worshipped Him; in S. Mark he is described as beseeching Him and kneeling down to Him; and S. Luke says he fell on his face and besought Him. It will be seen that there is the slightest possible variation in detail as to the posture, and that the three several expressions are identical in meaning.

2. The address of the leper to Jesus, as given by all the three, is exactly the same to the very letter, "If Thou wilt, Thou canst make me clean."

3. All the three Evangelists represent Jesus as using the very same action, and the same words, on His cleansing the leper, and giving him the same charge to go and show himself to the priest, and in the meantime to keep silence respecting his cure. S. Mark and S. Luke alone go on to relate how he began to publish it much, and to blaze abroad the matter.

To see what was the real state of the case as regards this leper, we must carefully observe the distinction between pronouncing a leper clean and healing a leper of his disease. The first consisted in removing certain civil and religious disabilities from the leper, and in restoring him to his former privileges as a member of the congregation of Israel.^{*} This was the office of the priests under the Law. They were commanded (Levit. xiii.) to examine the leper, and so long as the leprosy was in its active spreading stage, to pronounce him unclean, unfit to mingle with the congregation. When the virulence of the disease had run its course, and the leprosy had overspread the whole body, then the leper might be restored to his social and religious rank, or at least partially

Jansenius, in Concord. Evang. cap. xlv. p. 348.

^{*} Maldonatus, in Matt. viii. 2; vol. viii. p. 118.

Cornelius a Lapide, in Matt. viii. 2; vol. viii. p. 187.

Grotius, in Matt. viii. 2; Critici Sacri, vol. vi. p. 273.

Lightfoot, Harmony of the New Testament, sec. xxi.; vol. i. p. 219.

Greswell, Harmonia, sec. xxv. p. 56.

Bishop of Lincoln, Greek Testament, in Luke v. 1.

Dean Afford, Greek Testament, in Matt. viii. 2.

Robinson, Harmony of the Greek New Testament, p. 26.

McClellan, New Testament, p. 552.

[†] See Introductory Note to Chap. IX.

so. But the disease was not cured; it still remained a frightful affliction to the leper himself, though it may have been innocuous as regards others. To heal the leprosy by the skill of man was impossible, and no provision had been

made by God for this purpose. With the exception of Miriam and Naaman, no instance is on record where the leprosy was healed, before the cure of this leper by Jesus.

JESUS HEALS A LEPER.

S. MATTHEW viii. 2-4.

S. MARK i. 40-45.

S. LUKE v. 12-16.

2 And behold, there came a leper, and worshipped Him. saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

40 And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If thou wilt, Thou canst make me clean. And Jesus moved with compassion, put forth His hand, and touched him, and saith unto him, I will: be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. And He straightly charged him, and forthwith sent him away: and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

42 And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And He straightly charged him, and forthwith sent him away: and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

44 And He straightly charged him, and forthwith sent him away: and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter.

12 And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He put forth His hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

13 And He charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

14 And He charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities.

16 And He withdrew Himself into the wilderness, and prayed.

2. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

3. And Jesus put forth His hand, and touched

him, saying, I will; be thou clean. And immediately his leprosy was cleansed.*

S.V. And he put forth: S*. *omits* immediately.
Vulg. Et extendens Iesus manum . . . et confestim.

* Jesus put forth His hand, &c.—“The birth of the flesh is a manifestation of human nature, the bearing of the Virgin a token of divine power. The infancy of a little one is shown in the lowliness of the cradle, the greatness of the Highest is proclaimed by

the voices of the angels. He has the rudiments of men whom Herod impiously plots to kill, He is the Lord of all whom the Magi delight suppliantly to adore, &c. To hunger, thirst, weary, and sleep are evidently human; but to satisfy five thousand on five

The expression of S. Luke, "when He was in a certain city," would seem to imply that He was not merely in the neighbourhood of the city but in the city. Some have supposed that lepers were not forbidden to pass through a city, but only to lodge or dwell in it, and that Jesus may have met with this leper as he was passing through the city. Others have held that this leper had already passed through the active stage of the disease, and had been pronounced clean by the priests, and restored, at least so far as he could, to his former position in Jewish society (Levit. xiii.). S. Luke's words, "a man full of leprosy" (v. 12), have been interpreted as specially indicating that the leper here was in the condition when lepers were regarded as clean (Levit. xiii. 13).

This leper¹ showed, both by the tenor of his address to Jesus, as well as by the adoration and reverence expressed in his posture, that he believed Him to be God. For no one had the power to cleanse the leprosy at his will but God. The priests under the Law could not render a leper clean. They could only declare him to be clean when his case answered certain conditions which the Law prescribed. To "kneel down to Him," to "fall on his face," and to "worship Him," were actions which in a Jew expressed a belief that Jesus was God. Even in an inhabitant of more Eastern climes such bodily postures as this leper assumed, coupled with his address to Jesus, could not have been shown to a fellow-man. In a Jew it would have been positive idolatry, and would have been regarded as such by all around him. It is not stated how he gained this belief. It may have been partly the effect of his own reasoning on the miraculous cures which Jesus had already wrought, of which the leper had probably heard, for this was in the second year of His ministry, and it may have been produced partly by some divine illumination.² Evidently there was in the leper all that Jesus required before He exerted His supernatural power to heal, before He put forth His hand and touched him.

In many points the leprosy of the body resembles the leprosy of the soul, but in no point did the leprosy of this man's body more resemble the leprosy of his soul than in the cure of it. On the leper's part there was a loathing of his leprosy, and faith in Jesus as God, and consequently in His power to heal him; and on the part of Jesus there was a communication of His power as God, through His human

nature, by touching him. The source and medium of health to this leper's body is the touch of God Incarnate.³ In like manner, life and health is communicated to man's soul through the Incarnation. That is to him both the source and medium of all life-giving power.

In ancient times the third verse of this chapter was regarded as a mine of dogmatic teaching.⁴ Every word of it was looked upon as charged with a fulness of meaning, and they were severally used to confute the various heresies that were springing up around them. To Photinus, who taught that Jesus was a mere man and in no sense God, was objected the word "I will," as indicating His claim to possess an Almighty will, the power to heal at His own will. Arius taught that the Son was inferior to the Father, and was therefore unable to issue a command, but only to execute the commands of the Father. To him were objected the words, "I will, be thou clean," as claiming an equality with the Father. Manichæus taught that Jesus did not possess a body in truth and reality, but only in appearance, and that He could not therefore either touch another or be touched Himself. To him were objected the words, "Jesus put forth His hand, and touched him."

4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest,⁵ and offer the gift that Moses commanded, for a testimony unto them.

S*, said.
Vulg. et ait illi Jesus.

The gift that was to be offered when a leper was declared clean was a lamb, or, in the case of a poor man, a pair of turtle doves, or two young pigeons (Levit. xiii. 14, &c.). This cure had been wrought in Galilee, either at Capernaum or in the neighbourhood of it, and the priests would be at Jerusalem. Jesus is therefore sending this leper a distance, as he would travel, of not less than 80 or 90 miles. He lays upon him the charge of a sacrifice and the labour of a long journey.

There might be other reasons for His prohibition to divulge the miracle: such as to teach silence on the performance of any works of charity. The two which Jesus mentions are, that he may first offer a sacrifice to God and bear testimony

¹ S. Chrysostom, in Matt. Homil. xxv.; vol. i. p. 359.

Theophylact, in Matt. viii. 2; vol. i. p. 38.

Euthymius, in Matt. viii. 2; vol. i. p. 299.

Maldonatus, in Matt. viii. 2; vol. i. p. 118.

Cornelius a Lapide, in Matt. viii. 2; vol. viii. p. 188.

² Cornelius a Lapide, in Matt. viii. 2; vol. viii. p. 188.

³ S. Cyril Alex. in Matt. viii. 3; vol. v. p. 390.

Theophylact, in Matt. viii. 3; vol. i. p. 38.

⁴ S. Ambrose, in Luc. v. 13; vol. ii. p. 1636.

⁵ Venerable Bede, in Matt. viii. 3; vol. iii. p. 39.

Maldonatus, in Matt. viii. 3; vol. i. p. 119.

Cornelius a Lapide, in Matt. viii. 3; vol. viii. p. 188.

leaves, and to give the Samaritan living water . . . to walk on the sea and the feet not to sink, and to lay the tossing waves with a rebuke, is unambiguously divine." Leo's Tome (Ep. 28) 4. "When He touched the leper, it was the man that was seen; but something beyond man, when He cleansed him, &c. Ambrose Epist. I. 46, n. 7; Hil. Trin. x. 23 fin., vid. inf. 56, note; and S. Leo's extracts in his Epist. 165; Chrysol. Sermon. 44 and 35; Paul ap.

Conc. Eph. (p. 1620, Labbe). These are instances of a theologically called the *θεωρῶν ἐνέργεια*, i.e., the union of the energies of both natures in one act. — DR. J. H. NEWMAN, ON S. ATHANASIUS, 'Library of the Fathers,' vol. viii. p. 445.

To the priest (τῷ ἱερεῖ). — To the officiating priest, not to the high priest, as supposed by Wolfius. The Syriac has 'to the priest.' — MIDDLETON, On the Greek Article, p. 143.

unto the priests. This leper healed—not merely restored to the civil and religious privileges of a Jew, but with his disease removed—would be a proof to the priests that a prophet had arisen who could heal the leprosy, who could take up their work where they had left it and perfect it, and, in short, that a new dispensation was begun. In all probability the priests had already done for this leper all they could, and had pronounced him clean, and restored him to his place in the congregation, still his leprosy was unhealed, and clung to him as closely as ever. The thoughts¹ which this testimony ought to have suggested to the priests were such as the following: that Jesus was He whom He claimed to be, the Messiah, the Son of God; that the kingdom of heaven which He preached was henceforth to supersede the economy through which He had hitherto dispensed His blessings to man. In this leper they might behold the difference between the power which He had formerly given to them, His ministers under the Law, and the power which He would henceforth give to the Apostles, His ministers under the kingdom of heaven. Under the Law no authority had been given to them to heal the leper, but merely to declare when he was clean and when he was unclean. Under the kingdom of heaven, He would give power and authority to His ministers to convey life and health.

The comparison² which Jesus suggested was not between His own ministry and that of the priests under the Law, but between His ministry, as carried on by the priests, and His ministry which was henceforth to be carried on by the Apostles whom He had lately chosen. Both ministries were His: both that of the priests and that of the Apostles; both had been appointed by Him, but for different times, and to convey different gifts. The priests under the Law had been the

medium of a legal and conventional cleanness, so to speak, and of restoration to the life and privilege of a Jew, but the Apostles were to be the medium of an actual cleansing, of a radical purification.

The instance in which Jesus had exerted His power to heal and had displayed this new gift to man was in the body, and so was visible to the eyes of the priests. But, in the case of the paralytic man, He taught them that it was as easy to cleanse the soul, to forgive the sins of the soul, as it was to heal the body, and that neither could be done except by God, or one commissioned by God to do this. The priests under the Law could not heal the leprosy of the body, simply because they were not appointed to do this; the Apostles could heal the leprosy of the soul, and for the reason that they were appointed for this purpose.

S. Mark records the charge which Jesus gave to this leper, not to speak of his cure to any one, in stronger terms than S. Matthew does. He also adds that the leper disobeyed Him, and began to publish it abroad so much as to cause interruption to Him in His work of healing. It does not appear whether the leper did this from any misapprehension of the strictness of the charge, or from over-zeal for the honour of Jesus, or from the overflow of his joy at being cured of his leprosy. Judging from his former conduct, and from the strong belief which he showed in Jesus as the Messiah, we may fairly conclude that his intentions were right, though his action was wrong, as being contrary to the command of Jesus.

The event which S. Matthew relates next after the healing of the leper, is the healing of the centurion's servant, though the former took place before the delivery of His sermon on the Mount, and the latter immediately after.

THE HEALING OF A CENTURION'S SERVANT.

S. MATTHEW viii. 5-13.

- 5 And when Jesus was entered into Capernaum,
there came unto Him a centurion beseeching Him,
6 And saying, Lord, my servant (ὁ παῖς μου)
lieth at home, sick of the palsy, grievously tormented.

S. LUKE vii. 1-10.

- 1 Now when He had ended all His sayings
in the audience of the people,
He entered into Capernaum.
2 And a certain centurion's servant (δούλος),
who was dear unto him,
was sick and ready to die.
3 And when he heard of Jesus, he sent unto Him
the elders of the Jews, beseeching Him,
that He would come and heal his servant (τὸν δούλον αὐτοῦ).
4 And when they came to Jesus,
they besought Him instantly, saying,
that he was worthy for whom He should do this:
5 For he loveth our nation,
and he hath built us a synagogue.

¹ S. Chrysostom, in Matt. Homil. xxv.; vol. i. p. 362.
Tertullian, adv. Marc. iv. 9; vol. ii. p. 376.
S. Ambrose, in Luc. v. 14; vol. ii. p. 1637.
S. Jerome, in Matt. viii. 4; vol. vii. p. 51.

² S. Augustine, in Quæst. Evang. ii. 40; vol. iii. p. 1355.
S. Jerome, in Matt. xvi. 19; vol. vii. p. 118.
S. Chrysostom, de Sacerdotio, iii. 6.

S. MATTHEW viii. 5-13.

- 7 And Jesus saith unto him,
I will come and heal him.
- 8 The centurion answered and said,
Lord,
I am not worthy that Thou shouldest come
under my roof:
- but speak the word only,
and my servant (*ὁ παῖς μου*) shall be healed.
- 9 For I am a man under authority,
having soldiers under me:
and I say to this *man*, Go, and he goeth:
and to another, Come, and he cometh:
and to my servant, Do this, and he doeth *it*.
- 10 When Jesus heard *it*,
He marvelled,
and said to them that followed,
Verily I say unto you, I have not found
so great faith, no, not in Israel.
- 11 And I say unto you, That many shall come
from the east and west, and shall sit down with Abraham,
and Isaac, and Jacob, in the kingdom of heaven.
- 12 But the children of the
kingdom shall be cast out into outer darkness:
there shall be weeping and gnashing of teeth.
- 13 And Jesus said unto the centurion, Go thy way,
and as thou hast believed, so be it done unto thee.
And his servant (*ὁ παῖς αὐτοῦ*) was healed in the selfsame
hour.

S. LUKE vii. 1-10.

- 6 Then Jesus went with them. And when
He was now not far from the house,
the centurion sent friends to Him, saying
unto Him, Lord, trouble not Thyself:
for I am not worthy that Thou shouldest enter
under my roof:
- 7 Wherefore neither thought I myself worthy
to come unto Thee:
but say in a word,
and my servant (*ὁ παῖς μου*) shall be healed.
- 8 For I also am a man set under authority,
having under me soldiers,
and I say unto one, Go, and he goeth;
and to another, Come, and he cometh:
and to my servant, Do this, and he doeth *it*.
- 9 When Jesus heard these things
He marvelled
at him, and turned Him about,
and said unto the people that followed Him,
I say unto you, I have not found
so great faith, no, not in Israel.
- 10 And they that were sent, returning to the house,
found the servant (*τὸν δοῦλον*) whole that had been sick.

5. ¶ And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,^a

S.V. When he was: S.V. Capernaum.
Vulg. Cum autem introisset Capernaum.

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

S.V. omits Lord.
Vulg. Et ait illi Dominus.

7. And Jesus saith unto Him, I will come and heal him.

V. omits And: S.V. He saith: S.V. follow me, I will come.
Vulg. Et ait illi Jesus: Ego veniam, et curabo eum.

8. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

S.V. But the centurion.
Vulg. Et respondens centurio.

9. For I am a man under authority, having

soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

S.V. a man set under authority.
Vulg. Nam et ego homo sum sub potestate constitutus.

Two of the Evangelists record this healing of the centurion's servant, and though their relations vary slightly in the details, it is only a case of greater or less fulness in the account. There is no contradiction between them. S. Matthew says that the centurion entreated Jesus; and S. Luke says that he sent the elders of the Jews to Jesus. Two ways have been proposed of reconciling this apparent discrepancy in their narrative. One way¹ is to fill up S. Luke's account from that by S. Matthew, and to suppose that the centurion first sent his friends, the elders, to Jesus to entreat for him, and that, at their request, Jesus set out to accompany them, and that, as He was approaching Capernaum, the centurion himself went to meet Him, and then declared His own unworthiness, and his faith in the power of Jesus to heal, though absent from the place. According to this explanation,

¹ S. Chrysostom, in Matt. xvi. 1; vol. i. p. 370.
Theophylact, in Matt. vii. 5; vol. i. p. 38.

Euthymius, in Matt. viii. 5; vol. i. p. 313.

^a And when Jesus.—On the interpolation of Ἰησοῦς here, see Scrivener's 'Introduction to New Testament Criticism,' p. 11; also quoted in this 'Commentary on S. John,' i. 43.

S. Matthew relates what the centurion did in this matter personally, while S. Luke confines himself to what he did through his friends, the elders. The other way¹ is to suppose that the centurion entreated Jesus not personally, as might appear from S. Matthew, but through the elders of the Jews, as S. Luke states. For a man to be represented as doing himself what he does through the agency of others was a mode of speaking much more common in ancient times than in modern.

By comparing S. Matthew and S. Luke together, we gather that the centurion sent the elders of the Jews to ask Jesus to heal his servant, and that the elders of their own will added the request that He *would come* and heal him.² Such was the faith and humility of the centurion, that he believed that Jesus could heal his servant as well absent as present, and that He would do his prayer to him accordingly. The elders of the Jews having less faith, and great love for the centurion, in order to make more sure of a cure, requested Jesus to come to him.

The centurion justly argued that if he, who was under the orders of some higher officer, had the power to order others and they performed his bidding, how much more could Jesus, who was under the command of none, who had none higher than Himself, how much more could He bid the palsy depart from his servant, and He would be obeyed.

Wonder or admiration is the effect produced by seeing, or hearing, something new or unknown before.³ So far as this was possible in the case of Jesus, the God Man, such admiration was excited in Him by the words of the centurion.

10. When Jesus heard *it*, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

V. *non in uano in Israel.*
Vulg. *non inveni tantam fidem in Israel.*

11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12. But the children of the kingdom shall

be cast out into outer darkness: there shall be weeping and gnashing of teeth.⁴

S*. *shall come out into.*
Vulg. *Fili autem regni eicientur.*

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

S.V. Go thy way, as thou: S.V. and the servant: S*. in the selfsame hour. And the centurion returning to his house in that same hour found the servant whole.

Vulg. *Vade, et sicut . . . et sanatus est puer in illa hora.*

It is not easy to see how this centurion had displayed greater faith than some of the patriarchs had shown in ancient times; than Abraham, for instance, or Moses, than John the Baptist, or the Blessed Virgin, in later times. It has therefore been proposed⁴ to explain our Saviour's words as limited to the time in which He had been exercising His ministry, and to the crowds among whom He had taught; or else to understand them as implying that this centurion had shown greater faith than any in Israel, in proportion to the instruction which he had received.

From the great faith and humility of this centurion, who was a Gentile, Jesus takes occasion to foretell the call of the Gentiles and the rejection of the Jews. Under the imagery of a feast, or supper, He describes the blessings, the happiness, which the Gentiles on their conversion to the faith in Jesus should enjoy, their perfect equality with the most eminent of the Jewish patriarchs, and the punishment of the descendants of Abraham who continue to disbelieve in Him: though "the sons of the kingdom," to whom the kingdom was promised, they shall be shut out from this feast.

The feasting time of the ancients was the evening meal. Then there would be no interruption from the labours of the day, but one continued, unbroken, rest and enjoyment. The time of the feast also supplies another image, for the punishment of those who disbelieve in Him. Instead of sitting down with Abraham, Isaac, and Jacob, from whom they boasted to be descended, they should be thrust out into the darkness that reigned all around. Their punishment is described in terms that convey to man an idea of the severest suffering, mental and bodily, "weeping and gnashing of teeth."

¹ S. Augustine, de Consens. Evang. ii. 20; vol. iii. p. 1100.
S. Augustine, contra Faust. xxxiii. 7, 8; vol. viii. p. 515.
Venerable Bede, in Matt. viii. 5; vol. iii. p. 40.

² Jansenius, in Concord. Evang. xlv. p. 354.
Maldonatus, in Matt. viii. 5; vol. i. p. 120.
Cornelius a Lapide, in Matt. viii. 6; vol. viii. p. 190.

³ *There shall be weeping and gnashing of teeth (ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων).*—This is another of the passages which might induce an English reader, but superficially acquainted with the Greek language, to suppose that its Article may be inserted *ad libitum*. The expression occurs in the New Testament seven times, and always in the same form: the usage, therefore, cannot be supposed to be arbitrary; and the reason why the Articles are inserted is plain. The weeping and gnashing of teeth spoken of is that of the persons last mentioned; and the sense

³ S. Augustine, de Genes. contr. Manich. i. 8; vol. iii. p. 180.

⁴ S. Thomas Aquinas, Sum. iii. quest. 15. art. 8; vol. iv. p. 159.

⁴ Jansenius, in Concord. Evang. cap. xlv. p. 355.

Maldonatus, in Matt. viii. 10; vol. i. p. 122.

Cornelius a Lapide, in Matt. viii. 10; vol. viii. p. 192.

is, "there shall they weep and gnash their teeth." Without the Articles the proposition would have asserted only that *some persons* should there weep: which falls short of the real meaning. Our English translations, however, in general say nothing more. The *Complut.* omits the first Article, probably, because it had been observed that in propositions, which merely affirm or deny existence, the noun is commonly anarthrous. Here, however, the case is different: the affirmation terminates not in *ἔσται*, but in *ἐκεῖ*.—MIDDLETON, 'On the Greek Article,' p. 143. ["But

S. Matthew's love of classification, of grouping together events that happened near the same place, or that were of a like nature, has already been pointed out. This chapter is a striking specimen of his habit. For by comparing S. Matthew with the other two Evangelists (S. Mark i. 22, &c., and S. Luke iv. 32, &c.), and on the supposition that S. Matthew and S. Luke are both recording the same Sermon on the Mount, we are warranted in saying, that of the two miracles already narrated in this chapter, one was wrought before the Sermon on the Mount, and the other after. Many commentators have concluded that the events related from verse 14 of this chapter to chapter ix. 34, all took place before the delivery of the Sermon on the Mount, and that the proper place for the narrative contained in verse 14 to chapter ix. 34 would be in chapter iv. after verse 22.²

Granting that S. Matthew and S. Luke record the same

Sermon on the Mount, the arrangement of the events, described by them as happening about the same time, cannot both be in the order in which they took place. For S. Luke relates that Jesus had chosen His twelve Apostles before He delivered His Sermon on the Mount, and this would appear from the general tenor of that discourse to be the right order; while S. Matthew does not relate his own call to be an Apostle until after the Sermon on the Mount, and not until chapter ix. 9.

After Jesus had called Peter and Andrew to leave their fishing and follow Him, as related in chapter iv. 18, He entered into Capernaum and taught in the synagogue on the sabbath day, and healed a man with an unclean spirit (Mark i. 20, &c.). From thence He proceeded to the home of Simon Peter, and healed his wife's mother.

JESUS HEALS SIMON'S MOTHER-IN-LAW OF A FEVER.

S. MATTHEW viii. 14-15.

S. MARK i. 29-31.

S. LUKE iv. 38, 39.

14

And when Jesus
was come into
Peter's house,

He saw his wife's mother
laid, and sick of a fever.

15

And He
touched her hand,

and
the fever left her:
and she arose,
and ministered unto them.

29

And forthwith,
when they were come
out of the synagogue,
they entered into the
house of Simon
and Andrew, with James and John.

30

But Simon's wife's mother
lay sick of a fever,
and anon they tell Him of her.

31

And He came and
took her by the hand,
and lifted her up;
and immediately
the fever left her,
and she
ministered unto them.

38

And
He arose
out of the synagogue,
and entered into
Simon's house.

39

And Simon's wife's mother
was taken with a great fever;
and they besought Him for her.
And He stood over her, and
rebuked the fever,

and
it left her:
and immediately she arose
and ministered unto them.

14. ¶ And when Jesus was come into Peter's house, He saw his wife's^a mother laid, and sick of a fever.

15. And He touched her hand, and the fever

left her: and she arose, and ministered unto them.

S. N. unto him.
Vulg. et ministrabat eis.

² Jansenius, in Concord. Evang. cap. xxviii. p. 193.

Cornelius a Lapide, in Matt. viii. 14; vol. viii. p. 194.

Lightfoot, Harmony of the New Testament, sec. xx. &c., vol. i.

"But more especially are the omissions of the Article frequent in those passages which relate to the Second Advent and its accompanying terrors or glories. The imagery of this great crisis was definitely conceived, and as such the Apostles refer to it . . . Another instance, not very dissimilar, occurs in the Gospels. The same expression is used six times in S. Matthew (viii. 12; xiii. 42, 50; xlii. 13; xxiv. 51; xxv. 30), and once in S. Luke (xiii. 28) to describe the despair and misery of the condemned: ἐκεῖ ἔσται ὁ κλαυθῆος καὶ ὁ θρῆνισμὸς τῶν ὀδυνῶν, where the rendering should be corrected into 'There shall be the wailing and the gnashing of

p. 217, &c.

Robinson, Harmony of the Greek New Testament, p. 26, &c.

McClellan, New Testament, p. 551.

teeth.'"—CANON LIGHTFOOT, 'On Revision of the New Testament,' p. 105.

^a **The wife of S. Peter.**—"Clemens Alexandrinus (Stromat. vii. 11; vol. ii. p. 488, Migne) records a tradition of his own day, that the wife of S. Peter went before him to the death during the persecution raised by Nero, and that on seeing her led forth the Apostle expressed himself pleased that she had received the call, and was on her way home; and, addressing her by name, bid her be of good cheer, and remember the Lord."—J. J. BLUNT, 'History of the Christian Church,' p. 227.

Bethsaida, which was not far from Capernaum, was Peter's native place (John i. 44); but both S. Mark and S. Luke imply that this miracle was wrought in Capernaum, and probably in the house of his wife's mother. S. Mark and S. Luke both give several additional particulars respecting this miracle which S. Matthew does not mention. From them we learn that it was immediately after leaving the synagogue that our Saviour entered into Peter's house; from S. Mark, that it was the sabbath day on which He entered the synagogue, and that James and John were with Him; and from S. Luke that they besought Him for her. This is a specimen of the way in which the Evangelists usually differ from each other.

One supplies particulars which the other omits, without any real contradiction in their accounts.

It was the sabbath day when Jesus healed Peter's wife's mother, and from the report of this miraculous cure others were brought to Him for a similar purpose, but not until the even when the sun was set, that is, not until the Sabbath was ended. In the opinion of the Jews, the rest enjoined on the Sabbath would have been broken by carrying the sick, even for the purpose of being healed. The Sabbath began at sunset on Friday, and would be over at sunset on Saturday. After that they brought their sick to Jesus.

JESUS WORKS DIVERS MIRACLES OF HEALING, &c.

S. MATTHEW viii. 16-17.

- 16 When the even was come, they brought unto Him many that were possessed with devils:
- and He cast out the spirits with His word, and healed all that were sick:
- 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

S. MARK i. 32-34.

- 32 And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.
- 33 And all the city was gathered together at the door.
- 34 And He healed many that were sick of divers diseases, and cast out many devils:
- and suffered not the devils to speak, because they knew Him.

S. LUKE iv. 40-41.

- 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him: And He laid His hands on every one of them, and healed them.
- 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them, suffered them not to speak: for they knew that He was Christ.

16. ¶ When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with *His* word, and healed all that were sick:

Vulg. ejiciet et spiritus, verbo.

17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

“Himself took our infirmities, and bare our sicknesses.”

Vulg. Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem.

In the cases here cured, the Evangelists say nothing of the condition which Jesus usually required from those who came to be healed, viz., faith in His power to heal; and which He

required either from the sick themselves, or in cases where that was impossible, from those who brought them to Him. In general, where an individual is healed, this is expressly mentioned. Here multitudes were healed, and of divers diseases, and the Evangelist contents himself with stating the manner in which he healed them, that is, through contact with Himself, the God Incarnate: He laid His hands on them.

The sickness of the soul and the sickness of the body are so intimately connected together that the same words may be used of both. The disease of the body is the result, the fruit of the disease of the soul. They are related to each other as cause and effect. In Scripture language they are bound up together. Isaiah is enumerating the several qualities of the Messiah, and in one set of words he foretells how He would carry, or heal, the sickness of the soul and the sickness of the

body. S. Matthew here records the fulfilment of his words in one sense, in the healing of the body; and S. Peter (1 Peter ii. 24) refers to their fulfilment in the other sense, by the healing of the soul. In the one sense Jesus fulfilled these words in His daily round of mercy; and in the other He fulfilled them in His agony in the garden, and in His death on the Cross.

After Jesus had healed Peter's wife's mother, and the others

that were diseased, and before He crossed over the lake into the country of the Gergesenes, He held a conversation with several individuals on the subject of following Him. These are also related by S. Luke (ix. 57, &c.), with several additional particulars, which S. Matthew omits, but with nothing to indicate the time at which they were held. S. Luke also goes on to relate another conversation on the same subject, which S. Matthew does not give.

JESUS REPLIES TO A SCRIBE WHO WOULD FOLLOW HIM, &c.

S. MATTHEW viii. 18-22.

- 18 Now when Jesus saw great multitudes about Him,
He gave commandment to depart unto the other side.
19 And a certain scribe came, and said unto Him,
Master, I will follow Thee
whithersoever Thou goest.
20 And Jesus saith unto him,
The foxes have holes,
and the birds of the air *have* nests;
but the Son of Man hath not
where to lay *His* head.
21 And another of His disciples said unto Him,
Lord, suffer me first to go
and bury my father.
22 But Jesus said unto him,
Follow Me;
and let the dead bury their dead.

S. LUKE ix. 57-62.

- 57 And it came to pass, that, as they went in the way,
a certain *man* said unto Him,
Lord, I will follow Thee
whithersoever Thou goest.
58 And Jesus said unto him,
Foxes have holes,
and birds of the air *have* nests;
but the Son of Man hath not
where to lay *His* head.
59 And He said unto another, Follow Me.
But he said,
Lord, suffer me first to go
and bury my father.
60 Jesus said unto him,
Let the dead bury their dead:
but go thou and preach the kingdom of God.
61 And another also said,
Lord, I will follow Thee;
but let me first go bid them farewell,
which are at home at my house.
62 And Jesus said unto him, No man, having put
his hand to the plough, and looking back,
is fit for the kingdom of God.

18. ¶ Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

^{S^t. saw multitudes. V. saw a multitude.}
^{Vulg. Videns autem Iesus turbas multas.}

19. And a certain scribe came, and said unto

Him, Master, I will follow Thee whithersoever Thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of Man^a hath not where to lay *His* head.

^a The Son of Man.—“As it had been addressed to the prophet Ezekiel, the title Son of Man seemed to contrast the frail and short-lived life of men with the boundless strength and the eternal years of the infinite God; and as applied to Himself by Jesus, it doubtless expresses a real Humanity, a perfect and penetrating community of nature and feeling with the lot of human kind. Thus, when our Lord says that authority was given Him to execute judgment because He is the Son of Man, it is plain that the point of the reason lies, not in His being Messiah, but in His being Human. He displays a genuine Humanity which could deem nothing human strange, and could be touched with a feeling of the infirmities of the race which He was to judge. But the title Son of Man means more than this in its application to our Lord. It does not merely assert His real incorporation with our kind; it exalts Him indefinitely above us all as the representative, the ideal, the pattern Man. He is, in a special sense, the Son of Mankind, the genuine offspring of the race. His is the Human Life which does justice to the Idea of Humanity. All human history tends to Him or radiates

from Him. He is the point in which humanity finds its unity; as S. Irenæus says, He ‘recapitulates’ it. He closes the earlier history of our race, He inaugurates its future. Nothing local, transient, individualizing, national, sectarian, dwarfs the proportions of His world-embracing Character; He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, His Human Life; He is the Archetypal Man, in Whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture, are as nothing. This sense of the title seems to be implied in such passages as that in which He contrasts ‘the foxes which have holes, and the birds of the air which have nests,’ with ‘the Son of Man Who hath not where to lay His head.’ It is not the official Messiah, as such; but ‘the fairest among the children of men,’ the natural Prince and Leader, the very prime and flower of human kind, Whose lot is thus harder than that of the lower creatures, and in Whose humiliation humanity itself is humbled below the level of its natural dignity.”—CAXON LIDDON, ‘Bampton Lectures,’ i. p. 8.

As there is nothing else to guide us to the object which this Scribe proposed to himself in following Jesus, we are left to conjecture what was the nature of his motives from the answer which He made to him. Jesus had not expressly called him to follow Him. His proposal was not therefore from a sense of duty. It is not improbable that Jesus had some reference to the cunning and guile that lurked in the Scribe's motives in the illustration which He gave, "The foxes have holes, and the birds of the air have nests."

This Scribe had witnessed the crowds that were collected around Him after He had healed the sick, he saw the estimation in which He was held by the people, and he may have reasoned that, if he associated himself with Jesus, he should have some share in His fame, and might reap some solid worldly advantage through the working of His miraculous cures, and through the fame which it brought. Anyhow, we may gather from the answer which Jesus made to him, and from the gentle rebuke it contained, that his motives were corrupt. The general opinion is, that he did not carry his proposal into execution. He probably saw, by the answer which our Saviour made him, that he could not gain his intended object, and that his motives were already understood.¹

It is not clear whether Jesus used the expression "the Son of Man" here because it had some special application to this case, or because it was the term which best described Himself as the God Incarnate, the Word made flesh.

21. And another of His disciples said unto Him, Lord, suffer me first to go and bury my father.

S. V. of the disciples.
Vulg. de discipulis ejus.

22. But Jesus said unto him, Follow Me; and let the dead bury their dead.

S. But he saith: V. But Jesus saith.
Vulg. Jesus autem ait illi . . . et dimitte mortuos sepelire mortuos suos.

One striking difference between this case and the last is

that Jesus, as we learn from S. Luke, had first bidden him to follow Him. It may be that He had seen in this hearer such sincerity and honesty of heart as fitted him to be a follower of the Son of Man, who had not where to lay His head. Such was not the case with the Scribe. He, unbidden, proposed to follow Jesus, probably not from any love to Him, or from admiration of His teaching, but to gain some worldly advantage. Even the cause of delay which this man urged, indicated in him no feeling of selfishness. It was a part of filial piety, and urged to all appearance honestly and not as an excuse. Some² have thought that his words do not prove that his father was *already dead* or even very ill, but that he thought himself bound not to leave his father so long as he was living. The more general opinion³ is that his father was already dead. But Jesus, wishing to remove him from further temptation to delay, bids him go at once to preach the Gospel, and leave the dead in sin and unbelief to bury those among them that were dead as to the body. There is evidently a play upon the word "dead,"⁴ applied first to those who were spiritually dead, and next to those who were dead by the departure of the soul from the body. According to S. Luke, Jesus repeats His commands. Before his answer He bids him follow Him, and after it He bids him go and preach the Gospel.

A tradition is mentioned by a writer⁵ in the early part of the third century, that Philip was the disciple here called. Though Philip had been called some time before this (John i. 43), it has been supposed that it might still be true of him: that he may have requested leave of Jesus to go and bury his father, and that He, foreseeing the temptation and delay to which he would be exposed, may have withheld the permission.⁶

Looking at S. Matthew alone, we should say that the crowds, from which Jesus now wished to depart, had been collected by the fame of His healing the sick, the lepers, and those that were possessed with devils. But if we take S. Mark as our guide as to the order of events here, we should say that this was the concourse which had been gathered together to hear His parables.

¹ S. Hilary Pict., in Matt. viii. 20; vol. i. p. 957.

S. Jerome, in Matt. viii. 20; vol. i. p. 52.

S. Augustine, Sermo C (alias 7 de Verbis Dom.), i.; vol. v. p. 602.

S. Chrysostom, in Matt. Homil. xxvii.; vol. i. p. 388.

Theophylact, in Matt. viii. 20; vol. i. p. 40.

Euthymius, in Matt. viii. 20; vol. i. p. 323.

² Theophylact, in Luc. ix. 60; vol. i. p. 341.

³ S. Chrysostom, in Matt. Homil. xxvii.; vol. i. p. 390.

S. Basil, Constitut. Monastica, cap. xx.; vol. iii. p. 1393.

Euthymius, in Matt. viii. 21; vol. i. p. 325.

Maldonatus, in Matt. viii. 21; vol. i. p. 126.

Cornelius a Lapide, in Matt. viii. 21; vol. iii. p. 199.

⁴ S. Chrysostom, in Matt. Homil. xxvii.; vol. i. p. 390.

S. Augustine, quest. vi. in Matt.; vol. iii. p. 1365.

S. Jerome, in Matt. viii. 22; vol. vii. p. 53.

S. Ambrose, in Luc. ix. 60; vol. ii. p. 1708.

⁵ Clemens Alexand. Stromat. iii. 4; vol. i. p. 1129.

⁶ Cornelius a Lapide, in Matt. viii. 21; vol. viii. p. 199.

JESUS ENTERS A SHIP AND CALMS A STORM OF WIND ON THE LAKE.

S. MATTHEW viii. 23-27.

S. MARK iv. 35-41.

S. LUKE viii. 22-25.

- 23 And when He was entered into a ship,
His disciples followed Him.
- 24 And, behold, there arose a great tempest in the sea,
insomuch that the ship was covered with the waves :
but He was asleep.
And His disciples came to *Him*,
and awoke Him,
saying, Lord, save us :
we perish.
And He saith unto them,
Why are ye fearful, O ye
of little faith ?
Then He arose,
and rebuked the winds
and the sea :
and there was a great calm.
- 27 But the men marvelled,
saying,
What manner of man is this,
that even the winds
and the sea obey Him !
- 35 And the same day, when the even
was come, He saith unto them,
Let us pass over unto the other side.
- 36 And when they had sent
away the multitude,
they took Him even as He was
in the ship.
- And there were also with Him
other little ships.
- 37 And there arose
a great storm of wind,
and the waves beat into the ship,
so that it was now full.
- 38 And He was in the hinder part of the ship,
asleep on a pillow :
and they awoke Him,
and say unto Him, Master,
carest Thou not that we perish ?
- 39 And He arose,
and rebuked the wind,
and said unto the sea,
Peace, be still.
And the wind ceased,
and there was a great calm.
- 40 And He said unto them,
Why are ye so fearful ?
how is it that ye have no faith ?
- 41 And they feared exceedingly,
and said one to another,
What manner of man is this,
that even the wind
and the sea obey Him ?
- 22 Now it came to pass
on a certain day,
that He went into a ship
with His disciples :
and He said unto them, Let us go
over unto the other side of the lake.
- 23 And they launched forth.
But as they sailed He fell asleep :
and there came down
a storm of wind on the lake ;
and they were
filled with water,
and were in jeopardy.
- 24 And they came to Him,
and awoke Him,
saying, Master, Master,
we perish.
- 25 Then He arose,
and rebuked the wind
and the raging of the water :
and they ceased,
and there was a calm.
And He said unto them,
Where is your faith ?
And they being afraid, wondered,
saying one to another,
What manner of man is this !
for He commandeth
even the winds
and water, and they obey Him.

23. ¶ And when He was entered into a ship,
His disciples followed Him.

S. into the ship.
Vulg. in naviculam.

24. And, behold, there arose a great tempest^a
in the sea, insomuch that the ship was covered
with the waves : but He was asleep.

^a There arose a great tempest.—“Small as the lake is, and placid, in general, as a molten mirror, I have repeatedly seen it quiver, and leap, and boil like a caldron when driven by fierce winds from the eastern mountains ; and the waves ran high—high

25. And His disciples came to *Him*, and
awoke Him, saying, Lord, save us : we perish.

S. V. And they came to him. S. V. save : we perish.
Vulg. Et accesserunt ad eum discipuli ejus . . . Domine, salva nos, perimus.

26. And He saith unto them, Why are ye
fearful, O ye of little faith ? Then He arose,

enough to fill or to ‘cover’ the ships, as S. Matthew has it.”—THOMSON, ‘The Land and the Book,’ p. 392.

See description of a storm on the Lake in the Introductory Note to John vi.

and rebuked the winds and the sea ; and there was a great calm.

S*. the wind.
Vulg. Et dixit eis Iesus . . . ventis.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him !

Vulg. Porro homines mirati sunt.

Though Jesus had been asleep as a man, He arose and commanded the sea as God, and there was a great calm. But the men marvelled. The term, "the men," may include not only the disciples, who are seldom, if ever, spoken of as simply "the men," but also the sailors in their own ship, as well as in the ships that accompanied them.¹

One of the greatest confirmations of the truth of the Gospel narrative is the difficulty which the Apostles had all along in realizing the true character of Jesus, the God Incarnate. Had He worked unseen, removed from their sight and shrouded in mystery, they might not have experienced the same difficulty. But when they saw Him, in appearance a man like themselves, mixing among them almost on terms of equality, and subject to the same cravings of nature as

themselves, they were apt to overlook His claim to be God. They might keep this in mind so long as they saw Him healing the sick, cleansing the lepers, or driving out devils from those that were possessed. But when they saw Him asleep in the midst of the storm, they forgot that he was God as well as man, and they address Him as if He were ignorant or heedless of their danger. Their want of trust in His power arose from their want of an ever-abiding, perfect belief that He was God. Such faith in Him was not created by one act, but by many, and after long intercourse with Him.

To the disciples this incident was another confirmation of their faith in the nature and power of Jesus ; to the Church it is a lesson for all time. As an emblem of the Church, this ship foretells that storms and tempests will arise, which to all appearance will well-nigh overwhelm her. All human means may fail to afford hope of surviving the storm. Despair may seize on all around. Men may direct the ship whose faith in the Godhead of Jesus, and in His supernatural working, may be defective. But the only way of safety lies in prayer to Him, in trust in His power to calm the storm in His own time. Peace and tranquillity will follow, and the storm will have been but another trial, only a strengthening of their faith in Jesus, as the Word made flesh, and in His supernatural power over all the elements of strife.

THE TWO DEMONIACS OF GADARA.

S. MATTHEW viii. 28-34.		S. MARK v. 1-20.		S. LUKE viii. 26-39.	
28	And when He was come to the other side into the country of the Gergesenes,	1	And they came over unto the other side of the sea, into the country of the Gadarenes.	26	And they arrived at the country of the Gadarenes, which is over against Galilee.
	there met Him two possessed with devils,	2	And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,	27	And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.
	coming out of the tombs, exceeding fierce, so that no man might pass by that way.	3	who had his dwelling among the tombs ;		
			and no man could bind him, no, not with chains :		
		4	Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any man tame him.		
		5	And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.		
		6	But when he saw Jesus afar off, he ran	28	When he saw Jesus, he cried out, and fell down before Him,
29	And, behold, they cried out, saying,	7	and worshipped Him, and cried with a loud voice, and said,		and with a loud voice said,

¹ S. Jerome, in Matt. viii. 27 ; vol. vii. p. 54. Venerable Bede, in Matt. viii. 27 ; vol. iii. p. 43.

S. MATTHEW viii.

S. MARK v.

S. LUKE viii.

What have we to do with Thee,
Jesus, Thou Son
of God?
art Thou come hither to
torment us before the time?

What have I to do with Thee,
Jesus, *Thou* Son
of the most High God?
I adjure Thee by God,
that Thou torment me not.
8 For He said unto him, Come out of
the man, *thou* unclean spirit.

What have I to do with Thee,
Jesus, *Thou* Son
of God most High?
I beseech Thee,
torment me not.

29 (For He had commanded the unclean
spirit to come out of the man.
For oftentimes it had caught him :
and he was kept bound with chains
and in fetters ; and he brake the
bands, and was driven of the devil
into the wilderness.)

9 And He asked him,
What is thy name? And he answered,
saying, My name is Legion : for
we are many.

30 And Jesus asked him, saying,
What is thy name? And he
said, Legion : because
many devils were entered into him.

10 And he besought Him much
that He would not send them away
out of the country.

31 And they besought Him
that He would not command them
to go out into the deep.

11 Now there was there
nigh unto the mountains
a great herd of swine
feeding.

32 And there was there

12 And all the devils besought Him,
saying,
Send us
into the swine,
that we may enter into them.

an herd of many swine
feeding on the mountain :
and they besought Him
that He would
suffer them to
enter into them.

13 And forthwith Jesus gave
them leave. And the
unclean spirits went out,
and entered into the swine :
and
the herd ran violently
down a steep place into
the sea,
(they were about two thousand :)
and were choked in the sea.

33 And He suffered
them. Then went
the devils out of the man,
and entered into the swine :
and
the herd ran violently
down a steep place into
the lake,
and were choked.

14 And they that

34 When they that fed them
saw what was done,
they fled, and went
and told it in the city
and in the country.

fed the swine fled,
and told it in the city,
and in the country.

And they
went out
to see what it was that
was done.
15 And they come to Jesus,
and see him that was possessed
with the devil, and had the legion, sitting,

35 Then they
went out
to see what
was done ;
and came to Jesus,
and found the man, out of whom
the devils were departed, sitting
at the feet of Jesus,
clothed, and in his right mind :

and clothed, and in his right mind :
and they were afraid.

36 They also which saw it told them
by what means he that was
possessed of the devils was healed.

16 And they that saw it told them
how it befell to him that was
possessed with the devil,
and also concerning the swine.

17 And they
began to pray Him
to depart out of their coasts.

37 Then the whole multitude
of the country of the
Gadarenes round about
besought Him
to depart from them ;
for they were taken with great fear :
and He went up into the ship,
and returned back again.

18 And when He was come into the ship,

38 Now

and when they saw Him,
they
besought Him that He
would depart out of their coasts.

S. MATTHEW viii.

S. MARK v.

S. LUKE viii.

he that had been possessed with the
devil prayed Him
that he might be with Him.
19 Howbeit Jesus suffered him not,
but saith unto him,
Go home to thy friends, and tell them
how great things the Lord
hath done for thee,
and hath had compassion on thee.
20 And he departed, and began
to publish
in Decapolis
how great things Jesus had done
for him: and all men did marvel.

the man out of whom the
devils were departed besought Him
that he might be with Him:
but Jesus sent him away,
saying,
39 Return to thine own house,
and shew how great things God
hath done unto thee.
And he went his way, and
published
throughout the whole city
how great things Jesus had done
unto him.

28. ¶ And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

S*. When they were come: S*. of the Gazarenes: V. of the Gadarenes.
Vulg. Et cum venisset trans fretum in regionem Gerasenorum.

29. And, behold, they cried out, saying, What have we to do* with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?

S.V. omit Jesus: S*. to destroy us.
Vulg. Iesu fili Dei! Venisti hic ante tempus torquere nos?

30. And there was a good way off from them an herd of many swine feeding.

Vulg. non longe ab illis.

31. So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine.

S.V. Send us forth into the herd.
Vulg. Si ejicis nos hinc, mitte nos in gregem porcorum.

32. And He said unto them, Go.* And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

S.V. into the swine: S.V. the whole herd (omit of swine) ran.
Vulg. in porcos, et ecce impetu abiit totus gregis per præceps in mare.

33. And they that kept them fled, and went their ways into the city, and told every thing,

and what was befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts.

There are other instances besides this where S. Matthew speaks of two persons interested, where the other Evangelists mention only one. S. Matthew (xx. 30) says that two blind men were sitting by the wayside when Jesus passed; S. Mark mentions only blind Bartimæus. S. Matthew (xxvii. 44) and S. Mark (xv. 32) say that both the thieves reviled Him; S. Luke (xxiii. 39) speaks of only one as doing so. In all these instances the same principle of interpretation must be applied, namely, to supplement the least full account by any additional information which the other gives to it. Even in this very transaction we do not hesitate to fill up S. Matthew's account by many particulars from S. Mark and S. Luke, which he omits. These particulars vary in importance and in their likeness to what the others have stated.

S. Matthew may have related that there were two men possessed with devils, to show the greatness of the miracle. S. Mark and S. Luke may speak of only one, because he was so much more prominent as almost to throw the other into the shade.¹ His prominence may have consisted, as some think,² in the fact that he was more furious and ungovernable, and possessed by a greater number of spirits than the other, or he may have been a heathen, and so less likely to be healed than if he had been a Jew.

Many of the tombs in Palestine were small rooms with niches on each side, so as to contain a number of bodies,

¹ S. Augustine, de Consens. Evang. ii. 24; vol. iii. p. 1104.
Venerable Bede, in Matt. viii. 28; vol. iii. p. 43.

* And He said unto them, Go (*ἵνα γένηται*).—"The imperative usually denotes an invitation or command, but sometimes mere permission or leave, as in 1 Cor. vii. 15. When, however, this acceptance is necessary, must be determined on hermeneutical and not on

² S. Chrysostom, in Matt. Homil. xxviii.; vol. i. p. 399.
Theophylact, in Matt. viii. 28; vol. i. p. 41.
Euthymius, in Matt. viii. 28; vol. i. p. 333.

grammatical grounds; and neither in Matt. viii. 32, on account of the parallel passage, Luke viii. 32, nor in John xiii. 27, or 1 Cor. xi. 6, must the imperative be taken as simply permissive."—WINER'S 'Grammar of N. T.,' p. 327.

often a whole family. In such places the possessed would have no difficulty in fixing his dwelling. Some¹ have thought that it was because they drove their victims to the tombs, and similar places of uncleanness, that these spirits were called unclean. An unclean spirit (*πνεῦμα ἀκάθαρτον*) was an evil spirit that frequented the tombs, &c.

Apart from the Gospel narratives, there is abundant evidence from Josephus² of the general belief in the reality of demoniacal possession, and in the frightful extent of it in the time of our Saviour. It is also plain from Origen³ that there were in early times two ways of accounting for the maladies of the demoniacs; some, such as the physicians of the time, attributing these maladies to natural causes, and others, with Origen himself, regarding them as the effect of a superhuman possession by a demon.

In the language of the New Testament a distinction is made between Satan, or the Devil, or the Tempter who tempted Jesus in the wilderness, and the evil spirits, which are represented as taking possession of the bodies of men. The former is called *ὁ διάβολος*, the devil, and the latter *δαίμονιον*, a demon. This distinction, which is always observed in the Greek, is neglected in the English Authorized Version, which renders them both alike by "devil." It is probable that the demon (*δαίμονιον*) was of a different nature from the devil (*διάβολος*), perhaps of an inferior nature. That the demon was an agent, or instrument, which the devil made use of to effect his objects, is clear from many passages. A woman afflicted with a spirit of infirmity (*πνεῦμα ὀσφειᾶς*) is said to have been bound by Satan (Luke xiii. 10). Those possessed by demons are said to be oppressed by the devil (Acts x. 38). The casting out of these demons from men is represented by our Saviour as synonymous with casting out Satan (Mark iii. 22, 23).

That so few cases should have been recorded in profane history, and only one or two in the Old Testament, while so many instances are related in the Gospels, have caused some to conclude that, in the time of our Saviour, the Jewish nation had reached their highest pitch of impiety, and were already reaping the curses pronounced against them in Levit. xxvi. and Deut. xxviii., and that they brought these devils among them, in a great measure, through their own means, by their arts of magic and divination, and invocation of devils. In the Acts of the Apostles (xix. 13) one remarkable instance of this is detailed at length. The entire subjection of these spirits to Jesus, and their utter helplessness in His presence, is manifest throughout. They seem drawn to Him by some irresistible influence, and are compelled to approach Him and to acknowledge His Godhead.

The degradation of the possessed is complete. So entirely had the devils taken possession of him, that his identity is almost lost in theirs. He gives the name of the devils, and he expresses their fears. Even if the name Legion is not to

be understood literally, as indicating 6000, it must still mean a very large indefinite number, such a number as could take possession of the two thousand swine.

Lightfoot gives many quotations from rabbinical writers to show the nature of their Canons, and of the public feeling among the Jews against keeping swine. He then concludes that these swine either did not belong to Jews, or if they did, that they were kept for the purpose of being sold to Gentiles, probably to the Romans, who set store on the flesh of swine. He thinks the latter not very improbable, because it was not directly against the Law to have to do with swine when alive, though so strictly forbidden to eat them dead.

Of the present condition of evil spirits, little is known for certain. We gather from this case, that they were expecting a time when they should endure some more fearful punishment; that their present occupation and object was to torture God's creatures, chiefly man, and next, creatures inferior to man; that when not in possession of the bodies of some beings, a certain place of abode is assigned them (Luke viii. 31), here termed the deep (*τὴν ἄβυσσον*), which in all probability is not the place of their final punishment: for this is elsewhere described as a lake of fire and brimstone (Rev. xx. 10).

It may be that the inhabitants of Palestine, and especially of this district, required to be taught the consequences of diabolical possession in a more appreciable form than they could be, so long as this was confined to such injuries as they could work on the souls and bodies of these two men. The destruction of such an amount of valuable property would affect the owners in a way that nothing else would. A strong sense of the material loss and injury that might arise from possession by devils might induce them to avoid the arts and practices and vices that lead to it. These might be better known to them than they are to us at this day.

Their attention had thus been aroused to the subject of devils dwelling in the midst of them, and exercising almost unlimited power over them and their substance. But as yet they appear to attribute the destruction of their property to Jesus rather than to the devils, and in order to escape further loss they entreat Him to depart out of their country. This was the effect of their fears and of their imperfect knowledge of the whole transaction. When, therefore, the man that had been possessed, perhaps fearful lest, if he should remove from Jesus, the devils might again take possession of him, requests to remain with Him, Jesus bids him go home to his friends, and tell them how great things the Lord had done for him, and had compassion on him. His information would set the whole matter in its true light: it would lead them to see that the devils were the cause of their loss, and the proper object for their fears, not Jesus. S. Mark adds that the effect of His teaching in Decapolis was that "all men did marvel."

¹ Lightfoot, on Luke xiii. 11; vol. ii. p. 442.

² Josephus, Antiq. viii. 2, 5; vol. i. p. 339.

³ —, Whiston's trans. Antiq. viii. 2, 5, p. 216.

Josephus, Bell. Jud. vii. 6, 3; vol. ii. p. 1308.

—, Whiston's trans. B. J. vii. 6, 3, p. 771.

³ Origen, in Matt. sermons tract. v. c. 1105.

INTRODUCTORY NOTE.

Uncleanness.—"After the rules for things clean and fit for sacrifice, the Lord cometh to give rules (Leviticus xi. xii. xiii. xiv. xv.) for things clean and fit to eat, and clean and fit to touch; for this was the tripartite distinction of clean or unclean in the Law. Every thing that was unclean to touch, was unclean to eat; but every thing that was unclean to eat, was not unclean to touch: every thing that was unclean to eat, was unclean^a to sacrifice; but every thing that was unclean to sacrifice, was not unclean to eat: for many things might be eaten which might not be sacrificed, and many things might be touched which might not be eaten. And under the Law about clean and unclean, there is exceeding much of the doctrine of sin and renovation touched: considerable in very many particulars.

"1. *By the Law of Moses nothing was unclean to be touched while it was alive, but only man.* A man in leprosy unclean to be touched (Levit. xiii.), and a woman in her separation (Levit. xii.); but dogs, swine, worms, &c., not unclean to be touched till they be dead (Levit. xi. 31).

"2. *By the Law of Moses uncleanness had several degrees, and leprosy was the greatest.* There was uncleanness for a day, as by touching a dead beast; for a week, as by touching

a dead man; for a month, as a woman after child-birth; and for a year or more, as leprosy.

"3. *Every priest had equal privilege and calling to judge of the leprosy, as well as the high priest.*

"4. The priests that were judges of leprosy could not be tainted with it.

"5. *The priests could not make any man clean, but only pronounce him clean.*

"6. *He that was leprous all over, and no place free, was to be pronounced clean.* For it appeared that all the poison was come forth, and the danger of infecting others was past; but he that had any part that was not scabby over, he was unclean. He that appears before God in any of his own righteousness, like the proud Pharisee, he hath his answer in that parable: but that humble confession of a poor sinner that shows him leprous all over, like that of the publican, obtains the best answer.

"7. *The leper that was cleansed had not his disease healed; but, the danger of the infection being over, he was restored to the society of men again: so that he was not so much clean unto himself, as unto the congregation.*"—LIGHTFOOT on Leviticus xi. xii. xiii. xiv.; vol. i. p. 30.

CHAPTER IX.

[2. *Christ curing one sick of the palsy, 9. callth Matthew from the receipt of custom, 10. cateth with publicans and sinners, 11. defendeth His disciples for not fasting, 20. cureth the bloody issue, 23. raiseth from death Jairus' daughter, 27. giveth sight to two blind men, 32. healeth a dumb man possessed of a devil, 36. and hath compassion of the multitude.*]

[Vulg. *Paralyticum curat, scribis murmurantibus quod dixisset remissa illi peccata: vocat Matthæum publicanum, et respondet phariseis murmurantibus quod cum publicanis ederet, quodque ipse discipuli non jejunarent: mulierem a sanguinis profusio liberat: filium principis mortuam suscitât: visu duobus cæcis restituit, demoniacum mutum sanat: et ubique prædicantis omnes sanat infirmitates, dicens multam esse messem, paucos vero operarios.*]

I. And He entered into a ship, and passed over, and came into His own city.

The verse which stands the first in this chapter has no connection with the words that follow, but belongs to the preceding chapter.¹ As the end of the former chapter, it relates what Jesus did after the Gergesenes had besought Him to depart out of their country. As the beginning of this chapter, it would connect His healing of the two men possessed with devils with His healing of this man sick of the

palsy, as two consecutive events; though we gather from S. Mark and S. Luke that this was not the case.

The city here called His own, and which He had left when He crossed over to the country of the Gergesenes, was doubtless Capernaum,² though some have thought it might mean Nazareth.³ Three cities were dignified with the title of His own city: Bethlehem, because He was born there; Nazareth, because He was brought up there; and Capernaum, because He chiefly dwelt there during the time of His Ministry (iv. 13).

JESUS HEALS A MAN SICK OF THE PALSÝ.

S. MATTHEW ix. 2-8.

S. MARK ii. 1-12.

S. LUKE v. 17-26.

1 Again He entered into Capernaum, after some days: and it was noised that He was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and He preached the word unto them.

2 And, behold, they brought to Him a man sick of the palsy, lying on a bed:

3 And they come unto Him, bringing one sick of the palsy,

which was borne of four.

4 And when they could not come nigh unto Him

17 And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the Law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy:

and they sought means to bring him in, and to lay him before Him.

19 And when they could not find by what way they might bring him in

¹ Lightfoot, Harmony of the New Testament, sect. xxxix. vol. i. p. 250.

Dean Alford, Greek Testament, on Matt. ix. 1. Robinson, Harmony of the Four Gospels in Greek, p. 59. McClellan, New Testament, vol. i. pp. 552 and 561.

² S. Chrysostom, in Matt. Homil. xxix. ; vol. i. p. 408. Theophylact, in Matt. ix. 1; vol. i. p. 42.

Euthymius, in Matt. ix. 1; vol. i. p. 341.

S. Augustine, de Consensu Evang. ii. 25; vol. iii. p. 1105.

Erasmus, in Matt. ix. 1; Critici Sacri, vol. vi. p. 283.

Jansenius, in Concord. Evang. cap. xxxi. p. 210.

Maldonatus, in Matt. ix. 1; vol. i. p. 132.

Cornelius a Lapide, in Matt. ix. 1; vol. viii. p. 204.

Grotius, in Matt. ix. 1; Critici Sacri, vol. vi. p. 290.

Bengel, in Matt. ix. 1; p. 56.

³ S. Jerome, in Matt. ix. 1; vol. vii. p. 54.

S. MATTHEW ix.

S. MARK ii.

S. LUKE v.

for the press,

they uncovered the roof where He was :
and when they had broken it up,
they let down the bed

wherein the sick of the palsy lay.

because of the multitude,
they went upon the housetop,

and
let him down through the
tiling with *his* couch

and Jesus seeing
their faith said unto the
sick of the palsy ; Son,
be of good cheer ;
thy sins be forgiven thee.
And, behold, certain
of the scribes

said within themselves,
This *man*
blasphemeth.

And Jesus

knowing their thoughts
said,

Wherefore think ye evil
in your hearts ?

For whether is easier, to say,

Thy sins be forgiven thee ;
or to say, Arise,

and walk ?

But that ye may know
that the Son of Man hath power
on earth to forgive sins,
(then saith He to the
sick of the palsy,)

Arise, take up thy bed,
and go
unto thine house.

And he arose,

and departed to his
house.

But when the multitudes
saw it, they marvelled,
and glorified God,
which had given such power unto men.

When Jesus saw
their faith, He said unto the
sick of the palsy, Son,

thy sins be forgiven thee.
But there were certain
of the scribes

sitting there, and reasoning
in their hearts,

Why doth this *man*
thus speak blasphemies ?
who can forgive sins
but God only ?

And immediately when
Jesus perceived in His spirit
that they so reasoned
within themselves, He
said unto them,

Why reason ye these things
in your hearts ?

Whether is it easier to say
to the sick of the palsy,

Thy sins be forgiven thee ;
or to say, Arise,
and take up thy bed,
and walk ?

But that ye may know
that the Son of Man hath power
on earth to forgive sins,
(He saith to the
sick of the palsy,)

I say unto thee,
Arise, and take up thy bed,
and go thy way
into thine house.

And immediately he arose,

took up the bed,
and went forth
before them all ;
insomuch that
they were all amazed,
and glorified God,

saying,
We never saw it
on this fashion.

20 And when He saw
their faith, He said unto
him, Man,

thy sins are forgiven thee.
And

the scribes and the Pharisees
began to reason,
saying,

Who is this which
speaketh blasphemies ?
Who can forgive sins,
but God alone ?

22 But when
Jesus perceived

their thoughts, He answering
said unto them,

What reason ye
in your hearts ?

23 Whether is easier, to say,
Thy sins be forgiven thee ;
or to say, Rise up

and walk ?

24 But that ye may know
that the Son of Man hath power
upon earth to forgive sins,
(He said unto the
sick of the palsy,)

I say unto thee,
Arise, and take up thy couch,
and go
into thine house.

25 And immediately he rose
up before them,
and took up that whereon he lay,
and departed to his
own house, glorifying God.

26 And they were all amazed,
and they glorified God,

and were filled with fear,
saying,

We have seen strange things to day.

2. And, behold, they brought to Him a man
sick of the palsy, lying on a bed : and Jesus
seeing their faith said unto the sick of the palsy ;
Son, be of good cheer ; thy sins be forgiven thee.

S.V. omit thee.
Vulg. remittuntur tibi peccata tua.

3. And, behold, certain of the scribes said
within themselves, This *man* blasphemeth.

4. And Jesus knowing their thoughts said,
Wherefore think ye evil in your hearts ?

5. For whether is easier, to say, *Thy* sins be
forgiven thee ; or to say, Arise, and walk ?

S.V. omit thee : S.V. omits and.
Vulg. Quid est facilius dicere : Dimittuntur tibi peccata tua ; an dicere :
Surge et ambula.

6. But that ye may know that the Son of
Man hath power on earth to forgive sins, (then

saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

8. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.^a

^a V. they were afraid.
Vulg. Videntes autem turbæ timeverunt, et glorificaverunt Deum, qui dedit potestatem talem hominibus.

Probably in no place except Jerusalem would Jesus have an audience more distinguished in rank, or more able and disposed to carp at His teaching, than in Capernaum, the scene of this miracle; for Capernaum was the busiest town in that most populous portion of Palestine, Gennesaret. S. Luke says there were gathered together "Pharisees and doctors of the Law, which were come out of every town of Galilee, and Judæa, and Jerusalem," an assembly evidently wanting in either the power nor the will to find a flaw in His teaching, or in His works.

The utter helplessness of the man is shown by his being "borne of four;" his expectation of a cure, his own belief in the power of Jesus to perform this, as well as that of those who were with him, is abundantly proved by their labour in letting him down through the roof. Some¹ have thought that "their faith" means the faith of the men who carried him. Others² think that it also implies the faith of the sick man. In the East, where the houses are low and the roofs flat, and where the inhabitants spend much of their time on the roof, this would be very practicable; while in European countries, where the houses are lofty and the roofs high-pitched, this would be attended with considerable danger, and almost impossible.

Besides indicating, by His encouraging words, the necessity of faith in His power to heal, it may be that Jesus, in His address to the palsied man, shows the intimate connection there is between sin and bodily disease, and that freedom from the former is first to be sought for, and even as a means to the latter.³ These and other lessons may be contained in His words, but it is manifest that the principal object of Jesus was to heal this sick man in such a way as to convince

even these captious Pharisees and doctors of the Law that He was God.⁴ It may be with reference to this, that S. Luke says, "the power of the Lord was present to heal them."

Up to a certain point the reasoning of these scribes was correct. They failed only because they did not go on to draw the right conclusion, that Jesus was God; and, therefore, that He had forgiven the sins of the paralytic. On their failing to draw this conclusion, He asks them, Which is easier, to heal the soul of man, or to heal his body? He does not by this question imply that one was easier than the other; but He does this by way of calling to their attention that they are equally the work of God, and that He, who could do one, could do the other also. The real difference between them is, that one could be seen by man, and the other not; but they each required the exercise of the same superhuman divine power. He then proves His power to work the former, which they could not see, by performing the latter, which they could see; and he does this in a way which they could not gainsay.

The mingled feelings produced by this miracle were awe, and fear, and amazement, and thanksgiving to God. The common crowd could see only the miracle wrought on the paralytic man: the Pharisees and the doctors of the Law or at least the most thoughtful and honest among them, would recognise that the performance of this miracle by Jesus was merely the proof of a much greater claim; that He could forgive sins, and therefore that He was God. This was their own train of reasoning, with the conclusion, which they had before failed to draw, forced on them.

Among the men that listened to Jesus at Capernaum, as He proved to them His Godhead by the healing of the palsied man, was most probably Matthew, whom the other two Evangelists call Levi. The discourse ended, and the paralytic healed, Jesus passed along to the shore of the lake; and as He went, He beheld this Matthew sitting at the receipt of custom,—it may be, taking toll from those who passed over the lake; and He bids him leave his calling and become His disciple. Still influenced by the feeling of awe and admiration produced by the miracle, Matthew rose up and followed Him.

¹ S. Ambrose, in Luc. v. 20; vol. ii. p. 1638.

² S. Jerome, in Matt. ix. 2; vol. vii. p. 54.

³ S. Chrysostom, in Matt. Homil. xxix.; vol. i. p. 409.

⁴ Theophylact, in Matt. ix. 2; vol. i. p. 42.

Euthymius, in Matt. ix. 2; vol. i. p. 343.

¹ S. Jerome, in Matt. ix. 5; vol. vii. p. 55.

Theophylact, in Matt. ix. 2; vol. i. p. 42.

Euthymius, in Matt. ix. 2; vol. i. p. 343.

⁴ S. Chrysostom, in Matt. Homil. xxix.; vol. i. p. 411.

^a **Such power unto men** (*τοῖς ἀνθρώποις*).—"The plural is used when the predicate refers to one individual, but the writer wishes to avoid particularising him, as Matt. ix. 20: 'they are dead which sought,' where Herod the Great alone is meant. On the other

hand, in Matt. ix. 8, the reference is, undoubtedly, not to Christ alone, but must be taken generally."—WINKLER'S Grammar of the New Testament, p. 188.

HE CALLS MATTHEW TO BE ONE OF HIS DISCIPLES.

S. MATTHEW ix. 9.

13 And as Jesus passed forth from thence,
He saw
a man, named Matthew,
sitting at the receipt of custom :
and He saith unto him,
Follow Me.
And he arose,
and followed Him.

S. MARK ii. 13, 14.

13 And
He went forth again
by the sea side ;
and all the multitude resorted unto Him,
and He taught them.
14 And as He passed by,
He saw
Levi
the son of Alphaeus
sitting at the receipt of custom,
and said unto him,
Follow Me.
And he arose
and followed Him.

S. LUKE v. 27, 28.

27 And after these things
He went forth,
and saw
a publican, named Levi,
sitting at the receipt of custom :
and He said unto him,
Follow Me.
28 And he left all,
rose up,
and followed Him.

9. ¶ And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom :^a and He saith unto him, Follow Me. And he arose, and followed Him.

^a S. omits from thence: S*. of custom: He saith.

Vulg. Et cum transiret inde Jesus vidit hominem sedentem in telonio, Matthæum nomine, et ait illi: Sequere me, et surgens, secutus eum.

An examination of the account of this call by the three Evangelists will show that they are all here relating the same event. The only variation in their relation of it is, that S. Matthew speaks of himself as "a man named Matthew," while S. Mark calls him "Levi the son of Alphaeus," and S. Luke "a publican" named Levi." Considering how common the custom was among the Jews to have two names, or at least two names at different parts of their lives, this difference of name does not imply that they were different men. S. Matthew speaks of himself by the name of Matthew, S. Mark and S. Luke call him Levi, which was probably the more honourable name of the two.¹ After his call by Christ, he is always called Matthew. With this single exception, all the three Evangelists record this call in

the same words, to the very letter. They all place it at Capernaum, after the healing of the paralytic man. Though S. Luke alone calls him a publican, they all relate that his employment was that of a publican, and that at the time of his call he was engaged in the duties of his office, in the very act of collecting tolls, and that he rose up without delay and followed Jesus.

Some have supposed that the feast which S. Matthew made for Jesus and His disciples, was not immediately on his call, but some time after. Against this must be set the fact that the three Evangelists who record S. Matthew's call, all place their account of the feast that he made immediately after his call.

In the following narrative there are several indications which lead to the conclusion that Matthew was a person of considerable worldly substance. We may fairly infer this from the gains that were usually made by publicans; from the expression, "he left all;" from the various expressions here used, implying that this feast was on a scale of unusual greatness. It was a great feast, in his own house; and there were many publicans and sinners, a great company of publicans and of others; for there were many, and they followed Him.

¹ S. Jerome, in Matt. ix. 9; vol. vii. p. 55.

^a **Sitting at the receipt of custom.**—"The people of this country sit at all kinds of work. The carpenter saws, planes, and hews with his hand-axe, sitting on the ground, or upon the plank he is planing. The washerwoman sits by the tub; and, in a word, no one stands, where it is possible to sit. Shopkeepers always sit; and Levi sitting at the receipt of custom is the exact way to state the case."—THOMSON, 'The Land and the Book,' p. 132.

^b **"The Publicans,** properly so called (*publicani*), were persons who farmed the Roman taxes; and they were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly *portitores*, to which class Matthew no doubt belonged."—SMITH'S 'Biblical Dictionary.'

JESUS IS ENTERTAINED IN THE HOUSE OF LEVI.

S. MATTHEW ix. 10-13.

- 10 And it came to pass,
as Jesus sat at meat
in the house,
behold, many
publicans and sinners
came and sat down
with Him and His disciples.
- 11 And when the Pharisees
saw it,
they said unto His disciples,
Why eateth your Master
with publicans and sinners?
But when Jesus heard that,
He said unto them,
They that be whole
need not a physician,
but they that are sick.
But go ye and learn
what *that* meaneth,
"I will have mercy, and not sacrifice:"
for I am not come
to call the righteous,
but sinners to repentance.

S. MARK ii. 15-17.

- 15 And it came to pass,
that, as Jesus sat at meat
in his house,
many
publicans and sinners
sat also together
with Jesus and His disciples:
for there were many,
and they followed Him.
- 16 And when the scribes and Pharisees
saw Him eat with publicans and sinners.
they said unto His disciples,
How is it that He eateth
and drinketh
with publicans and sinners?
When Jesus heard it,
He saith unto them,
They that are whole
have no need of the physician,
but they that are sick:
- I came not
to call the righteous,
but sinners to repentance.

S. LUKE v. 29-32.

- 29 And Levi
made Him a great feast
in his own house:
and there was a great company
of publicans and of others
that sat down
with them.
- 30 But their scribes and Pharisees
murmured against His disciples, saying,
Why do ye eat
and drink
with publicans and sinners?
And Jesus
answering said unto them,
They that are whole
need not a physician;
but they that are sick.
- I came not
to call the righteous,
but sinners to repentance.

10. ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples.

S*. and as they sat at meat: S*. omits came and.
Vulg. discumbentes in domo, ecce multi publicani et peccatores ventientes, discumbentes cum Iesu et discipulis ejus.

11. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?

12. But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick.

S. When he heard: S.V. omit unto them: S. do not need physicians.
Vulg. At Iesus audiens, ait Non est opus valentibus medicis, sed male habentibus.

13. But go ye and learn what *that* meaneth,

"I will have mercy,
and not sacrifice;"

for I am not come to call the righteous, but sinners to repentance.

S.V. omit to repentance.
Vulg. non enim veni vocare justos, sed peccatores.

Sinners, in the estimation of the Pharisees, need not necessarily be men of profligate lives. They were probably men who, from their intercourse with foreigners, had become lax in the observance of the Law of Moses, or at least of the

traditions of the fathers, and so were on a par with publicans in the eyes of the Pharisees. Jesus explains the footing on which He mixes with these and all other men: it was not as the companion of their leisure hours, or as the associate in their pleasures, but as their physician; and a physician seeks out those who are diseased, and who are themselves conscious of their malady. All were more or less diseased, but all were not equally conscious of it. The most diseased were sometimes the least aware of it, as was the case with these Pharisees, and to them the great Physician came not.

He defends His conduct still further, by a quotation from the prophet Hosea, vi. 6: "I will have mercy, and not sacrifice," which He bids them go and consider. He does not by these words imply that God loves mercy, and that He does not love sacrifice, but that He loves mercy more than sacrifice. He is not underrating the value of sacrifice, but exalting that of mercy. The most acceptable of all things to God—that which He most delights to receive from man—is not sacrifice, as the Pharisees thought, but mercy. Acceptable as the offering of sacrifice was to God, there was one thing more acceptable even than that; namely, showing mercy to their fellow-men.

Shortly after their discomfiture by Jesus, as related above, the Pharisees induce the disciples of John the Baptist to make common cause with them, at least so far as to join them in laying an accusation before Jesus against His disciples, on the ground that they do not fast, as do both the Pharisees and John's disciples. They do not mean that His

disciples do not observe any public fast appointed by the Law or by competent authority; but that they do not make a habit of fasting regularly, on certain days of the week, as a means of self-discipline. This time they express their dis-

satisfaction, not to His disciples as before, but to Jesus Himself; and it would appear that John's disciples are the spokesmen on this occasion.¹

JESUS EXCUSES HIS DISCIPLES FOR NOT FASTING.

S. MATTHEW ix. 14-17.

S. MARK ii. 18-22.

S. LUKE v. 33-39.

14 Then came to Him the disciples of John, saying,
Why do we and the Pharisees fast oft,

but Thy disciples fast not?
15 And Jesus said unto them,
Can the children of the bridechamber mourn,
as long as the bridegroom is with them?

but the days will come,
when the bridegroom shall be taken from them,
and then shall they fast.

16 No man putteth a piece of new cloth
unto an old garment,
for that which is put in to fill it up
taketh from the garment,
and the rent is made worse.

17 Neither do men put new wine into old bottles:
else the bottles break,
and the wine runneth out,
and the bottles perish:
but they put new wine into new bottles,
and both are preserved.

18 And the disciples of John and of the Pharisees used to fast:
and they come and say unto Him,
Why do the disciples of John and of the Pharisees fast,

but Thy disciples fast not?
19 And Jesus said unto them,
Can the children of the bridechamber fast,
while the bridegroom is with them?
as long as they have the bridegroom with them, they cannot fast.

20 But the days will come,
when the bridegroom shall be taken away from them,
and then shall they fast in those days.

21 No man also seweth a piece of new cloth
on an old garment:
else the new piece that filled it up
taketh away from the old,
and the rent is made worse.

22 And no man putteth new wine into old bottles:
else the new wine doth burst the bottles, and the wine is spilled,
and the bottles will be marred:
but new wine must be put into new bottles.

33 And they said unto Him,
Why do the disciples of John fast often,
and make prayers,
and likewise the disciples of the Pharisees;
but Thine eat and drink?

34 And He said unto them,
Can ye make the children of the bridechamber fast,
while the bridegroom is with them?

35 But the days will come,
when the bridegroom shall be taken away from them,
and then shall they fast in those days.

36 And He spake also a parable unto them;
No man putteth a piece of a new garment
upon an old;
if otherwise,

then both the new maketh a rent,
and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles;
else the new wine will burst the bottles, and be spilled,
and the bottles shall perish.

38 But new wine must be put into new bottles;
and both are preserved.

39 No man also having drunk old wine straightway desireth new:
for he saith, The old is better.

14. ¶ Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not?

S. V. omit oft.
Vulg. quare nos et Pharisei jejunamus frequenter?

15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

¹ S. Augustine, de Consensu Evang. ii. 27; vol. iii. p. 1108.

16. No man putteth a piece^a of new cloth^b unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Margin, raw or unwrought cloth.

Vulg. Nemo autem unumquod commissuram panni rudis in vestimentum vetus: tollit enim perfectiorem ejus a vestimento, et peior seorsum fit.

17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

S. But new wine must be put.

Vulg. Sed vinum novum in utroque novis mittunt.

It is not as Jews that they advocate this fasting, but as Pharisees, or as disciples of John the Baptist,—that is, as a company of men professing unusual strictness of life; and they express their surprise that the disciples of Jesus do not, in the character of His disciples, practise some similar system of fasting, and thus rise superior to the general laxity of the multitude. Jesus implies that so they will, but not at present. He first shows that it would be unbecoming for them at present to exercise that degree of fasting which as His disciples they will afterwards; and secondly, that at present they are unable to bear this.

1. It would be as unbecoming His disciples to fast, while He is with them, as it would for the children of the bride-chamber to mourn, so long as the bridegroom is with them. While the bridegroom is with them, it is a time of festivity and of rejoicing, not of mourning and affliction. In a short time, He, the Bridegroom, will be taken from them, and then they shall exercise that degree of mortification and self-discipline which is becoming His disciples.

2. He shows that at present they are unable to bear this.

An old garment must not be repaired with a patch of new cloth, because, if so, a worse rent is caused. His disciples are as an old garment. Their faith and endurance as yet are but slight. Too great a trial must not be put upon them; for this might cause them to despair, and perhaps to depart from Him altogether. By the descent of the Holy Spirit upon them, they shall be renovated; made new and strong, like a new garment. Then they will be able to endure such a degree of fasting and self-discipline as will become the disciples of Christ.¹

The same truth He shows in another way. New wine must not be put into old skins; lest it should stretch them too far, and the skins burst, and the wine be lost. His disciples are as old skins, unable to bear any great strain. Any great amount of affliction, either in the shape of persecution or self-discipline, would at present do them more harm than good. At present such a trial as rigid fasting implies would not only be useless to them, it would be positively injurious. After the descent of the Holy Spirit, His disciples will be renovated, and become, as new skins, able to bear any strain upon them, however great; any amount of persecution, of mortification, or self-discipline.

Though they did not fast then, as His disciples, Jesus says that, after His departure from them, they should. In accordance with this, we read that very early it was the custom for Christians in the East, in compliance with what they believed to be a regulation of the Apostles, to fast on all Wednesdays and Fridays in the year, except during Easter and Pentecost, and thus to mourn over the betrayal and the crucifixion of their Saviour. In the West it was the custom to fast on the Fridays and Saturdays, the days on which the Bridegroom was removed from them by His crucifixion and burial. The food allowed by the Church on these fasting days was bread, salt, and water.²

JAIROS APPLIES TO JESUS TO VISIT HIS DAUGHTER.

S. MATTHEW ix. 18, 19.

S. MARK v. 21-24.

S. LUKE viii. 40-42.

18 While He spake these things unto them, behold,	21 And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea.	40 And it came to pass, that, when Jesus was returned, the people gladly received Him: for they were all waiting for Him.
22	And, behold,	41 And, behold,

¹ Theophylact, in Matt. ix. 16; vol. i. p. 44.

Euthymius, in Matt. ix. 16; vol. i. p. 361.

² Jansenius, in Concord. Evang. cap. xxxiii. p. 221.

Maldonatus, in Matt. ix. 16; vol. i. p. 138.

Cornelius a Lapide, in Matt. ix. 16; vol. viii. p. 211.

² S. Epiphanius, Hæres. lxxv. 7; vol. ii. p. 512.

S. Augustine, Epist. xxxvi. (alias 86) ad Casulanum; vol. ii. p. 136.

Cornelius a Lapide, in Matt. ix. 16; vol. viii. p. 210.

^a No man putteth a piece.—See note on Mark ii. 4.

^b New cloth.—“It is difficult to see why our translators should have abandoned the natural expression ‘undressed cloth,’ which occurs in the Geneva Testament, as a rendering of *βάκος ἄγυατος*.

for ‘new cloth,’ contenting themselves with putting ‘raw or unwrought’ in the margin.”—CAXON LIGHTFOOT on ‘Revision of New Testament,’ p. 143.

S. MATTHEW ix.

there came
a certain ruler,

and worshipped Him,

saying, My daughter
is even now dead :

but come and lay Thy hand
upon her,
and she shall live.

19

And Jesus arose,
and followed him,
and so did His disciples.

23

24

S. MARK v.

there cometh
one of the rulers
of the synagogue,
Jairus by name ;

and when he saw Him,
he fell at His feet,
and besought Him
greatly,

saying, My little daughter
lieth at the point of death :
I pray Thee,
come and lay Thy hands
on her, that she may be healed ;
and she shall live.

And Jesus went
with him ;

and much people followed Him,
and thronged Him.

S. LUKE viii.

there came
a man

named Jairus,
and he was a ruler of the synagogue :

and he fell down at Jesus' feet,
and besought Him
that He
would come into his house :

42

for he had one only daughter
about twelve years of age,
and she lay a dying.
But as He went

the people
thronged Him.

18. ¶ While He spake these things unto them, behold, there came a certain ruler,* and worshipped Him, saying, My daughter is even now dead : but come and lay Thy hand upon her, and she shall live.

Vulg. dicens: Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet.

19. And Jesus arose, and followed him, and so did His disciples.

It is while Jesus is still in the neighbourhood of Capernaum, and soon after He had been entertained in S. Matthew's house, and, as this Evangelist would seem to represent it, while He was engaged in making an apology for His disciples, and explaining to John's disciples and to the Pharisees why they did not fast, that is, so long as He was with them ; it was while thus engaged, that the ruler of the synagogue comes to entreat Him to go and heal his little daughter. S. Mark and S. Luke both concur in representing the shore of the lake and the neighbourhood of Capernaum as the scene of this event ; but they neither of them give any indications of the time, except that it was after He had recrossed the lake on His return from Gergesa or Gadara.

With respect to the following miracle, a very interesting question arises:—How comes it that S. Matthew has given a

less full, and a less circumstantial account of it, than either of the other two? Of the three Evangelists, he was, in all probability, the only one who was present, the only eyewitness of what he here relates. When Jesus rose up from his house to go to Jairus's daughter, S. Matthew would naturally join in the throng that accompanied Him. Nor have we any reason to think that any of His Apostles, after they had been once elected, ever ceased to attend Him. It was evidently, then, not personal knowledge that always determined the amount of circumstantiality with which the Evangelists related their facts. We may fairly conclude that S. Matthew, who was present, for some reason or other gave but an outline of the story, his account as we now have it ; and that the other Evangelists, who wrote later, thinking his account too meagre for the interest centred in this miracle, filled it in with several additional particulars, which they had learnt from those who were also present.

A proof of the unusual interest excited by this miracle, may be seen in the number of attempts that were made, in the literature of antiquity, to identify the woman here mentioned. One old tradition says¹ that this woman was a native of Cæsarea Philippi, the ancient Dan or Paneas, and that after her recovery she erected a statue of Jesus, in brass, at Cæsarea. Eusebius says that he had himself seen such a statue still standing in Cæsarea. Another story² was,

¹ Eusebius, *Historia Eccles.* vii. 18 ; vol. ii. p. 679.

Sozomen, lib. v. 21.

Theophylact, in *Matt.* ix. 20 ; vol. i. p. 44.

² Maldonatus, in *Matt.* ix. 20 ; vol. i. p. 141.

Cornelius a Lapide, in *Marc.* v. 25 ; vol. viii. p. 589.

* A certain ruler.—“The chazan, or bishop or overseer of the synagogue, is the minister: and the ruler of the synagogue is he by whose command the affairs of the synagogue are appointed ;

namely, who shall read the prophet, who shall recite the phylacteries, who shall pass before the ark.”—*LIGHTFOOT* on *Matt.* ix. 18 ; vol. ii. p. 172.

that this woman was Martha, the sister of Mary and Lazarus; and a third tradition said that her name was Veronica, and that when Jesus was being led to crucifixion, she offered her veil to Him, to remove the drops of blood, &c., which suffer-

ing and exhaustion had caused to gather on His brow. Whatever might be the portion of truth existing in these ancient traditions, they all attested to the great interest which her case had created in early times.

HE HEALS A WOMAN WHO HAD AN ISSUE OF BLOOD.

S. MATTHEW ix. 20-22.

S. MARK v. 25-34.

S. LUKE viii. 43-48.

20 And, behold, a woman,
which was diseased
with an issue of blood twelve years,

25 And a certain woman,
which had
an issue of blood twelve years,
and had suffered many things
of many physicians,
and had spent all that she had,

43 And a woman
having
an issue of blood twelve years,
which had spent all her living
upon physicians,

came behind Him,
and touched the hem
of His garment :
21 for she said within herself,
If I may but touch
His garment, I shall be whole.

and was nothing bettered,
but rather grew worse,
when she had heard of Jesus,
came in the press behind,
and touched
His garment.

neither could be healed of any,
44 came behind Him,
and touched the border
of His garment,

22 But Jesus
turned Him about,

28 For she said,
If I may touch but
His clothes, I shall be whole.
29 And straightway the fountain
of her blood was dried up :
and she felt in her body that
she was healed of that plague.

and immediately her issue
of blood stanchd.

30 And Jesus, immediately
knowing in Himself that
virtue had gone out of Him,
turned Him about in the press,
and said,
Who touched My clothes ?

45 And Jesus said,
Who touched Me ?
When all denied, Peter and
they that were with Him
said, Master,
the multitude
throng Thee and press Thee,
and sayest Thou,
Who touched Me ?

31 And His disciples
said unto Him,
Thou seest the multitude
thronging Thee,
and sayest Thou,
Who touched Me ?

46 And Jesus said, Somebody
hath touched Me : for I perceive
that virtue is gone out of Me.

32 And He looked round about
to see her that had done this thing.
33 But the woman

47 And when the woman
saw that she was not hid,
she came trembling,
and falling down before Him,
she declared unto Him

fearing and trembling,
knowing what was done in her,
came and fell down before Him,
and told Him
all the truth.

before all the people for what cause
she had touched Him,
and how she was healed immediately.

and when He saw her,
He said,
Daughter, be of good comfort ;
thy faith hath made thee whole.

34 And He said unto her,
Daughter,
thy faith hath made thee whole ;
go in peace,
and be whole of thy plague.

48 And
He said unto her,
Daughter, be of good comfort :
thy faith hath made thee whole ;
go in peace.

And the woman was made whole
from that hour.

20. ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment :

Vulg. et tetigit fimbriam vestimenti ejus.

21. For she said within herself, If I may but touch His garment, I shall be whole.

S*. omits but.

Vulg. Dicebat enim intra se: Si tetigero tantum vestimentum ejus, salva ero.

22. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

S*. But He turned.

Vulg. At Jesus conversus.

As a condition for the restoration to health, Jesus usually required a belief in His power to impart it. Life and health He generally imparted by touching the diseased with His hand. He made His humanity the medium to dispense the gifts which His divine power alone could bestow. But so overflowing is this woman's belief in His power, that she expects to acquire health not only through Jesus touching her, but through her touching Him; and when she cannot reach Him on account of the press, she still believes that she shall receive the blessing through touching His garment, nay, the extreme end or fringe of His garment. So unlimited does she believe His power to be, that she thinks the most distant approach to the means which He uses for communicating health will be sufficient. It is plain from the narrative, that she touched the hem of His garment, not in

preference to any other part; not because it was more holy than the rest, as being specially ordered by God (Numb. xv. 38), but because she could more easily reach it.

We cannot fail to observe the marked difference between this woman and the crowd she accompanied. This difference is strikingly indicated in the narrative by the terms in which they are described. The believing, anxious woman touched (*ἥψατο*) Jesus; the indifferent, unthinking multitude only throng Him and press Him (*συνέχουσι καὶ ἀποθλίβουσι*). Led by curiosity, they follow Him to see His cures, or to hear His marvellous discourses; but they have no personal interest in them. They are not conscious of any disease to be cured. What different feelings, and what mingled feelings, would fill her bosom! Fear, desperation, and trust, would each in its turn direct her. She was seeking to touch Jesus, and yet she was afflicted with a malady which rendered her legally unclean, and disqualified her from touching anyone. For twelve years she had been incurable. Her one hope lay in Him, and she felt that her all was now at stake. What a moment of anxious trust!

Besides bodily health, Jesus most probably superadded the gift of spiritual health, the forgiveness of her sins.¹ The word which He spake to her, "Go in peace," was the usual formula in which He conveyed this blessing.

Jesus is still on His way to Jairus's house; and when a message which was not intended for Him reached His ear, to the effect that the child was dead, He encourages her father to hope and believe against appearances. The woman who had just been healed, and of which Jairus was himself an eye-witness, was an example and encouragement to him.

JESUS RAISES THE DAUGHTER OF JAIRUS TO LIFE AGAIN.

S. MATTHEW ix. 23-26.

S. MARK v. 35-43.

S. LUKE viii. 49-56.

35 While He yet spake,
there came
from the ruler of the synagogue's house
certain
which said,
Thy daughter is dead: why troublest
thou the Master any further?

36 As soon as Jesus
heard the word that was spoken,
He saith unto the ruler of the synagogue,
Be not afraid, only believe.

37 And He suffered no man to follow Him,
save Peter, and James,
and John the brother of James.

38 And He cometh
to the house of the ruler of the synagogue,
and seeth
the tumult,
and them that wept and
wailed greatly.

49 While He yet spake,
there cometh
one from the ruler of the synagogue's house,
saying to Him,
Thy daughter is dead; trouble not
the Master.
50 But when Jesus
heard it,
He answered him, saying,
Fear not: believe only,
and she shall be made whole.

51 And when He came
into the house,

23 And when Jesus came
into the ruler's house,
and saw the minstrels
and the people making a noise,

¹ S. Chrysostom, in Matt. Homil. xxxi.; vol. i. p. 433.

S. MATTHEW ix.

S. MARK v.

S. LUKE viii.

- 24 He said unto them,
Give place:
for the maid is not dead,
but sleepeth.
And they laughed Him
to scorn.
- 25 But when the people were
put forth,

He went in,

and took her
by the hand,

and
the maid arose.
- 26 And the fame hereof went
abroad into all that land.
- 39 And when He was come in,
He saith unto them,
Why make ye this ado, and weep?
the damsel is not dead,
but sleepeth.
40 And they laughed Him
to scorn.
- But when He had put them
all out,
He taketh the father and the mother
of the damsel, and them that were with Him,
and entereth in
where the damsel was lying.
41 And He took the damsel
by the hand, and said unto her,
TALITHA CUMI;
which is, being interpreted,
Damsel, I say unto thee, arise.
- 42 And straightway
the damsel arose,
and walked; for she was
of the age of twelve years.
And they
were astonished
with a great astonishment.
43 And He charged them
straitly that no man should
know it;
and commanded that something
should be given her to eat.
- 52 He suffered no man to go in,
save Peter, and James, and John,
and the father and the mother of the maiden.
And all wept, and bewailed her:
but He said,
Weep not;
she is not dead,
but sleepeth.
53 And they laughed Him
to scorn,
knowing that she was dead.
54 And He put them
all out,

and took her
by the hand, and called, saying,
Maid, arise.
- 55 And her spirit came again,
and
she arose straightway:
and He commanded
to give her meat.
56 And her parents
were astonished:

but He charged them
that they should tell no man
what was done.

23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

Vulg. et vidisset tibicines et turbam tumultuantem.

24. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn.

S.V. *omit* unto them: S^a. to scorn; knowing that she was dead.
Vulg. dicebat, Recedite . . . et deridebant eum.

25. But when the people were put forth, He went in, and took her by the hand, and the maid arose.

26. And the fame hereof went abroad into all that land.

Margin, This fame.

S. Her fame.

Vulg. Et exiit fama hæc in universam terram illam.

We need not interpret our Saviour's words, "she is not dead, but sleepeth," to mean that her soul was not actually

separated from her body, or that she was asleep in such a sense that she would awake again, of her own accord, without the interposition of His divine, superhuman power. He uses the words "she sleepeth" to draw their attention to His purpose of raising her from the dead. Her soul, though already departed from the body, should be re-united, and she should live again on earth. His altercation with the minstrels, and with the people who were making a noise, so to speak of it, would cause them to observe the condition of the damsel more narrowly; and they would thus estimate more correctly the miraculous nature of her restoration to life. He excludes them from the room while He raises her from the dead, probably because of their unbelief and their mocking, and admits only the father and mother of the maiden, and His three Apostles Peter, John, and James. This was the first of those occasions, and there were several, on which Jesus specially selected these three Apostles to attend Him, and did not accord the same privilege to the other nine.

To prove the completeness of her restoration to life, and to vigorous, healthy life, He commands that something shall

be given her to eat. Only three instances are related at length, where Jesus raised the dead to life; and this young girl is the first. As an event unheard of before, the fame of it would quickly fly throughout the whole district. All the country round could bear witness that the damsel was now alive; her father and mother, the minstrels, and the multitude, would all be witnesses that she had been dead. The dispute that had arisen, had caused them to examine and to ascertain that most carefully. Why Jesus charged them not to make it known; whether this was to prevent the premature machinations of the Pharisees, or to set them an example of silence after works of charity, or for some other reason, is not clear.

It may be well to recapitulate the contents of the chapter thus far, all of which happened in and around Capernaum; and all of which was the work, if not of a single day, at least of parts of two days. Seldom have we the events of one day recorded by the Evangelists so consecutively, and at the same time so fully, as we have here.

As He was preaching the word unto them in Capernaum, they brought to Him a man sick of the palsy, borne of four. When they could not come near Him for the press, they uncover the roof of the house where He was, and let the sick man down through it. Seeing their faith, Jesus takes occasion from this to prove to His audience that He was God. He then makes the highest claim that it was possible to make: He claims to do that which confessedly none can do but God. He declares that his sins are forgiven him, and goes on to say that His power to forgive this man's sins shall be tested by His power to heal his paralysis. If He can heal his paralysis, this shall be a proof that He can forgive his sins; and if He can forgive his sins, this will be a proof that He is God. He then heals the paralytic man before them all, and the people are convinced. The reasoning which He suggested was as perfect as the miracle that He wrought. No link in it was weak or defective.

From the house He removes to the shore of the lake, to teach the people; and as He went, He passed by the receipt of custom, and saw Matthew sitting there, engaged in his duty as publican or toll-taker, and He called him to be His disciple, and he left all and followed Him.

Either the same day, or on some future day, Matthew makes a great feast in his house for Jesus and His disciples, and invites a number of his friends, men in a similar calling to his own. The Pharisees find fault with Jesus for eating with these publicans and sinners. In the answer by which He silenced them, He taught all future generations the duty of charitable consideration for their fellow-men. The disciples of John Baptist, induced by the Pharisees, then make a charge against His disciples, because they did not, as appeared fitting for His disciples, pursue some system of regular fasting. He apologizes for His disciples, and explains that their present practice is only of temporary use, so long as He is with them.

While He is thus engaged, the ruler of the synagogue at Capernaum, Jairus by name, comes to entreat Him to go and heal his little daughter, who is at the point of death. He rises to go, and the people accompany Him, and the crowd gathers along as they go. On their way thither a woman who had had an issue of blood for twelve years, comes behind, and, unable to get nearer for the press, she secretly touches the hem of His garment, and is healed of her issue. He inquires who touched His clothes, and declares that virtue had gone out of Him by that touch. When the crowd which had pressed Him and thronged Him denied that they had touched Him with any object, and when she confessed all, He bids her go in peace.

While He is still on His way to the ruler's house, a messenger comes to the father to tell him that his daughter is already dead, and that there is no further need to trouble the Master. Famed as Jesus was far and wide for healing every kind of sickness, even He had never raised the dead. On that very day, it may be, He had forgiven the sins of the paralytic man and had healed his paralysis, and had thereby proved that He was God. On His way to this very house, but a few moments before, He had healed a woman who had been ill for twelve years and declared incurable. All this would be no comfort to Jairus if his daughter were dead; for Jesus had never yet raised the dead to life again. The thought of his daughter being raised to life, again could never cross the mind of the father, and yet Jesus bids him "fear not; believe only, and she shall be made whole." To the multitude and the minstrels, who persist in regarding her as a case for their office of mourning, He intimates that she shall live again, as assuredly as one who sleepeth shall awake again. He then excludes from the room all but the father and mother of the maiden and His three Apostles, Peter, James, and John, and raises her to life again.

What a day of mercy to man this was, even if we end the record of the day with the raising of Jairus's daughter! But some have thought that there is sufficient reason to connect what follows with what has gone before, and to believe that the two blind men follow Jesus on His return from Jairus's house; that when He reached the house, either His own or S. Matthew's, which He had left shortly before, He questioned them on their belief in His power, and then opened their eyes; that, as they went away, they brought to Him a man possessed with a devil, whom He healed also; and that the multitudes, seeing all these miraculous cures, marvelled and cried, "It was never so seen in Israel."

S. Matthew alone records the following miracle, verses 27-31.

27. ¶ And when Jesus departed thence, two blind men followed Him, crying, and saying, *Thou Son of David*, have mercy on us.

V. omits Him.
Vulg. secuti sunt eum duo cæci.

28. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

*S**, was entered: *S**, the two blind men: *S**, to do this unto you.
Vulg. accesserunt ad eum cæci. Et dixit eis Iesus: creditis quia hoc possum facere vobis?

29. Then touched He their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened; and Jesus straightly charged them, saying, See *that* no man know *it*.

Vulg. et comminatus est illis Iesus.

31. But they, when they were departed, spread abroad His fame in all that country.

*S**, omits all.
Vulg. illi autem ex-entes, diffamaverunt eum in tota terra illa.

Jesus does not hearken to the prayer of these two blind men to open their eyes until He reaches the house. Even then He first asks if they believe that He is able to do this. At last, when He grants the blessing, it is in terms that imply that the gift is to be in proportion to their belief in His power. He may have put off their request to quicken their desire, or there may have been some grave defect in their faith. Was their conduct afterwards in disobeying His express injunction not to make Him known, any indication of self-will, or was it the effect of excessive zeal for His honour, and of gratitude for His mercy toward them? The character of their disobedience would depend very much on the motive from which it flowed, and many think they were influenced by feelings of gratitude.¹

S. Matthew alone records the following cure, verses 32-34.

32. ¶ As they went out, behold, they brought to Him a dumb man possessed with a devil.

S, omits man.
Vulg. ecce obtulit-ei unum hominem mutum, demonium habentem.

33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

Vulg. Pharisei autem dicebant. In principe demoniorum ejicit demones.

This is not the same dumb devil as S. Luke (xi. 14) speaks of.² S. Matthew elsewhere (xii. 22) describes that cure.

It would seem that the man was not dumb from any defect in his natural organs of speech or of hearing, but

simply through the agency of the devil that possessed him.³ When the devil was cast out, the dumb spake.

The different judgment which the people and the Pharisees form of His actions on this occasion, is but a specimen of their conduct all through His ministry. The people are actuated in their opinion solely by the character of the action itself, by the blessing it is to man, and by its miraculous, unusual nature. None of the prophets, during the whole history of the children of Israel, had ever wrought deeds to be compared with these. Thus the people honestly praise His cures as miracles that had never before been performed, and as blessings that could not be surpassed. The Pharisees, by their judgment of His actions, only betray the malignity with which they pursue the author of them. They overlook the quality of the action altogether, and consider only that it was wrought by Jesus, the reputed son of a carpenter—He who had set at naught their traditionary interpretations, who at different times had exposed their hypocrisies, and had called in question their zeal for the Sabbath, and even for the Law itself. The beneficence of the deed cannot be denied, but doubts and suspicions can be thrown on its source, on its origin. Blinded by spite, they perceive not the inconsistency of their accusation,—a devil to cast out devils, the greatest of blessings to proceed from the most malignant of beings. On this occasion Jesus is not reported as answering their accusation. Heedless of the Pharisees and their machinations, He continues His work of mercy to the people.

S. Matthew alone contains verses 35-38.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

*S**, omits and before preaching: *V*, omits among the peoples. *S**, people, and they followed Him.
Vulg. et prædicans evangelium regni, et curans omnem languorem et omnem infirmitatem.

36. ¶ But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Margin, were tired and lay down.
S.V., because they were harassed.
Vulg. quia erant vexati, et jacentes sicut oves non habentes pastorem.

37. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few;

38. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

¹ S. Jerome, in Matt. ix. 30; vol. vii. p. 59.

S. Chrysostom, in Matt. Homil. xxxii.; vol. i. p. 442.

Theophylact, in Matt. ix. 30; vol. i. p. 45.

Janinensis, in Concord. Evang. cap. xxxv. p. 241.

Cornelius a Lapide, in Matt. ix. 32; vol. viii. p. 215.

Robinson, Harmony of the Four Gospels, pp. 63 and 44.

McClellan, New Testament, pp. 557 and 563.

² S. Chrysostom, in Matt. Homil. xxxii.; vol. i. p. 442.

Among the Gentiles the seed was yet to be sown. The prophets had sown some seeds among the Jews, and the fruit produced by these must now be tended and gathered into the Church. He is the Lord of the harvest, not only as God, but as God and man. He laid down His life to purchase the Church with His own blood. He had but just before appointed the twelve Apostles to be the labourers in the harvest; and before He sends them to labour, He bids them pray the Lord of the harvest to qualify them, and prepare them with every gift suitable for such work. At present the labourers are few, Himself and John the Baptist. The scribes and Pharisees were in no true sense labourers, nor had they ever been faithful shepherds over the flock.

With this chapter S. Matthew concludes his record of our

Saviour's early years and ministry up to the second Passover.¹ As already pointed out, this cannot be intended as a strictly chronological arrangement of events, but rather a grouping together of facts and discourses, sometimes as they succeeded each other in time, and sometimes because they happened at the same place, or were alike in their nature. S. Matthew's position, for instance, of the Sermon on the Mount, and of the healing of the man full of leprosy and of the centurion's servant, are striking breaches of the chronological order. These he places together after the Sermon, though the healing of the leper took place before the delivery of the Sermon, and the healing of the centurion's servant after, while the Sermon itself should not come in until the beginning of chapter x.

¹ Jansenius, in *Concord. Evang.* xxxv. p. 231. Cornelius a Lapide, in *Matt.* ix. 38; vol. viii. p. 216.

INTRODUCTORY NOTE.

Jewish Garments. — “Neither two coats (*μηδὲ δύο χιτῶνας*).’ Either my computation of times very much deceives me, or the winter was now coming on when the Apostles were sent forth, and yet Christ forbids that they should be clothed with a double garment. It was not much that they should be forbid to take money or provision for their journey, because they were to have their food administered to them as the reward of their preaching the Gospel. But to strive with the cold and winter without sufficient clothing seems something hard.

“I, It was not an unusual thing in that nation that some, out of a more religious severity, did clothe themselves but with a single garment

“Now it may be inquired whether our Lord prescribed this severity to His Apostles, not allowing them more than a single garment, when this journeying of theirs to preach the Gospel was a winter’s work. For they returned from this journey a little before the Passover. Compare the 10th verse of this chapter (Luke ix.) and so on, with John vi. 4 and so on.

“In both the Talmuds there are reckoned up eighteen several garments wherewith the Jew is clothed from head to foot

“The ordinary Jewish garment was Talith, the outward garment, and Chaluk, the inward.

“II. And now the question returns, namely, whether by those *δύο χιτῶνας* in the place before us should be meant those two kinds of garments, the Talith and the Chaluk—that is, that they should take but one of them; or those two kinds doubled—that is, that they should take but one of each: whether our Saviour bound them to take but one of those garments, or whether He forbade them taking two of each.

“I conceive He might bind them to take but one of those garments; for, although *χιτῶν* when joined with *ἱμάτιον*

may be applied to some particular garment, yet, when it is not so joined, it may signify only clothing in general. When our Lord commands them *μὴ ἐνδύσασθαι δύο χιτῶνας*, ‘not to put on two coats’ (Mark vi. 9), the foregoing words may best explain what He means by it. For when He cuts them short of other parts of garments and necessaries, such as a scrip, a staff, and sandals, we may reasonably suppose He would cut them short of one of the ordinary garments, either the Talith or the Chaluk.

“This may seem something severe, that He should send them out in the winter-time half naked. But, 1. This well enough became that providence which He was determined in a more peculiar manner to exert toward them, as may be gathered from Luke xxii. 35, and to the charge of which He would commit them. Of such a kind and nature was His providence in preserving them, as was shown towards the Israelites in the wilderness, which suffered not their garments to wax old, which kept their body from decay and diseases, and their feet unhurt by all their travel. 2. It suited well enough with the mean and low estate of that kingdom of heaven, and the Messiah, which the Apostles were to preach up and propagate, so that from the view of the first publishers the Jews might learn to frame a right judgment concerning both the Messiah and His kingdom; namely, they might learn to believe in the Messiah, when they should observe Him capable so wondrously to protect His messengers, though surrounded with such numberless inconveniences of life: and might further be taught, not to expect a pompous kingdom, when they see the propagators of it of so mean a degree and quality.

“The words of the Baptist, ‘he that hath two coats let him impart,’ &c. (Luke iii. 11), may be also understood in this sense, that he that hath both the Talith and the Chaluk may give to him that is naked and hath neither, either the one or the other.”—LIGHTFOOT on Luke ix. 3; vol. ii. p. 416.

CHAPTER X.

[1. *Christ sendeth out His twelve Apostles, enabling them with power to do miracles, 5. giveth them their charge, teacheth them, 16. committeth them against persecutions: 40. and promiseth a blessing to those that receive them.*]

[Vulg. *Legatio et instructio duodecim apostolorum (quorum hic nomina recensentur) ad evangelizandum Iudæis, et demoniacos infirmosque curandos, qui adversus mala hic imminuentia persequentur et roborantur: Christus non venit ut mittat pacem, sed gladium, ipseque coram hominibus confitendus est, neque quidquam ejus amoris proponendum: honorans autem alios propter Christum, honorat Christum, et illa mercedem recipiet.*]

RETAINING the artificial division of our Saviour's life into five portions, the history related in the following chapter naturally falls into the fourth; that is, between the Second and the Third Passover:¹ for S. Matthew is not here describing the first election of the Twelve, but their mission to preach and to heal the sick. Their election, as we learn from S. Luke (vi. 13), took place before He delivered the Sermon

on the Mount, and their mission to preach as here related by S. Matthew and elsewhere by the two other Evangelists. The Sermon itself, in all probability, was delivered sometime between the Second and the Third Passover,² though S. Matthew, as already stated, has anticipated its proper order, and placed it among the events which occurred between the First and Second Passover of His ministry.

THE TWELVE INSTRUCTED AND SENT FORTH.

S. MATTHEW x. 1.

1 And when He had called unto Him His twelve disciples,

He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

S. MARK vi. 7.

7 And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.

S. LUKE ix. 1, 2.

1 Then He called His twelve disciples together,

and gave them power and authority over all devils,

and to cure diseases.

2 And He sent them to preach the kingdom of God, and to heal the sick.

1. And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Margin, over.

Vulg. *dedit illis potestatem spirituum immundorum, ut eicerent eos.*

Having selected twelve to correspond with the twelve tribes, He sent them as His Apostles—a name which implies not only one sent, a messenger, but also a messenger who represents the sender. As His representatives He endows them with a portion of His superhuman power. He gives them power to heal all diseases, whether caused by natural agency or by supernatural, and He bestows this upon them all equally.

This power to work miracles they were to exercise, not only to relieve the bodily affliction of the people, but also with a view to their spiritual, eternal welfare. It would add confirmation to their own claim to be Christ's representatives, and it would incline the people to believe in the Gospel which they were sent to preach.

The prophets of old had occasionally wrought miracles, but for several hundred years this power had been suspended. The last prophet who had performed a miracle was Daniel, when in the den of lions. This power was now restored to man, and restored unlimited in its exercise, and chiefly that it might produce belief in the Incarnation and trust in the truth of the words of Jesus.

¹ Cornelius a Lapide, *Chronotax. Gest. Christi*, vol. viii. p. 15.

² Lightfoot, *Harmony of the New Testament*, vol. i. pp. 233, 235.

Robinson, *Harmony of the Four Gospels*, p. 64.

³ Cornelius a Lapide, *Chronotax. Gest. Christi*, vol. viii. p. 14.

Lightfoot, *Harmony of the New Testament*, vol. i. pp. 221, 224, and 235.

Robinson, *Harmony of the Four Gospels*, p. 34.

McClellan, *New Testament*, pp. 552 and 556.

THE NAMES OF THE TWELVE APOSTLES.

S. MATTHEW x. 2-4.

S. MARK iii. 16-19.

S. LUKE vi. 14-16.

ACTS i. 13.

2 Now the names of the twelve Apostles are these; The first, Simon, who is called Peter, and Andrew his brother; <i>James the son of Zebedee, and John his brother;</i>	16 And Simon He surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite,	14 Simon, (whom He also named Peter,) and Andrew his brother, James and John, 15 Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.	13 Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.
3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddæus;	and Judas Iscariot, who also betrayed Him.		
4 Simon the Canaanite,			

2. Now the names of the twelve Apostles^a are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee,^b and John his brother;

S.V. and James.

Vulg. Primus, Simon, qui dicitur Petrus, et Andreas frater ejus: Iacobus Zebedæi et Iohannes frater ejus.

^a **The Twelve Apostles.**—"It has, perhaps, often created surprise, that we know so little of the history of these persons. The *Acts of the Apostles*, as they are called, might with equal propriety be termed the first part of the life of St. Paul. The same work has also supplied us with a few events in the history of St. Peter; and something more may be collected of this Apostle from credible ecclesiastical traditions: but with these two exceptions, to which must be added the account of St. James's martyrdom in the year 44, we know very little of the personal history of all the other Apostles. If we could admit the evidence of supposititious acts and martyrologies, the ignorance of which I have complained would in a great measure be removed; and it might be rash to assert that these works, which though of a doubtful are frequently of an early date, have not been the means of preserving traditions which are really founded in truth. This, however, only brings us back to the same uncertainty as before; and the alternative is offered of either knowing nothing, or not knowing what to believe.

"The most ancient, and perhaps the most credible tradition, is that preserved by Eusebius upon the authority of Origen. This writer, who lived in the third century, beside speaking of Peter and Paul and John, mentions also Thomas and Andrew. He says that Thomas preached in Parthia, and Andrew in Scythia (Euseb. 'Hist. Eccles.' iii. 1; vol. ii. p. 216, Migne). The statement of Thomas having preached in Parthia is repeated by other writers; and the different nations which were subject to the Persian, or as it was then called, the Parthian dominion, are said to have had the benefit of his preaching. He is reported to have visited Ethiopia, by which we are perhaps to understand the eastern part of Arabia; and more than one ancient writer has stated that he travelled into India (S. Gregory Nazian. 'Homil. contr. Arianos,' 11; vol. ii. p. 228, Migne. Nicephorus, ii. 40). This latter tradition has appeared to receive some support in modern times by the interesting researches which have brought to light some

Christian inhabitants on the coast of Malabar; and we are told that these persons appeal to the Apostle Thomas as their founder. There are, however, reasons to doubt the accuracy of this tradition. Theodoret speaks of Thomas, a disciple of Manes, who carried his master's doctrines into India; and since the religion of Christ always formed part of Manichæism, it is possible that this Thomas may have been confounded with the Apostle. There is also evidence of another Thomas having been sent about the year 800 by the Patriarch of Babylon to carry the Gospel into India; and since the Christians who have lately been discovered in that country are Nestorians, it is not improbable that the Nestorian patriarchs of Babylon were the original founders of their Church. There is, therefore, very little evidence of the Apostle Thomas having penetrated as far as India, if we take that term in its literal signification; but the tradition which Origen had heard in the third century, may perhaps incline us to believe that the Gospel was carried by this Apostle into the interior of Asia. On the same principle, I would admit the still earlier tradition, preserved by Clement of Alexandria (Strom. iv. 9; vol. i. p. 1281, Migne), that Thomas the Apostle did not suffer martyrdom; and the stories which are told of his being put to death and buried in India, do not rest on any authority. Rufinus (Hist. Eccles. ii. 5; p. 513, Migne), who wrote at the end of the fourth century, states positively that his body was at Edessa, a city on the east bank of the Euphrates; and this is another confirmation of his having preached in Parthia."—DR. BURTON, 'Lectures on Eccles. Hist.,' p. 245.

^b **James the son of Zebedee.**—"James, or Jacob, is commonly called James the Great, in contradistinction from James the son of Alphaeus, who is called the Less, not for any dignity or superiority of Apostleship that the one had above the other; but either because this James was the elder, or because he was first called, or because of the singular privacy that Christ admitted him to with Himself, as He also did Peter and John."—LIGHTFOOT, 'Harmony of the Four Evangelists,' sect. xix. vol. i. p. 634.

3. Philip, and Bartholomew;^a Thomas, and Matthew the publican; James *the son of Alphaeus*,^b and Lebbaeus, whose surname was Thaddæus;^c

^a *S. omits* and Lebbaeus, whose surname was: V. *omits* Lebbaeus, whose surname was.

^b Vulg. *omits* Lebbaeus, whose surname was.

4. Simon the Canaanite,^d and Judas Iscariot,^e who also betrayed Him.

All MSS. the Cananite.

Vulg. Simon Chananæus.

Bartholomew.—See this Commentary on S. John i. 44.

^b **James the son of Alphaeus.**—"The word 'son' is not in the Greek, neither here (Acts i. 13), nor Matt. x. 3, nor Mark iii. 18, nor Luke vi. 15; but it is only thus, James of Alphaeus, and so reads the Vulgate. But the Syrian, Arabic, Beza, our English, and divers others, have very warrantably put in the word 'son.'"

"Now this Alphaeus and Cleopas, mentioned Luke xiv. 18, were but one and the same man; the Syrian $\alpha\lambda\phi\alpha\iota\varsigma$ serving indifferently to frame his name into Hebrew, or into a Greek pronunciation, Chalphi and Cleaphi, as Paul's double name sounded after these two languages. This Cleopas or Alphaeus was the husband of Mary (John xix. 25), and she the mother of James the Less, and of Jesus (Matt. xv. 40), and of Judas and Simon (Mark vi. 3); and from hence is warrant sufficient to call James the son of Alphaeus, though the text hath not spoken out the word 'son.'"

"This James is he that was commonly called James the Less, mentioned Acts xii. 7, and xv. 3, and xxi. 18; Gal. ii. 9, &c."—LIGHTFOOT on the Acts of the Apostles, vol. i. p. 742.

^c **Lebbaeus, whose surname was Thaddæus.**—"Thaddai was a name known also to the Talmudists. It is a warping of the name Judas, that this Apostle might be the better distinguished from Iscariot. He was called Lebbaeus, I suppose, from the town Lebba, a sea-coast town of Galilee, of which Pliny speaks."—LIGHTFOOT on Matt. x. 3; vol. ii. p. 176.

"The name Judas only, without any distinguishing mark, occurs in the lists given by S. Luke vi. 16; Acts i. 13; and in John xiv. 22, where we find 'Judas, not Iscariot,' among the Apostles; but the Apostle has been generally identified with Lebbaeus, whose surname was Thaddæus (Matt. x. 3; Mark iii. 18). Much difference of opinion has existed from the earliest times as to the right interpretation of the words $\iota\omega\delta\alpha\varsigma$ Ἰουδᾶς . The generally received opinion is, that the Authorized Version is right in translating 'Judas the brother of James.' But we prefer to follow nearly all the most eminent critical authorities, and render the words, 'Judas, the son of James.' The name of Jude only occurs once in the Gospel narrative (John xiv. 22). Nothing is certainly known of the later history of the Apostle. Tradition connects him with the foundation of the Church at Edessa."—SMITH'S 'Bible Dictionary.'

^d **Simon the Canaanite** ($\Sigma\iota\mu\omega\delta$ δ Κανανίτης).—"Simon Zelotes is called Simon the Cananite (Matt. x. 4, Mark iii. 18), which in Hebrew signifieth 'zealous,' as is more apparent by the Syrian and Arabic writing of it, than the Greek. It is like he was so called from Canah in Galilee, the place of his abode; and the Evangelist translated this proper Hebrew name into a Greek appellation, as John doth Siloam (John ix. 7). This Simon was the son of Alphaeus also, and so likewise was Judas mentioned instantly after (Mark vi. 3). And so hath Alphaeus three sons that were Apostles."—LIGHTFOOT on the Acts of the Apostles vol. i. p. 742.

"Simon the Canaanite, one of the Twelve Apostles (Matt. x. 4, Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15, Acts i. 13). The latter term, which is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark [Canaanite]. Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual.

"The Canaanite,' the designation of the Apostle Simon, other-

We have four lists of the names of the Apostles, one in each of the Gospels of S. Matthew, S. Mark, and S. Luke, and one in the Acts of the Apostles. In all these S. Peter is placed first, and in S. Matthew he is expressly called "first" ($\pi\rho\omega\tau\omicron\varsigma$). With the exception of Judas Iscariot, who is always placed last, the others are not invariably placed in the same order. Is this the result of accident? He would be a bold commentator who would maintain this. But it may be easier to state what were not the reasons why, in the catalogue of the Apostles, Peter is

wise known as 'Simon Zelotes.' The word does not signify a descendant of Canaan, nor a native of Cana; but it comes from a Chaldee or Syriac word, Kannein or Knonoy, by which the Jewish sect or faction of 'the Zealots' was designated. This Syriac word is the reading of the Peshito version. The Greek equivalent is Zelotes, and this St. Luke (vi. 15, Acts i. 13) has correctly preserved."—SMITH'S 'Biblical Dictionary.'

"The correct form of the word is Κανανίτης , not Κανανίτης , in both passages where it occurs (Matt. x. 4; Mark iii. 18); but the latter stood in the text which our translators had before them. Yet this false reading certainly should not have misled them, for Κανανίτης , the word for the Canaanite in the LXX. and in Matt. xv. 22, is even farther from Κανανίτης than from Κανανίτης . The parallel passages in S. Luke (Luke vi. 15, Acts i. 13) point to the fact that this surname is the Aramaic word כנעני , corresponding to the Greek Κανανίτης , 'the zealot'; and this being so, it is somewhat strange that our translators should have gone astray on the word, seeing that the Greek form for כנעני , 'Canaanite,' is invariably spelt correctly with a X, corresponding to Caph, and not with a K, corresponding to Koph. The earlier versions, however, all suppose the word to involve the name of a place, though they do not all render it alike. Tyndale, Coverdale, and the Great Bible have 'Simon of Cane,' or 'Cana'; the Geneva Testament (1557) has 'of Canan' in the one place, and 'of Cane' in the other; the Geneva Bible, 'Canaanite' in both. The Bishops' Bible, so far as I have observed, first prints the word with a double a (Matt. x. 4), thus fixing the reference to Canaan."—CANON LIGHTFOOT on 'Revision of N. T.,' p. 138.

^e **Judas Iscariot.**—What is the exact meaning of Iscariot is not known. Many conjectures have been made, such as ish Kerioth אִישׁ כְּרִיּוֹת , a native of Kerioth in Judah (Josh. xv. 25). Similar compounds can be produced, as, for instance, Ishbosheth, Ishtob. Nothing seems to be known for certain about Judas before his call to be an Apostle. Lightfoot says, "It may be inquired whether this name was given him while he was alive, or not till after his death. If while he was alive, one may not improperly derive it from סְכֻרְתָּיָא , Skortia, which is also written סְכֻרְתָּיָא , Iskortia." After showing by quotations from the Rabbinical writers, that this word is used to signify a leathern apron that tanners put on over their clothes, Lightfoot concludes, "so that Judas Iscariot may perhaps signify as much as Judas with the apron. But now in such aprons they had purses sown, in which they were wont to carry their money, as you may see in Aruck. And hence it may be Judas had that title of the purse-bearer, as he was called Judas with the apron.

"Or what if he used the art of a tanner, before he was chose into discipleship? Certainly we read of one Simon a tanner (Acts ix. 43), and that this Judas was the son of Simon (John xiii. 26).

"But if he were not branded with this title till after his death, I should suppose it derived from סְכֻרְתָּיָא , Iscara. He then shows by quotations from the Gemarists, that this word means death by strangling, and then concludes, "When Judas therefore perished by a most miserable strangling, being strangled by the devil (which we observe in its place), no wonder if this infamous death be branded upon his name, to be commonly styled Judas Iscariot, or that Judas that perished by strangling."—LIGHTFOOT on Matt. x. 4; vol. ii. p. 176.

always placed first, than to say exactly why he was. For instance, it could not be because Peter was first called to be an Apostle; for Andrew was called before him (John i. 40, &c.). He was not placed first because he was the oldest; for, according to a common opinion in the primitive Church, there were others among the Apostles older than he.¹ He was not placed first because he was the first in love; for S. John was the disciple whom Jesus is especially said to have loved.

The interpretation most commonly received in the early Church on this point was, not that S. Peter was placed first because he was the source and centre of all authority and jurisdiction—for they held that all the Twelve were sent with equal authority to preach and to heal, and were endowed with equal power to work miracles; but that, equals though they were, S. Peter was intentionally, and not by accident, placed the first among them, as *primus inter pares*, the recognised head among brethren, with the authority of an elder brother in the Apostolic brotherhood. Some, anxious to escape from even this moderate conclusion, have endeavoured to throw doubts on the genuineness of the expression in S. Matthew's Gospel, "First, Simon," and have maintained that it is a mere interpolation. But no countenance is given to this theory by the best manuscripts. Modern research leaves the question very much where the ancients left it.

On inspecting the names of the Apostles, it is impossible to overlook the humility of S. Matthew. He alone of the three Evangelists records to all future generations what had been his former profession. After this long lapse of time it is not easy for us to realize the extreme degradation which the profession of a publican implied, or the disgust with which it inspired the respectable portion of the Jews. Such men had lost caste among their brethren, as traitors both to their nation and to their religion.

Jesus classes His Apostles in pairs, and sends them two and two to preach, probably as here given by S. Matthew. Among them there are at least three sets of brothers: Peter and Andrew, James and John, James (the less) son of Alphæus and Judas. Some also suppose that Simon the Canaanite was brother to the last two. The last five were probably related to Jesus through His mother. These had been His most intimate companions, and had probably heard more of His doctrine, both before He began His ministry and after, than the others; and in making them His Apostles, He chose them to toil and danger, and not to honour. Upon Peter, James, and John, He conferred new names, and the privilege of greater intimacy than upon the rest. They alone were selected to be present when He wrought some of His miracles, and to witness His transfiguration in the mount, and His agony in the garden.

JESUS INSTRUCTS THE TWELVE AND SENDS THEM FORTH.

S. MATTHEW x. 5-15.

S. MARK vi. 8-13.

S. LUKE ix. 3-6.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

8 And commanded them that they should take nothing for their journey, save a staff only;

3 And He said unto them. Take nothing for your journey, neither staves,

9 Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy:

9 no scrip, no bread, no money in their purse: but beschool with sandals: and not put on two coats.

10 And He said unto them, In what place soever ye enter into an house,

nor scrip, neither bread, neither money: neither have two coats apiece.

4 And whatsoever house ye enter into, there abide,

¹ S. Epiphanius, Hæres. li. 17; vol. i. p. 921.

S. MATTHEW x.

- and there abide till ye go thence.
- 12 And when ye come into an house, salute it.
- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

S. MARK vi.

- there abide till ye depart from that place.
- 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.
- Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.
- 12 And they went out, and preached that men should repent.
- 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

S. LUKE ix.

- and thence depart.
- 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
- 6 And they departed, and went through the towns, preaching the Gospel, and healing every where.

After Jesus had called the Twelve to Him, and had appointed them each his companion, He first gives them the necessary instructions for the regulation of their conduct, and then invites them to the performance of these by various promises and other motives and inducements.

His first charge relates to the people to whom they are to preach.

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

S^a. omits saying.
Vulg. præcipiens eis, dicens.

6. But go rather to the lost sheep of the house of Israel.

His tender regard for the Jewish nation and for their salvation is apparent everywhere.¹ The Jews had been in His fold and had wandered from it: His first love was for them. The Gentiles had never yet been gathered into the fold. The Jews tenaciously remembered that the Messiah had been promised to them; and lest in their haste they should conclude that Jesus could not be the Messiah, if His Apostles were to preach to the Samaritans and to the Gentiles as well as to themselves, He forbids them to go to the Gentiles or to the Samaritans, who were looked upon as

Gentiles, or as worse than Gentiles, by the Jews. This command, from its very nature, could only be of temporary duration; it would cease with His own ministry. That no prejudice to the belief in the Incarnation might arise in the minds of the Jews, because this was preached to the Samaritans and Gentiles as well as to themselves, it was withheld from the latter for a time; that is, until the Jews as a nation had rejected it, by crucifying the Son of Man Himself, but only until then. After the Resurrection, when He gives the Apostles a second commission to preach the Gospel of His kingdom, it is to all nations.

His second command is as to the nature of their preaching.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

Heaven, which had been closed to man by the fall of Adam, would be re-opened to him by the Death, Resurrection, and Ascension of Jesus, God Incarnate. From that time the kingdom of heaven would begin. From the Ascension of the God-Man would date the possibility and the privilege of man's ascension thither. From that time and through the Incarnation, man, by a life of training and of preparation by supernatural aids, might secure for himself an everlasting rest in heaven. Such was to be the main subject of the Apostles' preaching to the lost sheep of the house of Israel.

His third and fourth commands have respect to the use of their power to work miracles.

¹ S. Jerome, in Matt. x. 5; vol. vii. p. 62.
S. Chrysostom, in Matt. Homil. xxxii.; vol. i. p. 447.

Euthymius, in Matt. x. 5; vol. i. p. 385.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

S.V. Raise the dead, cleanse the lepers: S. *sanctis* raise the dead.
Vulg. Infermorum curato, mortuos suscite, leprosos munda, demones ejicite.

They were to use the miraculous powers with which He had endowed them to the furtherance of His Gospel, as well as for the relief of their bodily afflictions. By healing their bodies and casting out devils, in the Name of Jesus—that is, by His power and authority—they would induce men to believe in His words, and to order their lives according to His commands.

These blessings they were to dispense without any return. The reason assigned for this was, that as they had received it freely, without any labour, so they were to distribute it freely, without any payment or return. This power to work miracles was the free gift of God, not the reward of their own labour or industry. So important is this, that He makes it the sole subject of a separate command.

His fifth command refers to provision for their journey.

9. Provide neither gold, nor silver, nor brass in your purses,

Marg. Get.
Vulg. Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris.

10. Nor scrip^a for *your* journey, neither two coats,^b neither shoes, nor yet staves:^c for the workman is worthy of his meat.

Marg. nor yet a staff.
Vulg. neque virgam.

In forbidding gold, silver, and brass, He forbade money of every description. The modern word "purse" conveys little idea of the way in which the ancients carried their money. As this was always carried in the girdle, the term "girdle" is a more faithful representation of the Greek *ζώνη* than "purse" is, though the girdle is not with us a receptacle for money.

In Palestine the inhabitants used two kinds of protection for the feet in walking. 1. Shoes (*ὑποδήματα*), which in a manner covered and protected the upper part of the feet as well as the soles. These indicated a greater degree of comfort and luxury, and of leisure in travel. 2. Sandals (*συνδάλια*), which covered the soles only. In the rough, stony country of Palestine, sandals was a necessary protection to the feet,

even where poverty or the necessity for great speed forbade the use of shoes. It has been shown that this distinction between the shoe and the sandal was commonly observed in the Rabbinical writings.¹

According to S. Matthew, our Saviour forbade His Apostles to wear shoes in this their journey through Judaea, though, according to S. Mark, He allowed them the use of sandals.

The staff (*ῥάβδος*) was used for two purposes, for defence against an enemy and for assistance in walking.

S. Matthew represents Him as forbidding His Apostles to provide a staff (*μὴ κτήσασθε . . . ῥάβδον*), and S. Mark as allowing them to carry a staff only, though they might not carry the other things here mentioned (*ὅνα μὴδὲν αἰρώσιν . . . εἰ μὴ ῥάβδον μόνον*). It may be that He wished them to rely so entirely on His protecting care, as not to carry with them even such a common means of defence as a staff, though they might carry a staff for the purpose of helping them on their way; or it may be that He forbade them to provide a special staff with a view to this particular journey. For this their journey through the cities belonging to the lost sheep of the house of Israel, they were to provide neither money, food, clothing, nor any means of defence. He forbids their making any of the provision which travellers usually make for a journey.

Two questions arise with respect to this command. 1. Was it one of perpetual obligation on the Apostles? 2. Is it still binding on their successors? In answer to the latter question, it may be said that the general spirit of moderation and reliance on Christ's care implied in the command is binding on His ministers now, though it is not binding on them in its strict literal sense. Neither would it appear to have been binding on the Apostles themselves, beyond the single journey throughout Judaea on which He was now sending them.² For afterwards He refers to this particular journey, and His words indicate that they are then pursuing a different course, and would continue to do so: "He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now," &c. (Luke xxii. 35). It is plain from these very words that one reason of His command had been to give an instance to the people to whom He sent them, and perhaps also to the Apostles themselves, of His supernatural power to protect them, and thus of His being

¹ Lightfoot on Matt. x. 10; vol. ii. p. 178.

² S. Chrysostom, in Epist. ad Philipp. Homil. x. p. 108.

[Jansenius,

Jansenius, in Concord. Evang. cap. lv. p. 431.

Cornelius a Lapide, in Matt. x. 9; vol. viii. p. 224.

^a **Scrip** (*σάκκος*, Heb. galkūt) — "The Hebrew word thus translated appears in 1 Sam. xvii. 40, as a synonym for the bag in which the shepherds of Palestine carried their food or other necessities. The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders (Matt. x. 10; Mark vi. 8; Luke ix. 3, xxii. 35). The English word 'scrip' is probably connected with *σάκκος*, *sacculus*, and was used in like manner for articles of food." — SMITH'S 'Biblical Dictionary.'

"All shepherds have them, and they are the farmer's universal sale-meum. They are merely the skins of kids stripped off whole,

and tanned by a very simple process." — THOMSON, 'The Land and the People,' p. 345.

^b **Neither two coats.** — See Introductory Note.

^c **A staff.** — In Matt. x. 10, the Twelve are instructed not to provide a staff (*ῥάβδον*); in Mark. vi. 8, they are told not to take anything save a staff only. Here Matthew refers to providing (*κτᾶσθαι*) beforehand for the journey; Mark to what they may actually take along with them." — ROBINSON, 'Harmony of the Four Gospels,' p. 195.

more than mere man. Neither did He Himself, when He afterwards went about with His Apostles and disciples, act according to His command to them now. We read that He and His Apostles had a common fund, and a bag in which to carry it; that they purchased provisions; and that women who ministered to their necessities constantly followed them. Neither did the Apostles, after His Ascension, carry out this command in their daily life. Occasionally they had the distribution of large sums; for disciples sold their possessions and laid the money at the Apostles' feet. S. Paul was so far from depending on his flock for maintenance, that he wrought with his own hands in order to supply his necessities. These and many other considerations prove that this command was merely of a temporary nature, and was limited to this single journey through Judea.

His sixth command relates to the persons with whom they were to take up their abode on this mission.

11. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

S. inquire in it who is worthy.
Vulg. interrogate quis in ea dignus sit.

To take up their abode in the house of a man who was an enemy to the faith might endanger their lives, and to do this in the house of a man of infamous character was the sure way to bring discredit on their cause. Having once entered a house, they were to remain in it until they removed from that neighbourhood. Several reasons have been suggested why this was commanded; such as, that they might not acquire the character of fickleness, or that they might not cause needless disappointment to their first host by removing from him to another, or that they might not be regarded as given to luxurious tastes, or be in danger of contracting such.

His seventh command was as to the way in which they were to ascertain whether a house was worthy to receive them or not.

12. And when ye come into an house, salute it.

S. salute it, saying, Peace to this house.
Vulg. Et si quidem fuerit domus illa diema, veniet pax vestra super eam; si autem non fuerit digna, pax vestra revertetur ad vos.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

S.V. return upon you.
Vulg. Et si quidem fuerit domus illa diema, veniet pax vestra super eam; si autem non fuerit digna, pax vestra revertetur ad vos.

¹ S. Chrysostom, in Matt. Homil. xxxii.; vol. i. p. 450.

Theophylact, in Matt. x. 11; vol. i. p. 47.

Euthymius, in Matt. x. 11; vol. i. p. 391.

Venerable Bede, in Matt. x. 11; vol. iii. p. 53.

* Shake off the dust of your feet.—“The schools of the scribes taught, that the dust of heathen land defiled by the touch. Therefore that rite of shaking the dust off the feet commanded the disciples, speaks thus much: Whosoever a city of Israel shall not

After they had made inquiry of the men of the place who in it was worthy, they should receive another proof of this, in the way in which their salutation was accepted. If their greeting was received in a spirit of good-will, they were to take this as a sign from God that the house was worthy to receive them. If their salutation was not accepted, this was to be to them an indication that they were not to abide in this house, but to carry their blessings elsewhere.

The blessings which the Apostles were especially to convey by the word “Peace,” would be spiritual blessings—peace between God and man, His forgiveness and favour. The sense in which the host would accept the salutation, would probably be peace between man and man. But the word “Peace” was the emblem and the medium of all blessings, human and divine.

His eighth command relates to the testimony and the warning which they were to lift up against those who rejected them and their message.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.*

S. house or city or town.
Vulg. exsentes foras de domo, vel civitate, excutite pulverem de pedibus vestris.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

S. and the land of Gomorrhah.
Vulg. terrae Sodomorum et Gomorrhæorum.

On leaving the country of the heathen, it was a custom with the Jews to express their abhorrence of them as unbelievers and aliens from the house of Israel, by shaking off the dust from their feet. In like manner the Apostles are commanded, when rejected by the Jews, to shake off the dust from their feet for a testimony against them. This may be to express that in their eyes, and in the eyes of Him who sent them, these Jews are as heathens and aliens from His kingdom, and that in the day of judgment this act of the Apostles will rise up and bear witness against the Jews, that they had formally rejected Christ and His offers of salvation.²

As it will be more tolerable for Sodom and Gomorrhah in the day of judgment than for those Jews who reject Christ and His Apostles, we may conclude that, horrible as their sin appears to us and signal as was their punishment, in the eyes of God their sin, compared with their former advantages,

² S. Jerome, in Matt. x. 14; vol. vii. p. 64.

S. Augustine, in Quest. Evang. ad Matt. vii.; vol. iii. p. 1366.

Theophylact, in Matt. x. 14; vol. i. p. 48.

receive you; when ye depart, by shaking off the dust from your feet, show that ye esteem that city, however a city of Israel, for a heathen, profane, impure city, and as such abhor it.”—LIGHTFOOT on Matt. x. 14; vol. ii. p. 179.

was less than that of the Jews who refused to hear Christ's Apostles, in the face of the miracles which they wrought, and in spite of the previous teaching which they had received through the prophets, and last of all through John the Baptist. The sin of unbelief in God, and in His Revelation, will be punished with a greater punishment even than the sins which natural instinct teaches mankind to abhor.¹

Thus far His commands have a literal meaning, and a particular reference to their present mission to the cities of Judæa. In the following nine verses (16-23) they will bear a more general interpretation, and relate rather to the future preaching of the Apostles, which will be to both Jews and Gentiles. His ninth command relates to their behaviour in their daily intercourse with the adversaries of the Faith.

S. Matthew alone contains verses 16-42.

16. ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.^a

^a as the serpent.

Vulg. prudentes sicut serpentes, et simplices sicut columbæ.

There is no allusion here to the wisdom of the devil, or to the serpent which seduced Eve in the garden of Eden, but to the natural properties of the serpent. Many of these have been described by ancient writers, some true to fact, others fanciful, and existing only in the imagination. The wisdom of the serpent in foreseeing danger, and by its skillful instinct avoiding the inconveniences incident to its mode of existence, was a common theme among the early Christian writers, so much so that it was embodied in their proverbial sayings.

Such wisdom as the serpent showed² in the many dangers peculiar to its life; such gentleness, forgetfulness of injuries, sweetness of disposition, and constancy of love, as the dove showed, or was said to show—such they were to display in the various persecutions to which they would be subjected, in the character of His Apostles and preachers of His Gospel.

He bids them call to mind who it is that is sending them, ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς, the absolutely defenceless state of themselves who are being sent, and the violent furious nature of those to whom they are sent. In relation to the early preachers of the Gospel, the Jews in general, or particular

classes of them, such as the scribes and Pharisees, would be as wolves ready to devour them; such, too, would be the Gentiles. The object on which they were sent, was to turn these wolves into sheep, to convert their infuriated persecutors into disciples of Jesus. This object would be effected only if they acted on the principles which He here lays down for them, by showing the wisdom of the serpent and the harmlessness of the dove. Such was the way in which He would manifest His power. Sheep should live in the midst of wolves, and should be bitten and torn by them on all sides, and yet they would at last transform the wolves into their own nature, tame and gentle like themselves. So long as they acted like sheep, they would overcome the wolves. Though wolves innumerable beset them on every side, yet in the end they were sure to gain the victory. But if, in their turn, they acted like wolves, and resisted like wolves, they would be overcome: for they were to succeed, not by their own strength and might, but by the power of Him who sent them. If by patient suffering they exercised love and gentleness, a victory would be gained by the power of Christ. If, relying on their own strength, they resisted and met them with carnal weapons, they would overshadow His divine power. Success would be ensured by their suffering wrongfully, and failure by their doing wrong.

His tenth command has a further reference to their behaviour in these persecutions.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;^b

18. And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

He foretells the persecution and punishment that they would suffer, not merely from the irregular outbreak of individual passions, but punishment administered according to the usual forms of justice. Besides this, He warns them in separate and distinct terms to beware of men. This may mean that they are to have a special care of the guile and seductions by which men would attempt to withdraw them from their duty, and win them over to compliance with their own practice and opinions.

¹ S. Hilary Piet. in Matt. x. 15; vol. i. p. 970.

S. Jerome, in Matt. x. 15; vol. vii. p. 64.

Venerable Bede, in Matt. x. 15; vol. iii. p. 53. [Theophylact,

Theophylact, in Matt. x. 15; vol. i. p. 48.

² S. Basil, Regul. brevius tract. 245; vol. iii. p. 1245.

S. Chrysostom, in Matt. Homil. xxxiii.; vol. i. p. 462.

^a Harmless (ἀκέραιοι) as doves.—"In some cases the wrong rendering of our translators arose from a false derivation, which was generally accepted in their age. Thus ἀκέραιος is rendered 'harmless' (from κέρας, κεράϊω), Matt. x. 16, Phil. ii. 15, instead of 'simple, pure, sincere' (from κεράνναι, to mix, adulterate). The margin has, however, in the first 'or simple;' and in the second, 'or sincere.'"—CANON LIGHTFOOT, on 'Revision of N. T.' p. 157.

^b They will scourge you in their synagogues.—"In every synagogue there was a civil triumvirate; that is, three magistrates, who judged of matters in contest, arising within that synagogue.

So that fivefold scourging of St. Paul (2 Cor. xi. 24) was in the synagogue; that is, by that bench of three magistrates, such as was in every synagogue.

"It is something obscure that is said, προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, 'but beware of men.' Of whom else should they beware? But perhaps the word ἀνθρώποι, men, may occur in that sense as men in these forms of speech, 'the men of the great Assembly, and the men of the House of Judgment,' &c. But we will not contend about it."—LIGHTFOOT on Matt. x. 17; vol. ii. p. 179.

No long time elapsed before there were many instances of persecution, as recorded in the Gospel narrative. Early in their career the Apostles in a body were beaten (Acts v. 40). S. Paul enumerates the several times he was beaten (2 Cor. xi. 24), and S. James was put to death (Acts xii. 2). But their constancy under punishment, and even under death itself, was a testimony unto them. To some it would be a testimony unto them for their good; for it would convince them of the truth of the faith which the Apostles preached, and for which they were content to suffer. To others it would be a testimony unto them for their condemnation. It would be a proof that the faith of Christ had been preached unto them and they had rejected it.

His eleventh command relates to their answer when brought before councils, and kings, and governors.

19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Vulg. nolite cogitare, quomodo aut quid loquamini.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Anxious forethought (*μέριμνα*) was opposed to entire dependence on God's care for them. He had already forbidden this with respect to their daily food (vi. 31), and He now forbids it in the straits and perils into which preaching His Gospel would necessarily bring them, after His departure from them. Their counsellor then was to be the Holy Spirit. He would inspire them with an answer; nay, He would even dictate to them their answer, and such answer as was best. They on their part must be prepared to depend entirely on Him, and to act on His suggestions.

Deliverance from their persecutors would not always be the effect which the Holy Spirit had in store for them. At one time He would conduct them to freedom, at another to punishment, and at another to death. But implicit dependence on Him would never be misplaced. Whatever course He marked out for them was the one they were to pursue.

21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

The persecution foretold in the last few verses did not befall the Apostles on their first mission to preach the Gospel. Some¹ have therefore concluded that Jesus did not really include them in His instructions to the Twelve preparatory

to their journey through Judæa, but that He foretold them later on, more towards the end of His own ministry, when He was teaching them what would be the effect of their preaching after His Ascension into heaven. This opinion receives some countenance from the fact that S. Luke does not describe Jesus as expressing these words when He sent the Twelve on their first mission to preach (ix. 1, &c.), though He does afterwards (xxi. 16, &c.). The more common and perhaps the more probable opinion is, that Jesus pronounced these predictions of persecution or portions of them twice, and that S. Matthew is the more accurate as well as the more full when he represents Him as uttering these words, or words very similar, to the Apostles on their first mission, and again (xxiv. 10 and 13) when He was approaching the end of His ministry.²

22. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved.

The term "all" is not to be interpreted strictly for every individual, but for many, or the greater part, in every place. The Jews from the beginning looked upon Jesus and His Apostles with jealousy, and finally with hatred. Though the early preachers of Christianity professed to worship the same one true God as the Jews, they proclaimed a further revelation of His divine will, which the Jews could not comprehend, especially as it superseded the worship offered by them. The Gentiles not unnaturally regarded the Christians as enemies, because they made no kind of compromise with them, but denounced their lives as unholy and their religion as false. Men who preached a religion which was to supersede all other religions and all other worship, would be regarded as the enemies of the world.

His twelfth command, if command it be, and not rather a permission, still relates to their conduct in persecution.

23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.^a

Margin, end or finish.

Vulg. Cum autem persequerentur vos in civitate ista, fugite in aliam. Amen dico vobis, non consummabitur civitas Israel, donec veniat Filius hominis.

Whether this verse was a command or a permission, and was limited to the Apostles and to their preaching in Judæa, or was applicable to all the preachers of Christ's Gospel in every age of the world, was a fruitful source of discussion among the writers of the early Church. In opposition to the opinion of Tertullian,³ the general conclusion that seems

¹ Jansenius, in Concord. Evang. cap. lv. p. 436.

² Cornelius a Lapide, in Matt. x. 21; vol. viii. p. 231.

³ Tertullian, de Fuga in Persecutione; vol. ii. p. 103, &c.

^a Till the Son of Man be come.—On the meaning of this expression generally, see Lightfoot on John xxi. 22, vol. ii. p. 625. See also this Commentary on S. John xxi. 23.

to have been arrived at was, that Jesus gave this not merely as a permission but as a command, and that He did this with a view to the more rapid spread of the knowledge of His Gospel.¹ A signal exemplification of this we see in the persecution that was raised against the Church at Jerusalem (Acts viii. 1). So long as the Apostles and disciples all remained at Jerusalem the Church received no great increase, but the same persecution that dispersed the disciples disseminated the knowledge of the Incarnation throughout all the regions of Judæa and Samaria. If we regard this verse as a command, and to all the ministers of the Gospel, it must be with some limitation of this kind, that the motive which influences and regulates their flight from city to city must not be fear for their own lives, but love of Christ, a desire to spread the knowledge of His Name to as many as possible. If it is a permission only, then we must regard it as a tender concession to the natural weakness and timidity of human nature.

Even by fleeing from one city to another, they would not have gone over all the cities of Israel before He would come to take vengeance on the Jews for their rejection of Him, by the destruction of Jerusalem, and by the utter dispersion of the Jews as a nation. This was a prophecy which He shortly repeats again and again in different words and as a type of the Day of Judgment, but which they would scarcely understand at the time, and which few of them would live to see, probably none of them but St. John.

This verse has also been interpreted so as to mean that they should not have finished, or converted to the faith in Him, the cities of Israel before the coming of the Son of Man to judgment.²

With this verse Jesus finishes the commands which He gives to the Apostles as instructions for their conduct during the mission on which He is now about to send them. Some of these He evidently meant for His servants in all ages, so far as they are applicable to their altered condition. In the following verses He adduces various considerations that should serve to kindle their zeal and to act as consolations and incentives to them, amidst all the drawbacks they would necessarily meet with.

The first motive which Jesus supplies for the encouragement of His Apostles is His own example.

24. The disciple is not above *his* master, nor the servant above his lord.

Vulg. Non est discipulus super magistrum, nec servus super dominum suum.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

Margin, Beelzebub.
S.V. Beelzebub.

Vulg. Si patr*em* familias Beelzebub vocarunt, quid t*em*pl*um* domus*ti*c*um* Jesu*us*?

If they persecuted Jesus, who was the Lord and Master, much more would they persecute the Apostles, who were only His servants and disciples. If, in the face of all the wonders and miraculous cures that Jesus had wrought for them, they derided Him, and said that He cast out devils through Beelzebub—nay, if they even proceeded so far as to say to Jesus that He Himself was Beelzebub—much less would they scruple to say this to His disciples. But if Jesus bore all this meekly and patiently, to follow in His steps was of itself sufficient honour and glory to His Apostles.

His second source of encouragement is drawn from the fact that this persecution is only temporary, and arises from the ignorance which at present prevails respecting Jesus and His Gospel, but which after a while would be replaced by a more perfect knowledge, and a more ready acceptance of it.

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Vulg. Nihil enim est opertum, quod non revelabitur: et occultum, quod non sciatur.

27. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear,^a *that* preach ye upon the housetops.^b

S. Thomas Aquinas, Sum. ii. 2, quæst. 185, art. 5; vol. iii. p. 1318.

² S. Hilary Pict. in Matt. x. 23; vol. i. p. 971.

Maldonatus, in Matt. x. 23; vol. i. p. 154.

of the Sabbath. The first sound was, that they should cease from their works in the fields; the second, that they should cease from theirs in the city; the third, that they should light the Sabbath candle, &c.—Ibid.

^a At the present day local governors in country districts cause their commands thus to be published. Their proclamations are generally made in the evening, after people have returned from their labours in the field. The public crier ascends the highest roof at hand, and lifts up his voice in a long-drawn call upon all faithful subjects to give ear and obey. He then proceeds to announce, in a set form, the will of their master, and demand obedience thereto.—THOMSON, 'The Land and the Book,' p. 41.

¹ S. Chrysostom, in Matt. Homil. xxiv.; vol. i. p. 475.

S. Gregory Nazianzen, Orat. i. contr. Julianum; vol. i. p. 617.

S. Athanasius, Apologia de Fuga sua; vol. i. p. 657.

S. Augustine, Epist. cccxviii. (alias 180) ad Honoratum; vol. ii. p. 1013. [S. Thomas

^a What ye hear in the ear.—Allusion is here made to the manner of the schools, where the doctor whispered out of the chair into the ear of the interpreter, and he, with a loud voice, repeated to the whole school that which was spoken in the ear.

^b We cannot but suspect that that custom in the Church of Corinth, which the Apostle reproves, of speaking in the synagogue in an unknown tongue, were some footsteps of this custom.—LIGHTFOOT on Matt. x. 27; vol. ii. p. 180.

^c Preach ye upon the housetops.—Perhaps allusion is made to that custom when the minister of the synagogue, on the Sabbath eve, sounded with a trumpet, six times, upon the roof of an exceeding high house, that thence all might have notice of the coming in

What was hid should be known not only in the day of judgment, but also in this life. At present they called Him Beelzebub, and His Apostles the disciples of Beelzebub, but soon they would recognise in Him the Son of God, who came to redeem mankind from sin and death. The Gospel, which now sounded strange in their ears, would ultimately be received as the truth throughout the world. They were to shrink from nothing, but state unreservedly whatever He had taught them. What He had taught them in parables or in figures they were to expound plainly to the people. What He had said to them privately in the house they were to preach in the most public place in the street. What He had taught them in Judea they were to disseminate throughout the whole world.¹

His third incentive to their zeal is drawn from a comparison of the power of man who is their persecutor, and of God who sends them to preach.

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.²

The utmost risk that they would run in preaching the Gospel was the anger of man who could kill the body. But to shrink from preaching the Gospel was to incur the anger of God, who could kill both body and soul. Their persecutors had power only over the body, and over the body only while in this world, whereas God had power over both soul and body, and in the world to come as well as in this world. "He could cast both body and soul into hell."

Some modern commentators have explained the words "but rather fear him which is able to destroy both soul and body in hell," as referring not to God, but to Satan. But such an interpretation was unknown to the ancient commentators, and is inconsistent with the meaning of the context.

His fourth encouragement is the special care and providence that God has over them.

29. Are not two sparrows^b sold for a farthing?^c and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore, ye are of more value than many sparrows.

If sparrows, which are of such little value that two of them are sold for the very smallest coins current among men; if they are objects of God's daily care, and of such care that they cannot fall without His permission, how much greater must be His care for man, whom He made in His own image, after His own likeness, and to redeem whom from sin and death the Son of God became incarnate! If God's providential care is extended not only over men's lives, but even over the smallest thing that concerns their well-being, what cause have they for fear? If persecution awaits them, it is by God's permission; if death, it is because by His appointment their labour is finished and their reward ready.

His fifth incentive to zeal in preaching is drawn from the reward which will await them hereafter.

32. Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.

33. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

The Apostles and preachers of the Gospel should be delivered up to councils, and be scourged in their synagogues, and should be brought before governors and kings for His sake; but if, in spite of the threats of punishment, and even of death itself, they should continue to declare their belief that Jesus the Son of Mary was the Messiah, the Son of God, and the Saviour of the world, He would also acknowledge them before the assembled angels for His disciples, and would reward them with an everlasting crown of glory. Some there were

¹ S. Jerome, in Matt. x. 26; vol. vii. p. 65.

² Chrysostom, in Matt. Homil. xxxiv.; vol. i. p. 477. [Theoph.

^a In hell (ἐν γέεννῃ).—See note on chap. v. 22.

^b Sparrows.—"These birds are snared and caught in great numbers; but as they are small and not much relished for food, five sparrows may still be sold for two farthings; and when we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance, we can better appreciate the assurance that our heavenly Father, who takes care of them, so that not one can fall to the ground without His notice, will surely take care of us, who are of more value than many sparrows."—THOMSON, 'The Land and the Book,' p. 43.

^c Farthing.—"Two names of coins in the New Testament are rendered in the A. V. by this word:—1. *κοδράντης*, *quadrans* (Matt. x. 26; Mark xii. 42), a coin current in Palestine in the time of our Lord. It is equivalent to two *lepta* (A. V. 'mites'). The name *quadrans* was originally given to the quarter of the Roman *as*, or piece of three *uncie*, therefore also called *teruncius*. 2. *ἀσάριον* (Matt. x. 29; Luke xii. 6), properly a small *as*, *assarion*, but in the time of our Lord used as the Greek equivalent of

Theophylact, in Matt. x. 26; vol. i. p. 50.

Euthymius, in Matt. x. 26; vol. i. p. 411.

the Latin *as*. The rendering of the Vulgate in Luke xii. 6 ('*di-pondio*') makes it probable that a single coin is intended by two *assaria*."—SMITH'S 'Biblical Dictionary.'

"As regards coins, the smaller pieces are more adequately translated than the larger. No better rendering than 'mite' is possible for *λεπτόν*, or than 'farthing' for *κοδράντης*, *quadrans*; and the relation of the two coins is thus preserved (Mark xii. 42, *λεπτά δύο, ὅ ἐστιν κοδράντης*). But from this point the inadequacy and inconsistency begin. Why *ἀσάριον*, the late Greek diminutive used for the *as*, of which therefore the *κοδράντης* is a fourth part, should still be translated a *farthing* (which elsewhere represents *κοδράντης*), rather than a *penny*, it is difficult to see (Matt. x. 29; Luke xii. 6). In Matt. x. 29, the Geneva Testament (1557) had rendered *ἀσάριον* by a *half-penny* (as Wycliffe), and similarly *dio ἀσάριον*, in Luke xii. 6, by a *penny*. The rest give it 'a farthing,' as in the A. V."—CANON LIGHTFOOT on 'Revision of N. T.,' p. 165.

whose constancy could scarcely be maintained by this promise, glorious as it is; whose courage would fail at the sight of the refined tortures and excruciating pains prepared for the body. To give support to such and to strengthen their feeble resolution, He utters these awful words, "But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

History shows the wonderful effect that these words had in the time of persecution; how they nerved beings of the most gentle nature, and of the feeblest frames, to endure tortures too horrible to be expressed. The picture which He here draws of the day of judgment, and the Son of Man acknowledging some as His before the assembled angels, and disowning others as traitors in the hour of trial, decided many a sinking spirit to brave all that man could invent in the way of bodily pain, for the reward which awaited them.

Full of peace as the Gospel of Jesus was, of peace between God and man, He foretells that it would not always be made the occasion of peace between man and man, and He foretells this in the words of the prophet Micah (vii. 6).

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36. And a man's foes *shall be* they of his own household.

Contradicting or superseding, as it did, all other systems of religion, of human or divine origin, the Gospel of the kingdom of heaven would be opposed by all that did not embrace it, as antagonistic to all. Preached in its integrity, there could not grow up alongside with it, either the Jewish or the manifold systems of heathenism, at least in peace. It must absorb them, or they it.

Even among the professors of Christianity, human passion and human imperfection would too often make it an occasion of strife, of dire and exterminating strife.¹ To express this, Jesus uses the words which Micah (vii. 6) had already used to foretell the dissensions and miseries that should befall the city of Jerusalem on their rejection of the Son of Man. These words would be familiar to the ears of the people. In the prophet's words He foretells the division, expressed by the term "sword," the instrument of division, to which the religion which brought peace and pardon to man would give rise. He does this in words that for happiness of expression and fertility of description have never been surpassed. By quoting these words of the prophet, He reminds them of the

miseries that were soon to fall on their city and nation. He republishes, as it were, the prophecy, and sets His seal to the truth of its description.

He points out the division which belief in Him will cause, even among members of the same family, and declares that, however great the sacrifice is, it must be borne by those who would prove themselves His disciples.

37. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

38. And he that taketh not his cross, and followeth after Me, is not worthy of Me.

Carrying the cross from the place of condemnation to the place of crucifixion was the first step, and the usual preparation for a death by crucifixion. Of all kinds of death this was the most fearful, from its lingering, excruciating nature. In comparison with death by crucifixion, all other sufferings sank into insignificance. He who could make up his mind to face this, could bear every hardship. But he who would be Christ's disciple must be prepared for this; he must be content to undergo every insult, every species of pain and cruelty that man can contrive, even up to death on the cross. Nor in this, great as it seems, would he be doing more than imitating the example which his Master had set him; he would be simply following Him. Whether the Apostles understood that in these words Jesus was alluding to his own death, and to the nature of it, is uncertain. Probably they did not; for after events have thrown a light upon these words, which they would not then possess.

39. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.

Vulg. Qui invenit animam suam, perdet illam; et qui perdidit animam suam propter me, inveniet eam.

In this verse the word "life" is used in two senses. In the first is meant the life of the body, that life which is spent in this world; and in the second the life of the soul, the life hereafter, the life of everlasting happiness.

He who denies Christ, who renounces his belief in Jesus as the Son of God, and who in the day of persecution denies that he is a follower of Him, by such act of denial he has gained his life in this world, but he has lost the life of eternal happiness in the world to come: he will be disowned at the day of judgment. But he who in the day of trial confesses his belief in Jesus, and openly declares himself His disciple, and thereby loses his life in this world, in the world to come he shall inherit life everlasting.²

In the early Church this verse, like verses 32 and 33, had a very definite and practical meaning. The persecution to which they were daily exposed, gave scope for putting their

¹ Maldonatus, in Matt. x. 34; vol. i. p. 155.

² Cornelius Lapide, in Matt. x. 34; vol. xiii. p. 2-7.

² Tertullian, in Scorpiano, chap. vi. vol. ii. p. 144.

faith in these words of our Saviour's to the proof. Few of His sayings were more constantly in their mouth, or had more influence in the Church, than these. Confessors and martyrs and traditors were the commonest of terms, and these all indicated action in one of the modes here mentioned.

Much of what He had said would apply to His disciples in all ages. In conclusion He turns to His Apostles whom He was now sending to preach in the cities of Judæa, and indicates how great will be the reward of those who receive them.

40. ¶ He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.

and he : S^a. but he.
Vulg. et qui me recipit.

When a king wishes to confer honour upon anyone, he sends his ambassador to him, as his representative; and in receiving the ambassador he receives the king himself. In the same way, but in a much more real and supernatural sense, those who receive the Apostles whom Jesus is now sending as His representatives will receive Him, and those who receive Him will receive His Father that sent Him, for He is One with the Father.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only

in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Vulg. Et quicumque potum dederit uni ex minimis istis calicem aque frigide tantum in nomine discipuli : amen dico vobis, non perdet mercedem suam.

The office of the prophet was not merely to declare future events, but to declare God's will, whether as regarded the past, the present, or the future, and to teach this to the people. He, therefore, who received the Apostles, who were the prophets sent to preach the kingdom of heaven, in the name of an Apostle, or because they were the Apostles of Jesus, should receive a share in the Apostles' reward. As by receiving the Apostles they contributed towards their success in preaching the Gospel, they should share in the reward which the Apostles should receive for their labours. The reward of those who received the Apostles might not be equal to the reward which the Apostles themselves should receive for their preaching, but it should be in proportion to what they had done, to the share which they had contributed to such success.¹

He also who should receive a righteous man, though not a prophet or preacher, in the name of a righteous man, should receive a righteous man's reward: he should receive grace to repent of his sins and to become righteous himself.

In men of blameless life, simple admiration for goodness, pity shown towards the saints and confessors, often resulted in the receipt of grace to become martyrs for the faith themselves. The annals of the early Church in times of persecution furnish many instances of this.

Nay, the smallest act of kindness done to a disciple of Jesus, in the name of a disciple, or because he was His disciple, the giving the least portion of the commonest of all things, a cup of cold water, should not go without its reward.

¹ S. Chrysostom, in Matt. II. omil. xxxv. ; vol. i. p. 492.
S. Gregory Magnus, in Evangel. Homil. xx. ; vol. ii. p. 1168.

Cornelius a Lapide, in Matt. x. 41 ; vol. viii. p. 239.

CHAPTER XI.

[2. John sendeth his disciples to Christ. 7. Christ's testimony concerning John. 18. The opinion of the people, both concerning John and Christ. 20. Christ upbraiddeth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25. and praising His Father's wisdom in revealing the Gospel to the simple, 28. He calleth to Him all such as feel the burden of their sins.]

[Vulg. *Ioannes de carcere nuntius mittit ad Iesum: quibus post Christi responsum abeuntibus, ipse coram turbis laudat Ioannem: Iudæis vero pueris in foro invicem exclamantibus assimilat, reprobrans civitatibus obstinatis in quibus plurimas fecerat virtutes: confessio Iesu ad Patrem: oneratos ad se vocat Christus, dicens iugum suum esse suave.*]

I. And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

Under the word "command" here the Evangelist includes the various instructions and promises and warnings which He gives them previous to their journey. With these S. Matthew concludes his narrative, and does not, like S. Mark (vi. 12) and S. Luke (ix. 6), give a short summary of the way in which they fulfilled their mission.

Two of the Evangelists, S. Matthew and S. Luke, record the message of John the Baptist to Jesus, with His answer and testimony to the character of John. S. Matthew's relation of this occurs immediately after Jesus had sent the twelve Apostles to preach in the cities of Judæa, and had Himself begun to preach to the Jews in another direction. It is probable that S. Matthew does not intend, by putting these two events together, to imply that this is the order in which they happened. It may be that this is one of those instances, so common in his Gospel, where he neglects the strict chronological order, and groups together events that have a certain similarity in their nature. Christ sending His disciples to preach, and John sending his disciples to question Jesus, might possess sufficient likeness to induce S. Matthew to place them next to each other. If S. Matthew meant his narration to be according to the exact order

of events, he would make John's disciples come to Jesus when He was separated from all the Twelve.

It is much more probable that John the Baptist sent his disciples to Jesus, not immediately after Jesus had sent His Apostles to preach to the Jews, but some time before that.¹ S. Luke places the message of John the Baptist next after the raising of the widow's son in the village of Nain, which he alone of the Evangelists relates. He does not say that Jesus was still at Nain when He received John's messengers; nor does he say anything which might lead us to conclude where He was. Some have supposed that Jesus was at Jerusalem when the messengers of John came to Him. Nor is this very improbable. John would scarcely send his messengers to Jesus when He was on a mission preaching to the people, and moving about from city to city, and from village to village. In such a case the chances of not meeting with Him would be considerable. We may fairly conclude that John would send them to some place where he knew Jesus would certainly be found. No place would be more likely than Jerusalem, at one of the three great festivals. As the city of Nain lay on the road which was the common thoroughfare for travellers from Galilee to Jerusalem, it may be that Jesus was on His way from Galilee to Jerusalem, when as He passed along He met the procession carrying out a dead man from the gate of the city, on his way to be buried, and that the next event related in His ministry was His reception of John's messengers on His arrival at Jerusalem.

¹ Jansenius, in Concord. Evang. cap. xlvii. p. 359.
Cornelius a Lapide, *Chronotaxis Gestorum Christi*; vol. viii. p. 15.
————— in Matt. xi. 2; vol. viii. p. 241.

Lightfoot, *Harmony of the New Testament*, sect. xxxi. vol. i. p. 226.

Tischenori, *Synopsis Evangelica*, pp. 42 and 156.

Robinson, *Harmony of the Four Gospels*, pp. 41, 194.

JOHN THE BAPTIST IN PRISON SENDS TWO OF HIS DISCIPLES TO QUESTION JESUS.

S. MATTHEW xi. 2-6.

S. LUKE vii. 17-23.

2 Now when John had heard in the prison
the works of Christ,
3 he sent two of his disciples,
and said unto Him,
Art Thou He that should come,
or do we look for another?

Jesus answered and said unto them,
Go and shew John again those things
which ye do hear and see:
the blind receive their sight,
and the lame walk, the lepers are cleansed,
and the deaf hear, the dead are raised up, and
the poor have the Gospel preached to them.
6 And blessed is he, whosoever shall not
be offended in Me.

17 And this rumour of Him went forth throughout all
Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these
things.

19 And John
calling unto him two of his disciples
sent them to Jesus, saying,
Art Thou He that should come?
or look we for another?

20 When the men were come unto Him, they said, John
Baptist hath sent us unto Thee, saying, Art Thou He that
should come? or look we for another?

21 And in that same hour He cured many of their in-
firmities and plagues, and of evil spirits; and unto many
that were blind He gave sight.

22 Then Jesus answering said unto them,
Go your way, and tell John what things
ye have seen and heard;
how that the blind see,
the lame walk, the lepers are cleansed,
the deaf hear, the dead are raised,
to the poor the Gospel is preached.

23 And blessed is he, whosoever shall not
be offended in Me.

2. Now when John had heard in the prison^a the works of Christ, he sent two of his disciples,

S. V. he sent by his disciples.
Vulg. mittens duos de discipulis suis.

John sends his messengers to Jesus, from his prison in the
castle of Machærus, in Perea, on the east of the Dead Sea.
How long he had now been in confinement it is impossible
to say. Some conjecture about seven or eight months.

Many explanations have been given why John sent mes-
sengers with this particular form of message to Jesus. These
may be classed under three heads.

1. Some¹ have held that John sent to inquire whether
Jesus were He that should come, the Christ, or not, for his
own satisfaction, because he himself still entertained doubts
of this, which doubts had been increased by his unjust con-
finement. This opinion found very few supporters in early
times, and when held it has chiefly been by modern inter-
preters. After the many demonstrations which John had
received of Jesus, and after the ample and repeated testimony

which he had himself given of Him, as recorded in S. John's
Gospel (i. 34, 36; iii. 29, 30), it seems difficult to conceive
how this can be the right explanation.

2. Another opinion² held by a few early writers and slightly
akin to the last, is that John sent this inquiry to Jesus for
his own satisfaction, but not because he was in doubt whether
He were the Christ, but because he was uncertain whether
He would suffer death and descend to the abode of the dead
in order to redeem them. Some in modern times have held
that John believed that Jesus the Son of Mary was the Christ,
but made this inquiry because he was perplexed by His
conduct. Different points have been assigned as causing this
perplexity. Some think that, though John believed that
Jesus was the Christ, he had become impatient at the slow
course of His self-manifestation to the people. Another reason
assigned for John's difficulty was why, if Jesus were the
Christ, of which he had no doubt, He did not deliver him
from his unjust captivity.

3. But the opinion which seems most probable, and which
was almost universally held in the early Church,³ is that

¹ Tertullian, adv. Marc. iv. 18; vol. ii. p. 402.

² S. Jerome, in Matt. xi. 3; vol. vii. p. 70.

S. Gregory Magnus, in Evang. Homil. vi. 1; vol. ii. p. 1095.

³ S. Chrysostom, in Matt. Homil. xxxvi. 1; vol. i. p. 501.

S. Cyril Alex. in Matt. xi. 3; vol. v. p. 398. [Theophylact,

Theophylact, in Matt. xi. 3; vol. i. p. 52.

Euthymius, in Matt. xi. 3; vol. i. p. 425.

S. Hilary Pict. in Matt. xi. 3; vol. i. p. 979.

Jansenius, in Concord. Evang. cap. xli. p. 360.

Cornelius a Lapide, in Matt. xi. 3; vol. viii. p. 242.

p. 491.

^a In the prison.—"Machærus, a place on the borders of the
dominions of Aretas and Herod. . . Accordingly he (John the
Baptist) was sent a prisoner, out of Herod's suspicious temper, to
Machærus, the castle I before mentioned, and was there put to
death."—JOSEPHUS, Antiq. xviii. 5, 1 and 2; Whiston's Trans.,

"I suppose Christ was at Jerusalem when John's messengers
came to Him; and if it were at the feast of Pentecost, John had
then been seven or eight months in prison."—LIGHTFOOT, 'Har-
mony of the New Testament,' sect. xxxi. vol. i. p. 226.

John did not make this inquiry for his own satisfaction, or to satisfy any doubts or misgivings that he himself had either as to Jesus being the Christ or as to the propriety of His conduct, either as to the mode of His own manifestation or in leaving him in the hands of Herod, but that John sent the messengers with this message solely that he might instruct his disciples, and might satisfy their doubts and scruples, and remove any feelings of jealousy towards Him which still lingered in their minds, and might thus prepare them to become Christ's disciples after his own death, which he saw was shortly to take place.

3. And said unto Him, Art Thou He that should come, or do we look for another?

Vulg. Tu es qui venturus es? an alium expectamus?

4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

Vulg. Euntes renuntiate Ioanni.

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear,

the dead are raised up, and the poor have the Gospel preached to them.

S. and the dead.

Vulg. Cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.

6. And blessed is *he*, whosoever shall not be offended in Me.

Jesus does not give a direct, categorical reply to John's inquiry, but He proceeds to work a number of miracles in the presence of the disciples who had brought his message, and, in words quoted from the prophet Isaiah (xxxv. 4, 5), He bids them relate to John what they had seen. He does not quote the prophet's words literally, but sufficiently so to convey His meaning, that He was the Person there foretold by Isaiah. He says nothing respecting John so long as his disciples were present, but on their departure He gives His testimony to the character of John. Thus John's disciples were not able to repeat this to their master, and the people could have no ground to suspect any collusion between Jesus and the Baptist,¹ while at the same time He gives John's disciples to understand that He knows their feelings, the jealousy that lurked in their hearts towards Him, or their want of faith in Him as the Christ, or their dissatisfaction with Him because He did not release their master.

JESUS DISCOURSES TO THE PEOPLE CONCERNING JOHN.

S. MATTHEW xi. 7-19.

S. LUKE vii. 24-35.

- 7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.

- 24 And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the Kingdom of God is greater than he.

S. MATTHEW xi.

S. LUKE vii.

- 16 But whereunto
shall I liken this generation?
- It is like unto children
sitting in the markets, and calling
17 unto their fellows, and saying,
We have piped unto you, and ye have
not danced; we have mourned
unto you, and ye have not lamented.
- 18 For John came
neither eating nor drinking,
and they say, He hath a devil.
- 19 The Son of Man came eating
and drinking, and they say,
Behold a man gluttonous, and a wine-
bibber, a friend of publicans and sinners!
- But wisdom is justified
of her children.

- 29 And all the people that heard *Him*,
and the publicans, justified God, being baptized
with the baptism of John.
- 30 But the Pharisees and lawyers rejected the counsel of God
against themselves, being not baptized of him.
- 31 And the Lord said, Whereunto then
shall I liken the men of this generation?
and to what are they like?
- 32 They are like unto children
sitting in the market-place, and calling
one to another, and saying,
We have piped unto you, and ye have
not danced; we have mourned
to you, and ye have not wept.
- 33 For John the Baptist came
neither eating bread nor drinking wine;
and ye say, He hath a devil.
- 34 The Son of Man is come eating
and drinking; and ye say,
Behold a gluttonous man, and a wine-
bibber, a friend of publicans and sinners!
- 35 But wisdom is justified
of all her children.

7. ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

S^a. Why went ye out? to see a man: S.V. *omit* raiment.
Vulg. Sed quid existis videre? hominem mollius vestitum?

The inner bank of the Jordan is lined with reeds which grow from six to eight feet in height, and when the wind blows these reeds are in constant motion, incessantly swayed about this way and that way. With these the people whom He is addressing would be perfectly familiar, and would easily understand His simile and the lesson which He intended to teach them. John Baptist was not like one of these reeds. They knew that some time ago John had proclaimed Jesus as "the Lamb of God which taketh away the sin of the world" (John i. 29), and yet within the last few hours they had seen messengers come from John to ask of Jesus, "Art Thou He that should come, or look we for another?" They must not therefore conclude that John had changed his mind, or that altered circumstances had rendered him uncertain or undecided. No, John was no reed shaken with the wind. He was naturally a man not given to change, and the manifestations which he had received of Him would not admit of this. His convictions of what was true and of what was false did not depend on popular clamour, or upon his own personal comfort or adversity. John's present message was not contradictory to his former acknowledg-

ment of Jesus as "the Lamb of God which taketh away the sin of the world."¹

Those who were clothed in soft raiment and lived delicately dwelt in kings' houses. But the Baptist's place of abode, the desert, was not in greater contrast to the kings' houses than his raiment of camel's hair and his leathern girdle and his locusts and wild honey were to their soft clothing and delicate food. All about him indicated a resolute will, acting on higher motives than influenced men generally.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

S^a. V. Why went ye out? to see a prophet?
Vulg. Sed quid existis videre? prophetam?

10. For this is *he*, of whom it is written,

"Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee."

S.V. *omit* For.
Vulg. Hic est enim de quo scriptum est.

Christ, and the kingdom of heaven which He should inaugurate, was the theme of all the prophets, the subject of all prophecy. In one sense, therefore, John Baptist was not a prophet, because he did not foretell, he did not speak of Christ and of the kingdom of heaven as future, but as present, as at hand. He was not a prophet who foretells the future coming of Christ, but rather the herald who announces the actual presence among them of the long-expected King. His office was to make Christ manifest to Israel, to point Him out, as it were, with the finger, as the Lamb of God

¹ S. Chrysostom, in Matt. Homil. xxxvii. : vol. i. p. 511.
Theophylact, in Matt. xi. 7; vol. i. p. 53.

Euthymius, in Matt. xi. 7; vol. i. p. 429.
V. Bede, in Matt. xi. 7; vol. iii. p. 57.

which taketh away the sin of the world, and not to foretell His arrival among them at some future time. In this John the Baptist was greater, was more honoured, than all the prophets who went before him.

In identifying the Baptist with the messenger foretold by Malachi (iii. 1), Jesus teaches them that He is the God of the Old Testament; and to call their attention to this the more, He alters the form of Malachi's prophecy. The prophet had represented the Godhead as speaking of Himself and His messenger, "Behold, I will send My messenger, and he shall prepare the way before Me" (Malachi iii. 1), and Jesus represents God the Father as uttering the words to Him, and promising the messenger to Him, "Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee" (Matt. xi. 10).¹

11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven^a is greater than he.

Those born of women are here contrasted with the kingdom of heaven; that is, with those born of water and of the Spirit (John iii. 3, &c.). John the Baptist was the greatest of all in the Old Testament dispensation. He was greater than all the prophets who went before, because they merely foretold Christ's distant approach, while he manifested Him to Israel as present among them, baptized Him, and conversed with Him. But so far did the kingdom of heaven exceed the Economy previous to this, that one in the kingdom of heaven, though less in dignity and office than John, was greater than he.

Some² have supposed that in the words "he that is least or less (ὁ δὲ μικρότερος) in the kingdom of heaven," Jesus refers to Himself, and is reminding them that, great as John was, he was not the Messiah. In this sense the expression would mean that Jesus, though later in His birth than John, was greater than John, and would be equivalent to the Baptist's own words, "He that cometh after me is preferred before me: for He was before me." (John i. 15.)

But Jesus goes on to speak still further in praise of John the Baptist.

12. And from the days of John the Baptist

until now the kingdom of heaven suffereth violence, and the violent take it by force.

Margin, is gotten by force, and they that thrust men.
Vulg. regnum celorum vim patitur, et violenti rapiunt illud.

13. For all the prophets and the law prophesied until John.

Vulg. Omnes enim prophete et lex, usque ad Ioannem, prophetaverunt.

The Law by its rites, and the prophets in dark figures of speech, preached of the future coming of Christ, the Lamb who should take away sin, and to men who dimly, if at all, understood their meaning. This system continued until the days of John the Baptist. The subject which he was commissioned to preach, was that the kingdom of heaven had come, and that Christ was present among them. Such was the effect of his zeal, by his preaching, by the holy self-denying life that he led, and by the baptism of repentance and of preparation for admission into this kingdom, that men pressed into it in crowds, and showed the same eagerness to enter that men do who are besieging a city. So anxious were some to enter, who personally could have no claim upon the kingdom, that they are termed violent (*βιασταί*), and their action one of force or violence (*βιζεῖται*).³

14. And if ye will receive it, this is Elias, which was for to come.

Vulg. ipse est Elias, qui venturus est.

15. He that hath ears to hear, let him hear.

V. omits to hear.
Vulg. qui habet aures audiendi, audiat.

The conclusion which the Jews had drawn from the prophecy of Malachi was, that before the coming of the Messiah, Elias would reappear on the earth as His messenger. Jesus shows that another proof that the Messiah had come, was that John the Baptist was the messenger indicated by Malachi as going before and preparing the way for Him. John was not Elias reappearing, but he was the Elias foretold by Malachi, who had really meant that a messenger should precede the Messiah, who should be endued with the same spirit and with the same power as was the Elias of old. They themselves were witnesses that John the Baptist was endued with the same spirit and with the same power as Elias had been. They had seen in him the same spirit to reprove sin in others, and to repress it in himself. The place

¹ Cornelius a Lapide, in Malachiam iii. 1; vol. vii. p. 831.

² S. Chrysostom, in Matt. Homil. xxxvii.; vol. i. p. 514.

Theophylact, in Matt. xi. 11; vol. i. p. 54.

Euthymius, in Matt. xi. 11; vol. i. p. 433.

Jerusalem, in Concord. Evan. cap. xlviii. p. 363.

³ S. Hilary Pict. in Matt. xi. 12; vol. i. p. 981.

S. Ambrose, in Luc. vii. 28; vol. ii. p. 1667. [S. Jerome,

S. Jerome, in Matt. xi. 12; vol. vii. p. 72.

Epist. cxxi. (alias 151), ad Algasium, cap. i.; vol. i. p. 1009.

V. Bede, in Matt. xi. 12; vol. iii. p. 57.

S. Chrysostom, in Matt. Homil. xxxvii.; vol. i. p. 516.

Theophylact, in Matt. xi. 12; vol. i. p. 54.

Euthymius, in Matt. xi. 12; vol. i. p. 435.

^a He that is least in the kingdom of heaven (ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τ. οὐρ.)—The comparative is not unimportantly used when the object of comparison is not expressly mentioned. Here it is, ὁ μικρότερος (τῶν) ἄλλων; the comparative appears to

have been designedly preferred, as corresponding to the preceding μέγας. . . . Other expositors after μικρότερος understand τῶν τοῦ βαπτιστοῦ. —WINNER'S Grammar of the N. T. p. 235.

of his abode, his dress, and his food, were all indications that he was animated with the same spirit as Elias. John the Baptist was also endued with the same power as Elias; not with his power to work miracles—for John did no miracle (John x. 41)—but with the power which Elias had possessed in an eminent degree, to turn the hearts of men to God (1 Kings xviii.). None had ever possessed like power, until John the Baptist appeared.¹

The words with which Jesus ushers in this statement imply that the Jews would have a difficulty in accepting it, a national positive disinclination to it. Some commentators have concluded from His words that Jesus did not intend this as a final and perfect fulfilment of Malachi's prophecy, but as the fulfilment which concerned them and their time, and that He leaves it unsettled whether Elias shall not reappear on the earth in his own person before the second coming of Christ.²

When Jesus had finished the various topics in praise of John the Baptist, He shows what had been the general effect of John's life and teaching, as well as His own, on this generation; as for instance on the scribes and Pharisees, whom S. Luke (vii. 30) in the verse before this speaks of as rejecting the counsel of God against themselves, being not baptized of John. Where they had not been indifferent, they had wilfully perverted it.

16. ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

S.V. calling to others.
Vulg. clamantes coequalibus.

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

S.V. omit unto you after mourned.
Vulg. lamentavimus, et non plangistis.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

S.V. of her works.
Vulg. Et justificata est sapientia a filiis suis.

The Pharisees and lawyers looked upon themselves as no otherwise concerned with the baptism unto repentance, or with the kingdom of heaven, for which it was a necessary

preparation, than if they had been mere spectators, whose custom it was to criticise, while they took no active share in the matter. They felt no more practical interest in them than bystanders do in a drama acted before their eyes. But the failure to attract their regard did not arise from some flaw in the way in which salvation was offered to them. Every course, even the most opposite, had been tried. John came as an ascetic, an inhabitant of the desert, a stern reprover of sin, a preacher of repentance, himself an example of the life which he preached to others. His baptism they had rejected, and his life they denounced as the life of a madman, of one possessed with a devil. Jesus came as a friend to the social life; He mixed with them freely in the domestic circle, and joined them on occasions of innocent festivity. Him they termed "a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

Instead of endeavouring to identify the Baptist and Jesus with the two groups of children, and the scribes and Pharisees with the spectators in the scene, as some commentators have done, we may understand the scribes and Pharisees as represented by the two parties of children playing in the market, one of a happy joyous turn, and the other of a melancholy mood, and each complaining that the other did not fall in with their humour. So of these Jews: some found fault with John because he was too stern, too strict in his own life, and too exacting in his requirements from those who followed him. Others again took exception to the conduct of Jesus, because He was too sociable, too accessible to all. In one way or the other, each found some excuse, and an excuse suited to his own temperament, for not accepting the offers of salvation that were respectively made to them.³

In whatever way we may explain this passage, it is plain that this comparison, like many others, must not be applied too strictly, but only sufficiently so to furnish a general resemblance between what is compared.

Yet for all this, though the Pharisees and lawyers failed to be attracted by the provision which God made for their salvation, still His wisdom was not impugned by their conduct, but was justified, approved, and shown to be such, by the conduct of those who were, in the truest sense, the sons of wisdom.⁴

The word "justified" (ἐδικαιώθη) sometimes means "to render just," and sometimes "to declare just." It is in the latter sense in which it is used here.

S. Luke relates that the following verses, 20-27, were delivered when He sent the seventy disciples to preach. S. Matthew alone records them as first uttered on the mission of the twelve Apostles.

¹ S. Jerome, Epist. cxxi. (alias 151) ad Algasiam; vol. i. p. 1010.

² Origen, in Matt. tomus xiii.; vol. iii. p. 1095.

³ S. Chrysostom, in Epist. ii. ad Thessal. iii. Homil. iv.; vol. v. p. 475.

Tertullian, de Anima, cap. l.; vol. ii. p. 735.

⁴ S. Augustine, in Joann. tractat. iv.; vol. iii. p. 1408.

S. Jerome, in Matt. xvii. 11; vol. vii. p. 124.

S. Gregory Magnus, in Evang. Homil. vii.; vol. ii. p. 1100.

³ Jansenius, in Concord. Evang. cap. xlvii. p. 369.

Maldonatus, in Matt. xi. 16; vol. i. p. 163.

Cornelius a Lapide, in Matt. xi. 16; vol. viii. p. 247.

⁴ S. Hilary Piet. in Matt. xi. 19; vol. i. p. 982.

S. Jerome, in Matt. xi. 19; vol. vii. p. 73.

S. Chrysostom, in Matt. Homil. xxxvii. p. 519.

Theophylact, in Matt. xi. 19; vol. i. p. 55.

Euthymius, in Matt. xi. 19; vol. i. p. 445.

20. ¶ Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not :

Vulg. in quibus factæ sunt plurimæ virtutes ejus, quia non egissent penitentiam.

21. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented ^a long ago in sackcloth and ashes.

*S. sitting in sackcloth.
Vulg. olim in cilicio et cinere penitentiam egissent.*

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

*S.V. Capernaum, shalt thou be exalted unto heaven ? thou shalt be.
Vulg. Et tu Capernaum, nunquid usque in celum exaltaberis ? usque in infernum descenderis.*

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Either in this world, or at the day of judgment, all sin will be punished, and it will be punished justly, and proportionately to all other sin. Along with the actions, the motives and drawbacks and inducements will all be taken into account. Sin committed in Chorazin and Bethsaida and Capernaum, and sin committed in Tyre and Sidon and in Sodom, shall each receive its due punishment.

No works are recorded in the Gospels as having been done in Chorazin and Bethsaida, and yet He says that mighty works had been done in them, and that they had not produced in them the effect which they would have produced in the heathen cities of Tyre and Sidon.

Many explanations have been given of the exaltation of Capernaum. The best reason is most probably found in the privilege which it enjoyed as our Saviour's constant home—the scene of so many of His miraculous cures, and of so much of His teaching. The sin of their conduct, compared with their privileges, had been greater than the sin of Sodom, which had called down the vengeance of Heaven, in punishment of its violations of the law of nature.

Were such proof required, the woe denounced against these cities at the day of judgment would be rendered certain of execution by the complete fulfilment which the woe denounced against them in the present world has received. So amply have these denunciations been fulfilled in the case of Chorazin, Bethsaida, and Capernaum, that their very sites are now unknown, or known only by conjecture more or less certain.

In the form of a thanksgiving for it, Jesus goes on to declare the qualifications necessary for the rejection and the reception of His Gospel, and then to assert His own Oneness with the Father.

25. ¶ At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father : for so it seemed good in Thy sight.

Vulg. Ita Pater : quoniam sic fuit placitum ante Te.

27. All things are delivered unto Me of My Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *Him*.

*S^a. unto Me of the Father.
Vulg. Omnia mihi tradita sunt a Patre Meo.*

The word “answered” (*ἀποκρίθεις*) is not here used in the sense of giving a reply to anyone, but rather as indicating the beginning of a new subject.

He had just before lamented the hardness and impenitence of the inhabitants of Chorazin, Bethsaida, and Capernaum, and He now shows¹ what was the reason why some believed in His Gospel and others did not. Those who embraced it acted in childlike forgetfulness of self, and those who rejected it did so from their own self-sufficiency. Thus their conversion to the faith of Christ, or their impenitence, becomes the fruit of their own actions, the natural result of their previous lives. This is represented as the arrangement of the Father, and it is also represented as the action of the Father through the Son ; for They are equal and one. The concurrence of the Son with the Father is also shown by His giving thanks for this.

He does not exclude the Holy Spirit here ; for the expression, “neither knoweth any man the Father, save the

¹ S. Chrysostom, in Matt. Homil. xxxviii. ; vol. i. p. 528.

^a They would have repented.—“When Christ saith, that if the things done in these cities had been done in Tyre and Sidon, and Sodom and Gomorrah, they would have repented, and would have remained till now ; He understandeth not saving grace and saving repentance in them, but such an external humiliation as would have preserved them from ruin. As the case was with Nineveh,

S. Jerome, in Matt. xi. 25 ; vol. vii. p. 75.

they repented and were delivered from the threatened destruction. Their repentance was not to salvation of the persons, but to the preservation of their city ; as Ahab's humbling prevented the present judgment, and not his final condemnation.”—LIGHTFOOT, ‘Harmony of the New Testament,’ sect. xxvii. vol. i. p. 226.

Son," &c., is intended to exclude men and not the Holy Spirit. In entire accordance with this interpretation is the rule of the old theologians, that, wherever particles of exclusion are joined to any Person in the Trinity respecting some essential attribute, these are not intended to exclude the other Persons in the Trinity, but only to exclude created beings.¹

Pride in themselves, in their own acquirements or possessions, contentment with their present state, naturally unfit men for believing in the Gospel; while a sense of weariness, of hardship, and oppression, predispose them to look to Jesus for help. To such He calls, and offers Himself as their refuge and as the example for their imitation.

28. ¶ Come unto Me, all *ye* that labour and are heavy laden, and I will give you rest.

29. Take My yoke upon you, and learn of

Me; for I am meek and lowly in heart:^a and ye shall find rest unto your souls.

<sup>S^a, omits of Me.
Vulg. et discite a Me.</sup>

30. For My yoke *is* easy, and My burden is light.

The following among other reasons have been assigned why the yoke of Christ—that is, of the Gospel—is easy compared with the yoke of the Law. The commands of the Gospel are fewer and easier of performance than were those of the Law. Under the Gospel, grace, or supernatural power to fulfil the commands, is promised, while under the Law the command was issued, and the punishment on disobedience threatened, but no power was given to assist in fulfilling it. The Law appealed to their fears, and the Gospel to their love and less to their fear of punishment.

¹ S. Cyril Alex. in Matt. xi. 27; vol. v. p. 403.

S. Augustine, de Trinit. vi. 9; vol. viii. p. 930.

Peter Lombard, Sentent. i. 21, 4; p. 71, Migne. [S. Thomas

S. Thomas Aquinas, Sum. i. quest. 31, art. 4; vol. i. p. 737.

Jansenius, in Concord. Evang. cap. xlvii. p. 374.

Cornelius a Lapide, in Matt. xi. 27; vol. viii. p. 252.

^a For I am meek and lowly in heart.—“A third moral truism; Jesus Christ was humble. He might have appeared, even to human eyes, as ‘One naturally contented with obscurity, wanting the restless desire for eminence and distinction which is so common in great men; hating to put forward personal claims; disliking competition and disputes who should be greatest; . . . fond of what is simple and homely, of children, and poor people.’ It might have almost seemed as if His preternatural powers were a source of distress and embarrassment to Him; so eager was He to economize their exercise, and to veil them from the eyes of men. He was particularly careful that His miracles should not add to His reputation. Again and again He very earnestly enjoined silence

on those who were the subjects of His miraculous cures. He would not gratify persons whose motive in seeking His company was a vain curiosity to see the proofs of His power. By this humility is Jesus Christ most emphatically distinguished from the philosophers of the ancient world. Whatever else they may have been, they were not humble. But Jesus Christ loses His individuality if you separate Him in thought for one moment from His ‘great humility.’ His humility is the key to His whole life; it is the measuring-line whereby His actions, His sufferings, His words, His very movements must be meted in order to be understood. ‘Learn of Me,’ He says, ‘for I am meek and lowly in heart; and ye shall find rest unto your souls.’”—CANON LIDDON, ‘Bampton Lectures,’ iv. p. 195.

INTRODUCTORY NOTE.

At that time Jesus went.—“The time is determined by Luke in these words, ἐν αὐτῇ ἡμέρᾳ δευτεροπρώτῳ, that is, on the Sabbath from the second-first.

“I. Provision was made by the divine Law that the sheaf of first-fruits should be offered on the second day of the Passover week (Levit. xxiii. 10, 11). On the morrow after the Sabbath the priest shall shake (or wave) it. Not on the morrow after the ordinary Sabbath of the week, but the morrow after the first day of the Passover week, which was a Sabbatic day (Exod. xii. 16; Levit. xxiii. 7). Hence the Seventy, ἐναύριον τῆς πρώτης, the morrow of the first day: the Chaldee hath it, *after the Holy day*. The Rabbins Solomon and Menachen, *on the morrow after the first day of the Passover feast*: of which mention had been made in the verses foregoing.

“II. But now, from that second day of the Passover solemnity, wherein the sheaf was offered, were numbered seven weeks to Pentecost; for the day of the *Sheaf* and the day of *Pentecost* did mutually respect each other. For on this second day of the Passover the offering of the Sheaf was suppletory, and by way of prayer, beseeching a blessing upon the new corn and leave to eat it, and to put the sickle into the standing corn. Now the offering of the first-fruit leaves on the day of Pentecost (Levit. xxiii. 15–17) did respect the giving of thanks for the finishing and inning of barley harvest. Therefore, in regard of this relation, these two solemnities were linked together that both might respect the harvest: *that*, the harvest beginning; *this*, the harvest ended; *this* depended on *that*, and was numbered seven weeks after it. Therefore the computation of the time coming between could not but carry with it the memory of that second day of the Passover week; and hence Pentecost is called the Feast of weeks (Deut. xvi. 10). The true calculation of the time between could not otherwise be retained, as to Sabbaths, than by numbering thus, this is Σάββατον δευτεροπρώτον, the first Sabbath after the second day of the Passover. This is δευτεροδευτερον, the second Sabbath after that second day, and so of the rest.

“When they numbered by days, and not by weeks, the calculation began on the day of the Sheaf. ‘There is a place where it is said, that they died fifteen days before Pentecost, that is, thirty days after the Sheaf.’ . . . ‘This work was finished the three-and-thirtieth day after the Sheaf.’

“III. Therefore, by this word δευτεροπρώτῳ, the second-first, added by S. Luke, is shown—

“First, that this Sabbath was after the second day of the Passover; and so, according to the order of the Evangelic history, either that very Sabbath wherein the paralytic man was healed at the pool of Bethesda (John v.), or the Sabbath next after it.

“Secondly, that these ears of corn plucked by the disciples were of barley.

“IV. But was the standing corn ripe at the Feast of the Passover? I answer—

“1. The seed-time of barley was presently after the middle of the month Marheshvan, that is, about the beginning of our November Therefore the barley was sown at the coming in of the winter; and growing by the mildness of the weather in winter, when the Passover came in it became ripe. So that from that time (the Sheaf being then offered) barley harvest took its beginning.

“2. But if, when the just time of the Passover was come, the barley was not ripe, the intercalary month was added to that year, and they waited until it ripened. For for three things they intercalated the year (Maimon, in Kiddush Hodesh, cap. iv.)—for the equinox, for the new corn, and for the fruit of the trees. For the elders of the Sanhedrin do compute and observe, if the vernal equinox will fall out on the sixteenth day of the month Nisan, or beyond that, then they intercalate that year, and they make that Nisan the second Adar; so that the Passover might happen at the time of new corn. Or if they observe that there is no new corn, and that the trees sprouted not when they were wont to sprout, then they intercalate the year,” &c.—LIGHTFOOT on Matt. xii. 1; vol. ii. p. 184.

“The Law enjoined that the next morrow after the eating of the Passover should be kept holy like a Sabbath (Exod. xii. 16), and accordingly it is called a Sabbath (Levit. xxiii. 7, 11). And there the Law also enjoins that the next day after that Sabbatical day, they shall offer the sheaf of first-fruits to the Lord: and from that day they should count seven Sabbaths to Pentecost, which was their solemn festival and thanksgiving for that half harvest, viz. barley harvest, which they had then inned (Levit. xxiii. 15–17). That day, therefore, that they offered their first barley sheaf, and from which they were to count the seven Sabbaths or weeks

forward, being the *second day in the Passover week*, the Sabbaths that followed did carry a memorial of that day in their name till the seven were run out: as the first was called Σάββατον δευτεροπῶρον, *the first second day Sabbath*; the next Σάββατον δευτεροδεύτερον, *the second second-day Sabbath*; the next Σάββατον δευτερότριτον, *the third second-day Sabbath*; and so the rest of all the seven through. Now let it be observed, 1. That no corn, no not ears of corn, might be eaten till the first-fruits sheaf was offered and

waved before the Lord (Levit. xxiii. 14); 2. That it was waved *the second day of the Passover week*; 3. That this was the first Sabbath after that second day, when the disciples pluckt the ears of corn,—and it will plainly evince that we must look for a Passover before this story, and so it will show the warranty and justness of taking in the fifth of John next before it.”—LIGHTFOOT, ‘Harmony of the New Testament,’ sect. xxv. vol. i. p. 222.

CHAPTER XII.

[1. Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, 3. by scriptures, 9. by reason, 13. and by a miracle. 22. He healeth the man possessed that was blind and dumb. 31. Blasphemy against the Holy Ghost shall never be forgiven. 36. Account shall be made of idle words. 38. He rebuketh the unfaithful, who seek after a sign: 49. and sheweth who is His brother, sister, and mother.]

[Vulg. Discipulus spinas Sabbato volentes excutit, manum quoque aridam Sabbato curat: phariseorum machinationi facilius cedens, variisque a se curatos viliter præcipiens, implet Isaiæ vaticinium: demoniacos, cum et muto curato, pharisæis ipsorum in Bethsabee ejecere demonia blasphemantes convincit solum dicere: dicens, blasphemiam in spiritum sanctum irremissibilem, et de omni verbo otioso reddendam rationem: scribis autem et pharisæis signum petentibus, dandum dicit Ionnæ signum: et quæ sint mater et fratres ipsius.]

THE murmuring of the Pharisees against the disciples for plucking the ears of corn on the Sabbath-day is related by three of the Evangelists, S. Matthew, S. Mark, and S. Luke. All the three relate it immediately before the healing of the man that had the withered hand. But S. Mark and S. Luke place it much earlier in the general course of events than S. Matthew does; for S. Matthew records it after the mission of the twelve Apostles to preach in the cities of Judæa, while S. Luke places it before the mission of the twelve, and probably before their election, and before the Sermon on the Mount. It is probable that S. Luke's order here is nearer the order of events than S. Matthew's.¹

In S. Luke's account of what took place on this same Sabbath he calls it *δευτεροπόρω*, a term which has perplexed commentators from the fourth century to the present time. What renders the meaning of this word obscure is partly because it is nowhere used in the Septuagint, or in the New Testament, except by S. Luke in this place, and partly because it appears to have been a term which was applied exclusively to the Jewish ecclesiastical year, and which was not retained by the Christian Church. Hence, as early as the fourth century, we find Christians, men of letters too, who were ignorant of the meaning of the word. S. Jerome² says that, when a young man, he questioned his master S. Gregory Nazianzen on the meaning of the word *δευτερο-*

πόρω in S. Luke, and that he returned him an evasive answer.

Since that time commentators have exercised their skill in suggesting some five or six different meanings to the word, and all supported by men of learning and authority.³ The explanation adopted in this Commentary has been chosen chiefly because it has been advocated by men who have been distinguished for their intimate acquaintance with Jewish ritual and usages and with the terms used to express these, as gathered from the Talmudic writers.⁴ This explanation of *Σαββάτω δευτεροπόρω*, second-first Sabbath, would show that this was the first Sabbath after the second day in the Passover week, on which second day a sheaf of corn would be offered and waved before the Lord (Levit. xiii. 14). From this second day, on which the first-fruits sheaf was offered, they counted their weeks and Sabbaths until Pentecost. Until the offering of the first sheaf had sanctified the corn, it was not lawful either to put in the sickle or to pluck the ears of corn to eat: for plucking ears was reckoned as reaping. Nor do the Pharisees charge the disciples with a breach of this law, which they doubtless would have done had they been able; for grave as was the offence with which they did charge them, the other would have been still more serious, as being the breach of a positive commandment.

¹ Cornelius a Lapide, in Matt. xii. 1; vol. viii. p. 257. Lightfoot, Harmony of the New Testament, sect. xxv. vol. i. p. 222.

Stroud, Harmony of the Four Gospels, p. cxi. Tischendorf, Synopsis Evangelica, pp. xxxi. and 32. Robinson, Harmony of the Four Gospels, p. 31. McClellan, New Testament, p. 553.

² S. Jerome, Epist. lii. (ad Nepot.), 8; vol. i. p. 534.

³ For these see Cornelius a Lapide, in Luc. vi. 1; vol. viii. p. 715. Wieseler, Chronolog. Synopsis, p. 203, &c. McClellan, New Testament, p. 690.

⁴ J. Scaliger, de Emendat. Temp. vi. 6. Lightfoot on Matt. xii. 1; vol. ii. p. 184. Robinson, Harmony of the Four Gospels, p. 192. See also Bishop of Lincoln, Greek Testament, Luke vi. 1.

THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH-DAY.

S. MATTHEW xii. 1-8.

S. MARK ii. 23-28.

S. LUKE vi. 1-5.

1	At that time Jesus went on the sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat.	23	And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn.	1	And it came to pass on the second sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands.
2	But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the sabbath day.	24	And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful?	2	And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?
3	But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;	25	And He said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?	3	And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;
4	How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?	26	How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?	4	How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?
5	Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?				
6	But I say unto you, That in this place is one greater than the temple.				
7	But if ye had known what this meaneth, "I will have mercy, and not sacrifice," ye would not have condemned the guiltless.	27	And He said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of Man is Lord also of the sabbath.	5	And He said unto them, That the Son of Man is Lord also of the sabbath.
8	For the Son of Man is Lord even of the sabbath day.	28			

1. At that time Jesus went on the sabbath an hungred,^a and began to pluck the ears of
day through the corn; and His disciples were corn, and to eat.

Vulg. In illo tempore abiit Iesus per sata sabbato.

^a His disciples were an hungred.—"The custom of the nation,
as yet, had held them fasting, which suffered none, unless he were
sick, to taste anything on the sabbath, before the morning prayers

of the synagogue were done."—LIGHTFOOT on Matt. xii. 1; vol. n.
p. 185.

2. But when the Pharisees saw *it*, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the sabbath day.*

The offence with which the disciples are charged is not that of plucking the ears of corn in their neighbour's field, for it had been expressly said in the Law, "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn" (Deut. xxiii. 25), but they were accused of doing this on the Sabbath-day, which was forbidden by their traditional laws. Nor was this considered a slight offence, but one by which the disciples had forfeited their lives. Death by stoning was the punishment to which they had rendered themselves liable. Hence, perhaps, the earnestness with which Jesus defends them.

S. Matthew and S. Mark represent the Pharisees as appealing to Jesus, and S. Luke as making the charge against the disciples themselves. Nor would anything be more likely than that the Pharisees would bring the matter home to both Jesus and to His disciples.

A more serious or a more penal charge, in the eyes of the Pharisees, was seldom if ever brought against the disciples, and never does Jesus defend them with greater zeal. He proves them clear of all guilt in the matter by four distinct arguments.

His first argument in their defence is on the ground of necessity.

3. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

S.V. and they did eat: V. a thing which it was not.
Vulg. et panes propositionis comedit, quos non licet ei edere, neque his qui cum euerant.

The following was the command of God respecting the shewbread (Levit. xxiv. 5-8): "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord. Every sabbath he shall set it in order before the

Lord continually, *being taken* from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the Lord made by fire by a perpetual statute."

Notwithstanding all this, namely, that the shewbread had been solemnly offered to God, that it was commanded to be eaten by the priests alone as the most holy of all the offerings of the Lord made by fire, and that it was expressly stated that this ordinance was to continue for ever; notwithstanding all this, David, when pressed by hunger, ventures to eat the shewbread himself, and to give a portion of it to those who were with him: and he is countenanced in this by the priest in charge. If David, who was allowed by all to be a man after God's own heart, and not one to detract from the honour due to God, thought the plea of hunger a sufficient justification for setting aside a positive command of God, and on a matter regarding His worship, surely the same plea would justify His disciples in setting aside not a positive command of God, but a traditionary custom of the Jews. Such is the force of His first argument.

His second apology for the disciples is drawn from the case of the priests in the Temple.

5. Or have ye not read in the law, how that on the sabbath days the priests in the Temple profane the sabbath, and are blameless?

6. But I say unto you, That in this place is *one* greater than the Temple.

S.V. That is something greater than the Temple is here.
Vulg. Dico autem vobis, quia tempus major est hic.

In order to be able to offer the sacrifices which God had commanded to be offered on the Sabbath-day (Numb. xxviii. 9), the priests must kill certain animals and make other preparations, the doing of which broke the rest of the Sabbath. In acting thus the priests are blameless, because these things were necessary for the accomplishment of God's other commands. The case of His disciples, as Jesus states it, is parallel to that of the priests in the Temple; for their breach of the Sabbath had been caused by their strict observance of the commands of God. At His command they had gone to preach to the lost sheep of the house of Israel, so that no time was left them to make ready beforehand the food necessary for the Sabbath: hence their hunger, and hence their plucking the ears of corn.

If the priests were to observe the Sabbath, the services of the Temple must cease. But this was a course not to be

* Not lawful to do on the Sabbath-day.—"They do not contend about the thing itself, because it was lawful (Deut. xxiii. 25), but about the thing done on the Sabbath. Concerning which the fathers of the traditions write thus (Maimon. Schabb. i. 8): 'He that reaps on the Sabbath, though never so little, is guilty. And to pluck the ears of corn is a kind of reaping: and whosoever plucks anything from the springing of his own fruit is guilty, under the name of a reaper.' Our Saviour, therefore, pleaded the

cause of the disciples, so much the more eagerly, because now their lives were in danger: for the canons of the Scribes adjudged them to stoning, for what they had done, if so be it could be proved that they had done it presumptuously. From hence, therefore, He begins their defence, that this was done by the disciples, out of necessity, hunger compelling them, not out of any contempt of the laws."—LIGHTFOOT on Matt. xii. 2; vol. ii. p. 185.

thought of. Their regard for the Temple, and for the Temple services, was therefore greater than their regard for the observance of the Sabbath. But One was present among them who was greater than the Temple, and for whom therefore a greater reverence should be paid than for the Temple or the Temple service. If the law of the Sabbath should give way for the law of the Temple, much more should it for Him, who was greater than the Temple.

His third argument is drawn from the declaration of God by the prophet Hosea (vi. 6), that He loved to have mercy more than sacrifice.

7. But if ye had known what *this* meaneth,

**"I will have mercy,
and not sacrifice,"**

ye would not have condemned the guiltless.

God had Himself declared, through His prophet, that He would rather that men showed mercy to their fellow-men than that they offered sacrifice to Him. If, therefore, it is lawful to break the Sabbath in order to offer the appointed sacrifice to God, much more would it be right to do so in order to show mercy to men suffering from hunger, such as were these disciples.

His fourth argument in their defence is drawn from His authority over the Sabbath.

8. For the Son of Man is Lord even of the sabbath day.

S.V. omit even.

Vulg. Dominus enim est Filius hominis etiam sabbati.

Jesus Himself is the Son of Man, the Word made flesh. He is Lord of all that concerns man and man's nature. He is Lord of the Sabbath in an especial sense. The Sabbath was ordained to prefigure His rest in the grave. In Him therefore the Sabbath would be accomplished, and would henceforth cease. Even now He could modify the observance of it, or dispense with it altogether.

This is the argument with which Jesus answered the cavils of the Jewish Sanhedrin (John v.). It is probable

that it was on this very Sabbath, or on the Sabbath before it, that Jesus was taken before the Jewish council for healing the paralytic man. He then shows that He, the Son, was invested with the same authority, power, and dignity, in respect of the administration of the New Testament, as the Father was in the case of the Old.

S. Mark represents Him as adding another argument, namely, that the Sabbath was made for man, and not man for the Sabbath. If, therefore, the rest on the Sabbath was prejudicial to man, the Sabbath must be broken, and the requisite labour be resumed. Abstinence from plucking the ears of corn might result in the death or serious inconvenience of our Saviour's disciples; it must therefore be allowed.

S. Mark represents our Saviour as saying that this happened in the days of Abiathar the high priest. In the Old Testament (1 Sam. xxi.) it is said that Ahimelech was the priest from whom David received the shewbread. One way of explaining this apparent discrepancy is to suppose that Abiathar was a name borne by Ahimelech the father, as well as by his son, and that these words of S. Mark refer to the father, and not to the son. Another way is to translate the words ἐν ἡμέραις τοῦ ἀρχιερέως, not as meaning in the high priesthood of Abiathar, but in the time of Abiathar the high priest; that is, who afterwards became the high priest. If, as some think, the Greek will bear this rendering, many satisfactory reasons have been given why Jesus should refer to Abiathar the son, who was only a priest when this occurred, but who may have urged his father to consent to David's request, rather than to Ahimelech, who was the high priest. One only is here mentioned, that given by Lightfoot. He says that the name of Abiathar was rendered famous in after-ages by the frequency with which counsel was asked of God during his high priesthood, by means of the Urim and Thummim; any mention of which practice is seldom, if ever, made after his death. Hence the Jews were fond of referring to the days of Abiathar, as a time when their nation enjoyed special direction from God. That David was right in asking for the shewbread, and that the high priest was directed by God to give it, fell within the scope of our Saviour's argument.

JESUS HEALS A MAN WITH A WITHERED HAND ON THE SABBATH DAY.

S. MATTHEW xii. 9-14.

S. MARK iii. 1-6.

S. LUKE vi. 6-11.

9 And
when He was departed thence,
He went into
their synagogue:
10 and, behold, there was a man
which had *his* hand withered.

1 And
He entered again into
the synagogue;
and there was a man there
which had a withered hand.
2 And they
watched Him,
whether He would heal him
on the sabbath day;

6 And
it came to pass also on another sabbath,
that He entered into
the synagogue and taught:
and there was a man
whose right hand was withered.
7 And the scribes and Pharisees
watched Him,
whether He would heal
on the sabbath day;

S. MATTHEW xii.

S. MARK iii.

S. LUKE vi.

And they asked Him, saying, Is it lawful to heal on the sabbath days? that they might accuse Him.

3 And He saith unto the man which had the withered hand, Stand forth.

4 And He saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

8 that they might find an accusation against Him. But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

11 And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

5 And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

10 And looking round about upon them all,

13 Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

14 Then the Pharisees went out, and held a council against Him, how they might destroy Him.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

11 And they were filled with madness;

and communed one with another what they might do to Jesus.

9. And when He was departed thence, He went into their synagogue:^a

Some have conjectured from the words "and when He was departed thence" (*καὶ μετὰ ταῦτα ἐξέειπεν*) that Jesus left Jerusalem, and retired again into Galilee. But there is nothing to corroborate this beyond the words themselves, and these are omitted by the two other Evangelists. S. Luke furnishes an indication of the time when the following miracle was wrought. After relating our Saviour's answer to the Pharisees, who had murmured against the disciples for plucking the ears of corn on the Sabbath-day, he goes on to say, "And it came to pass also on another Sabbath" (*ἐν ἑτέρῳ σαββάτῳ*), probably on the next Sabbath.

10. ¶ And, behold, there was a man which had *his* hand withered. And they asked Him, saying, Is it lawful to heal on the sabbath days? that they might accuse Him.

11. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

S. omits like as the other.
Vulg. et restituta est sanitati sicut altera.

The Scribes and Pharisees draw His attention to the man who had the withered hand, and watch whether He will heal him, in order that they might be able to accuse Him. If Jesus did not heal him, they would represent to the people that He was unable to do it, or that He was a hard, unfeeling man. If He did heal him, they would accuse Him to the

^a See note on Matt. xiv. 14.

priests or to the Sanhedrin, as breaking the Sabbath. To their question,¹ whether it was lawful to heal on the Sabbath day, Jesus replies by another question, which S. Matthew omits, "whether it was lawful to do good on the Sabbath day, or to do evil; to save life, or to kill?" By this He intimates that not to do good when it was in their power, was to do evil; and that not to save life when they could, was to kill. He reasons that if it were lawful, as all admitted, to deliver a single sheep out of danger on the Sabbath-day, and that with considerable labour and exertion, it must be much more lawful and becoming to deliver a man from bodily disease on the Sabbath, especially when that could be done by a word. By His reasoning He silences them, and He confutes them still more by working the miracle. S. Mark adds that He first looked round about on them with anger, being grieved for the hardness of their hearts.

The conduct of the Scribes and Pharisees after the miracle was the natural result of the feelings which they entertained before it. They are unable to deny that a miracle has been wrought on the man; but so far was this from convincing them that Jesus was the Christ, that it only served as fuel for the most malignant feelings in which the mind of man can indulge.

14. ¶ Then the Pharisees went out, and held a council against Him, how they might destroy Him.

Margin, and took counsel.

S.V. and took counsel.

Vulg. Exeuntes autem Pharisei, consilium faciebant adversus eum.

They took counsel to destroy Jesus. S. Mark adds that they "took counsel with the Herodians," a political party in the state, who are mentioned once by S. Matthew (xxii. 15) and three times by S. Mark (iii. 6; viii. 15; xii. 13), and probably comprised all those who looked to Herod's line, aliens and usurpers though they might regard them, as the best guarantee for social order and a national government.

The Evangelist then goes on to relate other instances of our Saviour's compassion for the distressed. The reason why He forbade them to make known His miraculous cures, and of His whole conduct at this time, might be partly that He might not drive these Scribes and Pharisees into greater sin, by furnishing further materials for their wrath against Him, and partly that He might fulfil Isaiah's prophecy respecting Himself. The Evangelist quotes the prophecy, and takes it partly from the Septuagint and partly from the Hebrew.

JESUS ARRIVES AT THE SEA OF TIBERIAS, AND IS FOLLOWED BY MULTITUDES.

S. MATTHEW xii. 15-21.

- 15 But when Jesus knew it,
He withdrew Himself
from thence:

and great multitudes
followed Him, and He healed them all;

- 16 and charged them
that they should not make Him known:
17 That it might be fulfilled which was spoken
by Esaias the prophet, saying,
18 "Behold My servant, whom I have chosen;
My Beloved, in whom My soul is well pleased:
I will put My Spirit upon Him,
and He shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man
hear His voice in the streets.
20 A bruised reed shall He not break, and smoking flax
shall He not quench, till He send forth judgment
unto victory.
21 And in His Name shall the Gentiles trust."

S. MARK iii. 7-12.

- 7 But Jesus withdrew Himself
with His disciples to the sea:
and a great multitude
from Galilee followed Him, and from Judæa,
8 and from Jerusalem,
and from Idumæa, and from beyond Jordan;
and they about Tyre and Sidon,
a great multitude, when they had heard
what great things He did, came unto Him.
9 And He spake to His disciples,
that a small ship should wait on Him
because of the multitude, lest they should throng Him.
10 For He had healed many; insomuch that
they pressed upon Him for to touch Him,
as many as had plagues.
11 And unclean spirits, when they saw Him,
fell down before Him, and cried, saying,
Thou art the Son of God.
12 And He straitly charged them
that they should not make Him known.

¹ S. Augustine, de Consens. Evang. li. 35; vol. iii. p. 1116.
Theophylact, in Matt. xii. 10; vol. i. p. 58.
Jansenius, in Concord. Evang. cap. xxxviii. p. 255.

Maldonatus, in Matt. xii. 10; vol. i. p. 171.
Cornelius a Lapide, in Matt. xii. 10; vol. viii. p. 259.

15. But when Jesus knew *it*, He withdrew Himself from thence : and great multitudes followed Him, and He healed them all ;

S.V. and many followed Him.
Vulg. et secuti sunt eum multi.

16. And charged them that they should not make Him known :

17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

Vulg. Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem :

18.

“ Behold My servant, whom I have chosen ;
My Beloved, in whom My soul is well pleased :
I will put My Spirit upon Him,
and He shall shew judgment to the Gentiles.

19.

He shall not strive, nor cry ;
neither shall any man hear His voice in the streets.

20.

A bruised reed shall He not break,
and smoking flax shall He not quench,
till He send forth judgment unto victory.”

21.

And in His Name shall the Gentiles trust.”

The Evangelist shows that Jesus, in His manner of teaching and of dealing with obstinate men, fulfilled the words of the prophet to the very letter. His whole ministry was marked by an entire absence of harshness, while meekness and gentleness were conspicuous throughout. His reproofs were given but seldom, and always expressed in terms of love and mercy. The character of these Scribes and Pharisees might be well described as reeds, nay, as bruised reeds, but He would do nothing to break them. They might be as

smoking flax, but He would not quench them. In His compassion, He would cherish the smallest degree of goodness, or promise of goodness.

What it is¹ not to break a bruised reed, what it is not to quench the smoking flax, may be seen in our Saviour's conduct towards these Pharisees. At first they watched Him to see whether He would heal on the Sabbath-day, that they might accuse Him. When He reasoned with them, and showed unanswerably that to heal on the Sabbath-day was not to do ill but good, and therefore was not wrong but right in the sight of God, they were too disingenuous to confess it, but were compelled to admit it in silence. When, by the exercise of superhuman power, He proved beyond any doubt, that both His reasoning and His acts must be right, they take counsel to destroy Him. Not to exasperate them more, and so render them desperate in their career of sin, He removes from their presence, and, though He continues His course of healing the sickness of the people, He forbids them to make it known, that the fame of His works might not be an occasion of additional sin to the Pharisees. Such was His forbearance towards men who appeared scarcely to possess any of the ordinary feelings of human fairness and sincerity.

Moses showed judgment and righteousness to the Jews only ; but He, the Word made flesh, the Beloved Son in whom the Father was well pleased, He would show judgment unto the Gentiles, until the Gospel of the kingdom of heaven should triumph in the world, and the Gentiles should trust in His Name.

Two questions will arise with respect to the following miracle. First, Is the miracle related by S. Matthew in the following verses the same as that recorded by S. Luke (xi. 14) ? Secondly, Which of the Evangelists has placed his narration of it in the order of the events in which the miracle was wrought ?

There has always been a difference of opinion respecting the identity of the miracle related by S. Matthew and S. Luke. Some suppose that the two Evangelists are giving an account of one and the same miracle ; others

¹ S. Hilary Pict., in Matt. xii. 20 ; vol. i. p. 986.
S. Jerome, in Matt. xii. 20 ; vol. vii. p. 79.

* Till He send forth judgment unto victory (*ὥς ἄν ἐκβάλῃ εἰς νίκην τὴν κτλ.*).—It is now generally agreed that *κτλ.*, which in the Hebrew is *וְעַד* (see Is. xlii. 3), is here used, like that word, to signify a divine law or rule of life ; and it has been well shown by Hapfel, vol. i. *ad loc.*, from Polybius and Plato's Epistles, that *ἐκβάλλειν εἰς νίκην* may mean ‘to render victorious ;’ whence the whole will signify, ‘Till He make His Gospel triumphant.’—MIDDLETON, ‘On Greek Article,’ p. 154.

† The Hebrew and LXX. in Isaiah read it thus, ‘He shall bring forth judgment unto truth.’ The words in both places mean thus much, That Christ should make no sound in the world, or noise of pomp, or applause, or state, but should manage His affairs in humility, silence, poverty, and patience, both while He Himself was on earth, and by His Apostles, after His Ascension, labouring under contempt, poverty, and persecution ; but at last, ‘He should bring forth judgment to victory,’—that is, that He should break forth and show Himself a judge, avenger, and conqueror against

S. Chrysostom, in Matt. Homil. xl. ; vol. i. p. 547.

that most wicked nation of the Jews, from whom both He and His suffered such things ; and then also ‘He sent forth judgment unto truth,’ and asserted Himself the true Messiah, and the Son of God, before the eyes of all ; and confirmed the truth of the Gospel, by avenging His cause upon His enemies, in a manner so conspicuous and so dreadful. And hence it is that that sending forth and execution of judgment against that nation, is almost always called in the New Testament, ‘His coming in glory.’ When Christ and His kingdom had so long lain hid under the veil of humility and the cloud of persecution, at last He brake forth a revenger, and cut off that persecuting nation, and showed Himself a conqueror, before the eyes of all, both Jews and Gentiles. Let it be observed in the text before us, how after the mention of that judgment and victory (against the Jews) presently follows, ‘And in His Name shall the Gentiles trust.’—LIGHTFOOT on Matt. xii. 20 ; vol. ii. p. 188.

that they are describing two different miracles, wrought at different times. Though it is not at all unlikely that the Pharisees might repeat their accusation, that Jesus cast out devils through Beelzebub the chief of the devils, on different occasions, and after several of His miracles, yet from the great similarity between these two accounts, commentators generally have been led to regard them as relations of one and the same miracle, and have held this in spite of several discrepancies between the two Evangelists.¹ They maintain that the miracle is the same in each, the casting out of a devil; that the cavil of the Pharisees is the same; and that our Lord's answer is the same. The points in which the Evangelists agree, and in which they differ, will best be seen by examining them in juxtaposition.

If we regard the Evangelists as giving an account of the same miracle, we may, with many commentators,² place it before the mission of the Twelve to preach to the Jews. This is not the order in which S. Luke places the miracle, but

it is the order indicated by S. Mark, and, in a manner, by S. Matthew: for S. Matthew relates this miracle immediately after the murmuring of the Pharisees against the disciples for plucking the ears of corn, and their dissatisfaction with Jesus for healing the man that had the withered hand on the Sabbath-day; both of which, as before stated, happened before the Sermon on the Mount, and therefore before the mission of the Apostles to preach. S. Matthew, as usual, may have put these three narratives together, though they were a little divided in time—two of them being before the Sermon on the Mount, and the other after—because they were in one respect similar in character, all three being instances of the murmuring of the Pharisees against Jesus or His disciples.

If we regard the Evangelists as relating two distinct miracles, we must place that recorded by S. Matthew before the mission of the Twelve to preach, and that related by S. Luke after.

JESUS HEALS A DEMONIAK, BLIND AND DUMB.

S. MATTHEW xii. 22-32.

S. MARK iii. 22-30.

S. LUKE xi. 14-23.

- 22 Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, inasmuch that the blind and dumb both spake and saw.
- 23 And all the people were amazed, and said, Is not this the Son of David?
- 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.
- 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
- 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

- 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils.
- 23 And He called them unto Him, and said unto them in parables, How can Satan cast out Satan?
- 24 And if a kingdom be divided against itself, that kingdom cannot stand.
- 25 And if a house be divided against itself, that house cannot stand.
- 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

- 14 And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.
- 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.
- 16 And others, tempting Him, sought of Him a sign from heaven.
- 17 But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.
- 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.
- 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

¹ S. Augustine, de Consens. Evang. ii. 37; vol. iii. p. 1117. Jansenius, in Concord. Evang. cap. xlix. p. 386. Cornelius a Lapide, in Matt. xii. 22; vol. viii. p. 260. Bishop of Lincoln, Greek Testament, Luke xi. 14. Dean Alford, Greek Testament, Luke xi. 14.

Robinson, Harmony of the Four Gospels, pp. 44, 194. McClellan, New Testament, p. 557. Jansenius, in Concord. Evang. cap. xlix. p. 385. Cornelius a Lapide, in Matt. xii. 22; vol. viii. p. 261. Robinson, Harmony of the Four Gospels, pp. 44, 194.

S. MATTHEW xii.

S. MARK iii.

S. LUKE xi.

28 But if I cast out devils
by the Spirit of God,
then the kingdom of God
is come unto you.

29 Or else how can one enter
into a strong man's house,
and spoil his goods,
except he first
bind the strong man?
and then

he will spoil his house.
He that is not with Me
is against Me;
and he that gathereth not with Me
scattereth abroad.

31 Wherefore I say unto you,
All manner of sin
and blasphemy
shall be forgiven unto men :

but the blasphemy
against the Holy Ghost
shall not be forgiven unto men.

32 And whosoever speaketh a word
against the Son of Man,
it shall be forgiven him :
but whosoever speaketh
against the Holy Ghost,
it shall not be forgiven him,
neither in this world,
neither in the world to come.

27 No man can enter
into a strong man's house,
and spoil his goods,
except he will first
bind the strong man ;
and then

he will spoil his house.

28 Verily I say unto you,
All sins
shall be forgiven unto the sons of men,
and blasphemies wherewith soever
they shall blaspheme :

29 but he that shall blaspheme
against the Holy Ghost
hath never forgiveness, but is in danger
of eternal damnation :

30 because they said,
He hath an unclean spirit.

20 But if I with the finger of God
cast out devils,
no doubt the kingdom of God
is come upon you.

21 When a strong man armed
keepeth his palace,
his goods are in peace :
22 but when a stronger than he
shall come upon him,
and overcome him,
he taketh from him all his armour
wherein he trusted,
and divideth his spoils.

23 He that is not with Me
is against Me :
and he that gathereth not with Me
scattereth.

22. ¶ Then was brought unto Him one possessed with a devil, blind, and dumb : and He healed him, inasmuch that the blind and dumb both spake and saw.

V. They brought : S. that the dumb spake and.
Vulg. Tunc blatus est ei demonium habens, cecus et mutus, et curavit eum, ita ut loqueretur et videret.

23. And all the people were amazed, and said, Is not this the Son of David ?

It would not appear that the man was born "blind and dumb," or that there was any natural defect in his organs of sight and speech, but that he had become possessed with a devil, that had for the time restrained him from the use of these organs. The devil was "blind and dumb" in the sense of causing the man to be so. When Jesus had expelled the devil, the man recovered his sight and speech, without any separate act on the part of our Saviour.¹ In S. Luke's account, there is no reference to the man's blindness ; he merely says that the devil was dumb. This is the reason why some have supposed that the Evangelists are relating different miracles.

Such and so many were the miracles that Jesus wrought, that the multitude, acting in the honesty of their hearts,

ask whether He be not the Son of David, which was one of the ordinary titles of the promised Messiah. The Pharisees are unable to deny that He had cast out a devil, but, blinded by rage and malice, they accuse Him of having cast out the devil through Beelzebub, the prince of the devils. Jesus shows the groundless and absurd nature of this charge by several distinct arguments.

His first argument is taken from its impossibility, or rather from the contradiction involved in the very wording of such a charge.

24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

Margin, Beelzebub.

S.V. Beelzebub.

Vulg. Hic non eiecit demones nisi in Beelzebub principe demonum.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand :

S.V. And He knew.

Vulg. Iesus autem sciens cogitationes eorum, dixit eis.

¹ S. Jerome, in Matt. xii. 22 ; vol. vii. p. 79.

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

These evil spirits are under the dominion of Satan, and are all striving to increase his power, and to spread his worship throughout the world. But, according to the argument of the Pharisees, Satan enables Jesus to cast out these evil spirits, and to suppress their efforts to promote his worship. Satan, therefore, through his agents the evil spirits, is striving to increase his power in the earth; while through Jesus he is striving to diminish it, he is clearly opposed to himself, an impossible supposition.

His second argument is, that the judgment which they pass on Him is inconsistent with the judgment which they pass on others who cast out devils.

27. And if I by Beelzebub^a cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

Margin, Beelzebub.

S.V. Beelzebub.

Vulg. Et si ego in Beelzebub ejicio demones, filii vestri in quo ejicient?

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Two explanations have been given of the words "your children" or "your sons." Some of the older commentators¹ refer the words to the Apostles. But as yet the Apostles had not cast out any devils, if, as many suppose, who have given more attention to the order of events in the Gospel narrative than the early commentators were accustomed to do, Jesus uttered these words before He despatched the Twelve on their mission to preach. The other interpretation² is that Jesus here alludes to certain men who, by exorcism, either really did cast out devils, or at least were believed so to do, and whose power the Jews attributed not to the devil, but to God.

Josephus, the Jewish historian, relates that Solomon was skilled in exorcism.³ The exorcists that were among them laid claim to cast out devils, and the Jews allowed this claim, doubtful as it really was, and did not attribute their power to Satan. Much more ought they to allow that Jesus cast out devils, and that He cast them out by "the finger of God," or by "the Spirit of God." Nay more, the exercise of this supernatural power, the casting out devils by the Spirit of God, should be a proof to them of the truth of what both the Baptist and Himself had taught them, that the new kingdom—a state of union with Him and of obedience to Him, by grace here, preparatory for a state of glory with Him hereafter—was already begun.

He then goes on to argue, from the course pursued by men in similar cases, that what He is now doing, namely, casting out devils, is necessary for the accomplishment of His work, which is to destroy the power of the devil.

29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

As applied to this case, the strong man is Satan: his house or palace, this world: his goods, the souls of wicked men, or the bodies of those possessed by evil spirits: his arms are the various deceits with which he entraps men, or his agents and instruments, such as evil spirits, riches, and pleasures. The stronger than he is the Son of Man, who shall vanquish him, and deliver those who are held captive by him.

30. He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

S. scattereth Me abroad.

Vulg. Et qui non congregat mecum, spargit.

¹ Maldonatus, in Matt. xii. 27; vol. i. p. 175.

² Jansenius, in Concord. Evang. cap. xlii. p. 388.

³ Cornelius a Lapide, in Matt. xii. 27; vol. viii. p. 262.

⁴ Antiq. viii. 2, 5; vol. i. p. 339.

Whiston's Translation, p. 216.

"prince of the power of the air" (Ephes. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology. Others derive it from *zebel* (*dung*), thus making Beelzebub, literally, the lord of dung, or the *dung-hill*; and in a secondary sense, as *zebel* was used by the Talmudical writers as = *idol* or *idolater*, the *lord of idols*, *prince of false gods*. It is generally held that the former of these two senses is more particularly referred to in the New Testament; the latter, however, is adopted by Lightfoot and Schleusner. We have lastly to notice the ingenious conjecture of Hug, that the fly under which Baalzebub was represented was the *Scarabæus ptilularius*, or *dung-hill beetle*, in which case Baalzebub and Beelzebub might be used indifferently . . . It is worthy of especial observation that the notices of Beelzebub are exclusively connected with the subject of demoniacal possession, a circumstance which may account for the subsequent disappearance of the name."—SMITH'S 'Biblical Dictionary.'

¹ S. Hilary Pict., in Matt. xii. 27; vol. i. p. 988.

S. Jerome, in Matt. xii. 27; vol. vii. p. 80.

S. Chrysostom, in Matt. Homil. xli.; vol. i. p. 557.

Theophylact, in Matt. xii. 27; vol. i. p. 60.

Euthymius, in Matt. xii. 27; vol. i. p. 483.

[Maldonatus,

^a **Beelzebub**.—"The title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24; Mark iii. 22; Luke xi. 15). The correct reading is without doubt *Beelzebub*, and not *Beelzebub*, as given in the Syriac, the Vulgate, and some other versions. The explanations offered in reference to the change of the name may be ranged into two classes, according as they are based on the *sound* or the *meaning* of the word. We should prefer the assumption, in connection with the former view, that the change was purely of an accidental nature. The second class of explanations carries the greatest weight of authority with it: these proceed on the ground that the Jews intentionally changed the pronunciation of the word, so as either to give a significance to it adapted to their own ideas, or to cast ridicule upon the idolatry of the neighbouring nations, in which case we might compare the adoption of Sychar for Sychem, Bethaven for Bethel. Some connect the term with *zebel* (*habitation*), thus making Beelzebub = *εὐκαταστάσις* (Matt. x. 25), the *lord of the dwelling*, whether as the

This may be another argument¹ to show the impossibility of His casting out devils through Beelzebub. Those who are really opposed to each other, cannot co-operate. None can be so much opposed as Jesus and Satan. That they should co-operate to work miracles is impossible.

Or this may be the enunciation of a general principle, with a special reference to the Pharisees. In a city the good and bad take opposite sides, and those who are neutral are suspected by both, and are regarded as the enemies of both. These Pharisees, who profess to praise the works of Jesus and at the same time to say that He accomplished them through the devil, were not His friends, and would not be judged as such.

Jesus then goes on to describe the fearful nature of the sin in which they are now indulging, and which He calls "blasphemy against the Holy Ghost."

31. ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.^a

V. shall be forgiven unto you men: S.V. shall not be forgiven (*omit* unto men).
Vulg. Omne peccatum et blasphemiam remittetur hominibus, spiritus autem blasphemiam non remittetur.

32. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.^b

¹ S. Hilary Pict., in Matt. xii. 30; vol. i. p. 989.

S. Jerome, in Matt. xii. 30; vol. vii. p. 80.

S. Chrysostom, in Matt. Homil. xli.; vol. i. p. 560.

Theophylact, in Matt. xii. 30; vol. i. p. 60.

Euthymius, in Matt. xii. 30; vol. i. p. 487.

² S. Athanasius, in Matt. xii. 31; vol. iii. p. 1386.

S. Basil, Regule, brevis tractat. 273; vol. iii. p. 1272.

^a But the blasphemy against the Holy Ghost shall not be forgiven unto men.—For mine own part, although where this blasphemy is mentioned, the cause why our Saviour spake thereof was the Pharisees' blasphemy, which were not afraid to say, 'He had an unclean spirit, and did cast out spirits by the power of Beelzebub;' nevertheless, I dare not precisely deny but that even the very Pharisees themselves might have repented and been forgiven, and that our Lord Jesus Christ peradventure might but take occasion at their blasphemy, which as yet was pardonable, to tell them further of an unpardonable blasphemy, wherein He foresaw that the Jews would fall. For it is plain that many thousands, at the first professing Christian religion, became afterwards wilful apostates, moved with no other cause of revolt but mere indignation that the Gentiles should enjoy the benefit of the Gospel as much as they, and yet not be burdened with the yoke of Moses' law. The Apostles by preaching had won them to Christ, in whose name they embraced with great alacrity the full remission of their former sins and iniquities; they received by imposition of the Apostles' hands that grace and power of the Holy Ghost whereby they cured diseases, prophesied, spake with tongues: and yet in the end, after all this, they fell utterly away, renounced the mysteries of Christian faith, blasphemed in their formal abjurations that most glorious and blessed Spirit, the gifts whereof themselves had possessed; and

All sin against the Holy Ghost is not the sin of blasphemy against the Holy Ghost. Nor is blasphemy against the Holy Ghost the same as blasphemy against the Son of Man. He draws a clear distinction between these sins, and also between the guilt that attaches to them. The latter consisted in speaking blasphemously against the works which Jesus did in His nature as Man, and the former against those which He performed by His power as God. The Pharisees were guilty of blasphemy against the Son of Man when they perversely attributed His associating with publicans and partaking of their meals, not to His desire to instruct and to influence them for good, but to His love of eating and drinking. But the Pharisees were guilty of blasphemy against the Holy Ghost, when they deliberately and maliciously, and against the clearest evidence, imputed to the devil the miraculous works which Jesus wrought by the Spirit, or by His power as God, for the salvation of men.²

Our Saviour is not here annexing a new punishment to blasphemy against the Holy Ghost. He is rather showing the heinous nature of the sin, which is such that it is never forgiven. S. Mark says it has "never" forgiveness, and S. Matthew specifies more particularly, and says, "neither in this world, nor in that which is to come." Some sins which are not forgiven in this world, are forgiven in the world to come. But this is not the case with blasphemy against the Holy Ghost: for it is forgiven "neither in this world, nor in the world to come."

His last argument is drawn from the inconsistency of calling a tree good and the fruit of the same tree evil, or of calling a tree evil and the fruit of the same tree good.

S. Chrysostom, in Matt. Homil. xli.; vol. i. p. 561.

S. Ambrose, de Spiritu Sancto, i. 3; vol. iii. p. 717.

S. Jerome, in Matt. xii. 31; vol. vii. p. 81.

S. Thomas Aquinas, Sum. ii. 2, quest. 14, art. 1; vol. iii. p. 118.

Jansenius, in Concord. Evang. cap. xlix. p. 392.

Maldonatus, in Matt. xii. 31; vol. i. p. 176.

Cornelius a Lapide, in Matt. xii. 31; vol. viii. p. 263.

by this means sunk their souls in the gulf of that unpardonable sin, whereof as our Lord Jesus Christ had told them beforehand, so the Apostle at the first appearance of such their revolt putteth them in mind again (Heb. vi. 6), that falling now to their former blasphemies, their salvation was irrecoverably gone. It was for them in this case impossible to be renewed by any repentance; because they were now in the state of Satan and his angels, the Judge of quick and dead had passed His irrevocable sentence against them," &c. &c.—HOOKER, 'Eccles. Polit.' vi. 15; vol. iii. p. 103.

^b It shall not be forgiven him, neither in this world, nor, &c.—"They that endeavour hence to prove the remission of some sins after death, seem little to understand to what Christ had respect, when He spake these words. Weigh well this common and most known doctrine of the Jewish schools, and judge." Lightfoot then brings many quotations to prove that the Rabbins held that repentance and the day of expiation expiate as to the third part of sin, and corrections another third part, and that death wipes off the rest. He then concludes, "Note this, which Christ contradicts, concerning blasphemy against the Holy Ghost, 'It shall not be forgiven,' saith He, 'neither in this world, nor in the world to come;' that is, neither before death, nor as you dream, by death."—LIGHTFOOT on Matt. xii. 32; vol. ii. p. 190.

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

Some¹ have understood this "tree" of Jesus, and others of the devil. Both explanations are admissible. The Pharisees were willing to acknowledge, or rather they could not deny, that the works which Jesus wrought were good. Jesus Himself therefore could not be evil; He could not be, as they said, the agent of the devil. His works were good, as they themselves acknowledged; how then could He perform them in order to increase the power of the devil?

If the devil be evil, as the Pharisees could not deny, then his works could not be good; he could not, as they said, be the author, the source, of those miracles of mercy which Jesus went about to perform.

This has also been explained² as if Jesus meant by the "tree" the Pharisees themselves, and was endeavouring to show them their own inconsistency: for, while they wished to appear a good tree, they were bringing forth evil fruit; or though they were an evil tree, they wished to appear to bring forth good fruit, which was an impossibility, and opposed to the very nature of things.

He still goes on to set before them the fearful nature of the charge they had made in attributing His miraculous works to the power of Satan.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

S.V. *omit* of the heart.

Vulg. Bonus homo de bono thesauro profert bona.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

S. and by words.

Vulg. Ex verbis enim tuis justificaberis, et ex verbis tuis condemnaberis.

He here shows the intimate connection that exists between words and thoughts, both now and at the day of judgment. Now words are the index of the heart; then they will form the subject of examination. How could the Pharisees, being evil, do otherwise than give expression to their real affections? They are a brood of vipers; by natural descent they possess the power to inflict a wound, and by personal character they have the will to infuse into it a deadly poison. But if at the day of judgment "every idle word," that is, every word which unintentionally administers to evil, shall be judged and punished, how fearful will be the punishment of these Pharisees, who, with malicious spitefulness, impute the supernatural works wrought by Jesus to the devil.³

The Pharisees who charged Jesus with casting out devils through Beelzebub the prince of the devils, may have been silenced by His unanswerable reasoning, but others of them—for they belong to the same party, as we learn from S. Luke (xi. 16)—ask Him to prove His power to work these miracles not by argument, but by some sign, or, as S. Luke says, some "sign from heaven." The miracles themselves were signs of His divine power, but these were from earth, and of an earthly character, and God dwelt in heaven. They therefore ask from Him some sign from heaven; it may be, such as Elijah wrought, when, at his prayer, fire came down from heaven and consumed the sacrifice (1 Kings xviii.); or such as Samuel wrought, when, by means of thunder from heaven, he discomfited the Philistines (1 Sam. vii. 10).⁴

JESUS ANSWERS THE SCRIBES AND PHARISEES WHO SEEK A SIGN.

S. MATTHEW xii. 38–42.

S. LUKE xi. 29–32.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee.

39 But He answered and said unto them, An evil and adulterous generation seeketh after a sign;

and there shall no sign be given to it, but the sign of the prophet Jonas:

40 for as Jonas was three days and three nights in the whale's belly;

29

And when the people were gathered thick together,

He began to say,

This is an evil generation: they seek a sign;

and there shall no sign be given to it, but the sign of Jonas the prophet.

For as Jonas was a sign unto the Ninevites,

30

¹ S. Hilary Pict., in Matt. xii. 33; vol. i. p. 990.

S. Jerome, in Matt. xii. 33; vol. vii. p. 81.

S. Chrysostom, in Matt. Homil. xlii.; vol. i. p. 565.

Theophylact, in Matt. xii. 33; vol. i. p. 61.

Euthymius, in Matt. xii. 33; vol. i. p. 493.

² S. Augustine, Sermo lxvii. (alias 12 de verbis Domini); vol. v. p. 467.

Maldonatus, in Matt. xii. 33; vol. i. p. 177.

³ S. Basil, Regula, brevis tractat., 23, 24; vol. iii. p. 1098.

S. Chrysostom, in Matt. Homil. xlii.; vol. i. p. 568.

S. Jerome, in Matt. xii. 36; vol. vii. p. 82.

S. Gregory Magnus, in Evang. Homil. vi.; vol. ii. p. 1098.

S. Thomas Aquinas, Sum. i. 2, quaest. 18, art. 9; vol. ii. p. 159.

⁴ S. Jerome, in Matt. xii. 38; vol. vii. p. 82.

S. MATTHEW xii.

- so shall the Son of Man be three days
and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment
with this generation, and shall condemn it :
because they repented at the preaching of Jonas ;
and, behold, a greater than Jonas is here.
42 The queen of the south shall rise up
in the judgment with this generation,
and shall condemn it :
for she came from the uttermost parts of the earth
to hear the wisdom of Solomon ;
and, behold, a greater than Solomon is here.

S. LUKE xi.

- so shall also the Son of Man be
to this generation.
32 The men of Nineveh shall rise up in the judgment
with this generation, and shall condemn it :
for they repented at the preaching of Jonas ;
and, behold, a greater than Jonas is here.
31 The queen of the south shall rise up
in the judgment with the men of this generation,
and condemn them :
for she came from the utmost parts of the earth
to hear the wisdom of Solomon ;
and, behold, a greater than Solomon is here.

38. ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee.

V. omits of the Pharisees : S.V. answered Him.
Vulg. Tunc responderunt ei quidam de scribis et pharisæis.

39. But He answered and said unto them, An

evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas :^a

40. For as Jonas was three days and three nights in the whale's belly ; so shall the Son of Man be three days and three nights^b in the heart of the earth.

* **The Resurrection.**—"The explicit denial of the literal Resurrection of Jesus from the grave is not compensated for by some theory identical with, or analogous to, that of Hymenæus and Philletus respecting the general Resurrection, whereby the essential subject of Christ's Resurrection is changed ; and the idea of Christianity, or the soul of the converted Christian, as distinct from the Body of the Lord Jesus, is said to have been raised from the dead. For such a denial, let us mark it well, of the literal Resurrection of the Human Body of Jesus, involves nothing less than an absolute and total rejection of Christianity. All orthodox churches, all the great heresies, even Socinianism, have believed in the Resurrection of Jesus. The literal Resurrection of Jesus was the cardinal fact upon which the earliest preachers of Christianity based their appeal to the Jewish people. St. Paul, writing to a Gentile Church, expressly makes Christianity answer with its life for the literal truth of the Resurrection. 'If Christ be not risen, then is our preaching vain, and your faith is also vain . . . Then they also, which are fallen asleep in Christ, are perished.' Some modern writers would possibly have reproached St. Paul with offering a harsh alternative instead of an argument. But St. Paul would have replied, first, that our Lord's honour and credit were entirely staked upon the issue, since He had foretold His Resurrection as the 'sign' which would justify His claims ; and secondly, that the fact of the Resurrection was attested by evidence which must outweigh everything except an *a priori* conviction of the impossibility of miracle, since it was attested by the word of more than two hundred and fifty living persons who had actually seen the Risen Jesus. As to objections to miracle of an *a priori* character, St. Paul would have argued, as most Theists, and even the French philosopher, have argued, that such objections could not be urged by any man who believed seriously in a living God at all. But, on the other hand, if the Resurrection be admitted to be a fact, it is puerile to object to the other miracles of Jesus, or to any other Christian miracles, provided they be sufficiently attested. To have admitted the stupendous truth that Jesus, after predicting that He would be put to a violent death and then rise from the dead, was actually so killed and then did actually so rise, must incapacitate any thoughtful man for objecting to the supernatural Conception, or to the Ascension into heaven, or to the more striking wonders wrought by Jesus, on any such ground as that of intrinsic improbability. The Resurrection has, as compared with the other

miraculous occurrences narrated in the Gospels, all the force of an *à fortiori* argument ; they follow, if we may use the term, naturally from it ; they are fitly complementary incidents of a history in which the Resurrection has already made plain, that we are dealing with One in whose case our ordinary experience of the limits and conditions of human power is altogether at fault."—CANON LIDDOX, 'Bampton Lectures,' iv. p. 154.

^b **Three days and three nights.**—After several quotations from Rabbinical writers, Lightfoot goes on to say, "It is not easy to translate the word *שְׁלוֹשָׁה*, Onah, into good Latin. For to some it is the same with the half of a natural day ; to some it is all one with *σὺν ἡμέρῃ*, a whole natural day. According to the first sense, we may observe from the words of R. Ismael, that sometimes four *שְׁלוֹשָׁה*, Onath, or halves of a natural day, may be accounted for three days ; and that they also are so numbered that one part or the other of those halves may be accounted for a whole. Compare the latter sense with the words of our Saviour which are now before us. A day and a night (saith the tradition) make an onah, and a part of an onah is as the whole. Therefore Christ may truly be said to have been in His grave three onath, or *τρεῖς σὺν-ἡμέραις*, three natural days (when yet the greatest part of the first day was wanting, and the night altogether, and the greatest part by far of the third day also), the consent of the schools and dialect of the nation agreeing thereunto. For the least part of the onah concluded the whole. So that according to this idiom, that diminutive part of the third day upon which Christ arose may be computed for the whole day, and the night following it."—LIGHTFOOT on Matt. xii. 40 ; vol. ii. p. 192.

"Destroy this temple, and in three days I will raise it up" (John ii. 19). "In three days, or after three days, i.e. the third from the day wherein it is destroyed, according to the expression immediately foregoing, 'He must rise again the third day,' counting the day wherein He suffered to be the first. And in this sense also He calls the space He was to continue in the state of death, 'three days and three nights' (Matt. xii. 40), though it was but one whole day and two pieces ; and herein He spake according to the dialect of the Jews themselves, to whom He spake. For both the Talmuds, disputing about the three days that the Israelites were not to come at their wives before the giving of the Law (Exod. xix. 15) say : but R. Eliezer Ben Azariah saith, 'A day and a night make a *שְׁלוֹשָׁה* ; and a part of a *שְׁלוֹשָׁה* is accounted as a whole,'

Some we cannot avoid seeing. When the Baptist was sent to prepare the way for the Son of God, the Pharisees reject the counsel of God against themselves, not being baptized with the baptism of John. When the Son of God Himself came preaching the kingdom of heaven, healing the sick and casting out devils, they cannot deny the reality of His miracles, they are obliged to admit that He cast out devils, but they said that He cast out the devils through Beelzebub the chief of the devils. From this sin of blasphemy against the Holy Ghost they by degrees proceed to the Crucifixion of the Son of God. After this, by internal dissensions and bloodshed, they prepare the way for the Roman army. In the end, which is rapidly advancing, their own wickedness and their own sufferings become greater than at any other

time, or than history records in any other nation. No one who reads the history of the siege of Jerusalem under Titus can fail to see the truth of the prophetic description, "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first," worse than at any period in their former history.

The sending for Jesus by His mother and brethren is recorded by three of the Evangelists, S. Matthew, S. Mark, and S. Luke. Of these, S. Luke alone places it after the parable of the Sower, while S. Matthew and S. Mark place it immediately before the parable of the Sower and after the parable of the wicked spirit who returned with seven other spirits. The latter is probably the right order.¹

JESUS STATES WHO ARE HIS RELATIONS.

S. MATTHEW xii. 46-50.

- 46 While He yet talked to the people, behold, *His* mother and His brethren stood without, desiring to speak with Him.
- 47 Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee.
- 48 But He answered and said unto him that told Him, Who is My mother? and who are My brethren?
- 49 And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!
- 50 For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

S. MARK iii. 31-35.

- 31 There came then His brethren and His mother, and, standing without, sent unto Him, calling Him.
- 32 And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren stand without, seeking for Thee.
- 33 And He answered them, saying, Who is My mother? or My brethren?
- 34 And He looked round about on them which sat about Him, and said, Behold My mother and My brethren!
- 35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

S. LUKE viii. 19-21.

- 19 Then came to Him His mother and His brethren, and could not come at Him for the press.
- 20 And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee.
- 21 And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

46. ¶ While He yet talked to the people, behold, *His* mother and His brethren stood without, desiring to speak with Him.

S⁴.V. omits desiring to speak with Him.
Vulg. ecce mater ejus et fratres stabant foris, quærentes loqui ei.

47. Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee.

S⁴.V. omits this whole verse : S². Then said one of His disciples, Behold, Thy mother and Thy brethren without seek for Thee.
Vulg. Dixit autem ei quidam : Ecce mater tua et fratres tui foris stant quærentes te.

¹ Jansenius, in Concord. Evang. cap. l. p. 398.
Cornelius a Lapide, Chronotaxis gestorum Christi; vol. viii. p. 15.

Lightfoot, Harmony of the New Testament, sect. xxxvi. and xxxvii. vol. i. p. 229.

48. But He answered and said unto him that told Him, Who is My mother? and who are My brethren?

49. And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!

S². the hand.
Vulg. Et extendens manum in discipulos suos.

50. For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

Dean Alford, Greek Testament, Luke viii. 19.
Tischendorf, Synopsis Evangelica, pp. xxxii. and 46.
Robinson, Harmony of the Four Gospels, p. 47.
McClellan, New Testament, p. 558.

The sense attached to these words by some early writers¹ is, that His mother and His brethren sent to speak with Jesus that they might gain honour and respect from the bystanders and others, by being known as His relations. There is nothing in the language itself that necessarily leads to this conclusion; nor does the context in any way require this sense. The Pharisees had just before been accusing Him of casting out devils through Beelzebub the prince of the devils. Jesus in return had convicted them, by the most unanswerable arguments, of inconsistency with themselves in this accusation, and in making it He had charged them with the greatest of all sins, blasphemy against the Holy Ghost. He had compared their nation to a man possessed with an unclean spirit, who, when he had been once delivered, willingly prepared for his return; who on that brings with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. His parable, with the application of it, "so shall it be also with this wicked generation," had doubtless wound them up to the highest pitch of rage against Him. If then His mother and His brethren wished to gain honour with the Pharisees and others by their relationship with Jesus, they would appear to have chosen their subject and their time ill.

But to suppose that relationship with Jesus would confer any honour in the eyes of men is to interpret this passage by modern notions, and not by those that were prevalent at that time. He was despised as a Galilean, and also for the lowliness of His birth, being supposed to be the son of a carpenter. He was hated by the Pharisees, and by those in any power or honour among the Jews, for His reproof of their sins. Even His brethren did not then believe in His claim to be the Son of God. Whatever honour therefore there was in being related to Jesus must be a subject for their private musings, but no claim would be pressed for the public recognition of this.

Some have supposed that this was the occasion, or one of the occasions, mentioned by S. Mark (iii. 21) earlier in the chapter, when "His friends went out to lay hold on Him: for they said, He is beside Himself" (*ἰξέστην*). They may have heard of His severe denunciation against the Jewish nation, and have concluded that His zeal was transporting Him beyond all the bounds of prudence, even so as to endanger His life. Their object therefore in sending for Him was to remove Him from the presence of the Pharisees, and so, as they thought, to secure Him from any danger that might arise from His words.²

The answer of Jesus is not meant to undervalue the

human relationship of mother and brethren, but to teach them that, in taking upon Himself this relationship, He had a further object in view. He became flesh in order to make ready a people prepared for the Lord, and He valued the human relationships, the instruments by which He accomplished this, less than He did the fulfilment of the object for which He came. Human relationship, with its ties, was not to be thought of when it interfered with His work as the Messiah.

Who are meant by "His brethren," it is impossible to say for certain. The one point on this subject in which the Church from the very beginning has been unanimous, and in which it has been unanimous since its division into the Eastern and Western branches, is that our "Lord's brethren" were not the sons of the Blessed Virgin; that they were not "His brethren" in the usual acceptation of the term, as being the sons of Joseph and Mary.³ In a learned and almost exhaustive discussion, Canon Lightfoot⁴ has examined all the notices respecting our Lord's brethren in the most ancient writers of the Church. He states and weighs all the evidence that can be brought for or against the three principal opinions that have been held:—1. That our "Lord's brethren" were the sons of Joseph by a former marriage. This opinion was supported by Epiphanius, and prevails so extensively in the Eastern branch of the Church that it may be considered the interpretation held by the Eastern Church. 2. That our "Lord's brethren" were His cousins, sons of the Blessed Virgin's sister, Mary the wife of Alphaeus. Of all the ancient extant writers this opinion is found first in S. Jerome. It was embraced by S. Augustine, and through him became the received interpretation in the Western Church. 3. That our "Lord's brethren" were the sons of the Blessed Virgin. This opinion has found some favour in modern times, chiefly among men whose general views on the Incarnation are anything but exalted or reverent. It was broached in ancient times, but persistently rejected by the Church. No body of men in the early Church held it. There were a few among ancient writers whose works have come down to us, but they were either men of little note and influence or they were more than suspected of heretical opinions on other subjects. Canon Lightfoot examines these three interpretations of the words "the Lord's brethren," with the evidence that can be brought to bear on them. The third he pronounces untenable. The second, though much can be said in favour of it, he thinks is surrounded with so many difficulties that it must be given up; and he falls back on the first as the oldest interpretation, and the one that is least liable to objection.

¹ S. Chrysostom, in Matt. Homil. xlv.; vol. i. p. 587.

Theophylact, in Matt. xii. 46; vol. i. p. 63.

² Jansenius, in Concord. Evang. cap. i. p. 339.

Maldonatus, in Matt. xii. 46; vol. i. p. 181.

Cornelius a Lapide, in Matt. xii. 46; vol. viii. p. 272.

³ See authorities cited under Matt. i. 25.

⁴ Canon Lightfoot on the Epistle to the Galatians, pp. 240-273.

INTRODUCTORY NOTES TO CHAPTER XIII.

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"Again the Net had two kinds of fish—good and bad, just and wicked; they differ in character and conduct; whereas men allow themselves to speak as if, in point of moral condition, the saved and the reprobate were pretty much on a level; the real difference being that the one had faith appropriating Christ's merits, and a spiritual conviction of their own perishing state, and the other had not. And so I might go on to the parables of the Ten Virgins, the Talents, and others, and show in like manner that the state of a Christian, as our Lord contemplates it, is one in which he is, not lamenting the victories of sin, but working out salvation; beginning, continuing, and at last perfecting, a course of obedience."—DR. J. H. NEWMAN'S 'Parochial Sermons,' vol. v. p. 210.

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"The common Arabic name for the tare is *zowan*, and this, I presume, is the root of the Greek name *zizanion*. The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American *cheat*, but the *head* does not droop like cheat, nor does it branch out like oats. The grain, also, is smaller, and is arranged along the upper part of the stalk, which stands perfectly erect. The *taste* is bitter, and when eaten separately, or even when diffused in ordinary bread, it causes dizziness, and often acts as a violent emetic. Barn-door fowls also become dizzy from

eating it. In short, it is a strong soporific poison, and must be carefully winnowed and picked out of the wheat, grain by grain, before grinding, or the flour is not healthy. Of course the farmers are very anxious to exterminate it, but this is nearly impossible. Indeed, grain-growers in this country believe that in very wet seasons, and in marshy ground, the wheat itself turns to tares. I have made diligent inquiries on this point, and find this to be their fixed opinion. Nor is this a modern notion, or one confined to the ignorant. It is as old at least as the time of our Saviour, and is met with both in heathen writers and in the expositions of the early Fathers. Still, I am not at all prepared to admit its truth. If it could be proved, as these old authors assert, that *zizantion* is merely a degenerated wheat or barley, it would be reasonable to allow that such degeneration might occur in a soil and season adapted to cause it; but I do not believe the fundamental fact in the question. *Zovan* differs so essentially from wheat, that it will take the very strongest evidence to establish their original identity. Besides, it does not accord with the general law of degeneracy that it is completed at once, and by a single process. Such changes are gradual, and require successive production and reproduction, each adding to the gradual deterioration, before such a radical change can be effected. The farmers, however, stoutly maintain that they 'sow good seed in their fields,' and in clean ground, and yet that the whole is turned to tares in consequence of extraordinary rains during winter,—that is, that perfect wheat is changed to perfect tares by one single process; and further, that this change is permanent. These extemporaneous tares ever after produce tares, and tares only, nor can you, by any legerdemain, reverse the process, and change tares back to wheat. If this be true, it is a species of original sin in the vegetable kingdom every way surprising.

"But how are you to answer a farmer who takes you to a field nearly all tares, and declares that he there sowed clean seed, and that in previous years he always reaped good harvests of pure grain? 'Whence the present crop of tares?' he asks, and so do you. I have repeatedly examined such fields with all the care in my power, and without finding an answer. It would be easy to say, as in the parable, 'An enemy hath done this;' but, though I have read in authors who never resided in Palestine, that bad men do thus injure their enemies, I have never found a person in the country itself who had either known or heard of such an act. It is certainly remarkable that Arab malice has never adopted this mode of injuring its victims; but the fact must be told,—it is altogether unknown at the present day. It must have been done, however, in the time of our Saviour, or He would not have mentioned it in His parable. At all events, the farmers of this day will not admit that their fields have thus been filled with tares; and I believe them. We must, therefore, find some other solution of a phenomenon which occurs so often that I have myself had frequent opportunities to verify it. I

suppose that several separate causes conspire to bring about the result. First, very wet weather in winter drowns and kills wheat, while it is the most favourable of all weather for tares. In a good season the wheat overgrows and chokes the tares, but in a wet one the reverse is true. The farmers all admit this, but still they ask, 'Whence the seed of the tares? We sowed good seed.' To this it may be answered, The tare is a very light grain, easily blown about by the wind; that a thousand little birds are ever carrying it and dropping it over the fields; that myriads of ants are dragging it in all directions; that moles, and mice, and goats, and sheep, and nearly every other animal, are aiding in this work of dispersion; that much of the tares *shell out* in handling the grain in the field; that a large part of them is thrown out by the wind at the threshing-floor, which is always in the open country; that the heavy rains which often deluge the country in autumn carry down to the lower levels this outcast *zovan*, and sow them there; and these are precisely the spots where the transmutation is said to occur. It is my belief that in these and in similar ways the tares are actually sown, without the intervention of an enemy, and their presence is accounted for without having recourse to this incredible doctrine of transmutation."—"The Land and the Book," pp. 420-422.

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CHAPTER XIII.

[3. The parable of the sower and the seed : 13, the exposition of it. 21. The parable of the tares, 31, of the mustard seed, 33, of the leaven, 41, of the hidden treasure, 45, of the pearl, 47, of the dragnet cast into the sea : 53, and how Christ is condemned of His own countrymen.]

[Vulg. *Sedens in navicula præponit turbis præstolans seminantis ac zizaniorum, quos etiam discipulis interpretatur; item parabolas de grano sinapis, de fermentis in farina occultato, de thesauro et margarita inventis; de reti in mare misso, quam parabolam etiam declarat; docens in patria, ait prophetam non esse sine honore nisi in propria patria.*]

S. MATTHEW seems to imply that Jesus delivered the parable of the Sower on the same day on which His mother and brethren sent to request to speak with Him. If this be the meaning which he intended by the words "on that day" (*ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ*), or, as the English Version renders them, "on the same day," and it appears highly probable, it will easily account for the apparent discrepancy between S. Luke and the two other Evangelists, in placing the attempt of His mother and brethren to see Jesus. For if this and the delivery of the parable took place on the same day, S. Matthew and S. Mark might record their attempt to see Jesus before the parable, and S. Luke after it, and still there would be no great difference between them, since both the events happened on the same day. This explanation does away with the necessity for supposing, as some have done, that His mother and brethren sought to see Jesus on two different occasions, and that S. Matthew and S. Mark describe the former of these, and S. Luke the latter.

THE PARABLE OF THE SOWER.

ST. MATTHEW xiii. 1-9.

1 The same day went Jesus out of the house,
and sat by the sea side.
2 And great multitudes were gathered together unto Him,
so that He went into a ship, and sat; and the whole multitude stood on the shore.
3 And He spake many things unto them in parables, saying,
Behold, a sower went forth to sow;
4 and when he sowed, some seeds fell by the way side,
and the fowls came and devoured them up;
5 some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth:
6 and when the sun was up, they were scorched; and because they had no root,

ST. MARK iv. 1-9.

1 And He began again to teach by the sea side:
and there was gathered unto Him a great multitude,
so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
2 And He taught them many things by parables, and said unto them in His doctrine, Hearken; Behold, there went out a sower to sow:
4 and it came to pass, as he sowed, some fell by the way side,
and the fowls of the air came and devoured it up.
5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
6 but when the sun was up, it was scorched; and because it had no root,

S. LUKE viii. 4-8.

4 And when much people were gathered together, and were come to Him out of every city,
He spake by a parable:
5 A sower went out to sow his seed:
and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
6 And some fell upon a rock:
and as soon as it was sprung up,

S. MATTHEW xiii.

S. MARK iv.

S. LUKE viii.

they withered away.

it withered away.

it withered away,

because it lacked moisture.

7 And some fell among thorns;
and the thorns
sprung up, and choked them:

7 And some fell among thorns,
and the thorns
grew up, and choked it,
and it yielded no fruit.

7 And some fell among thorns;
and the thorns
sprang up with it, and choked it.

8 but other fell into good ground,
and brought forth fruit,

8 And other fell on good ground,
and did yield fruit
that sprang up
and increased;
and brought forth,
some thirty,
and some sixty,
and some an hundred.

8 And other fell on good ground,
and sprang up,

some an hundredfold,
some sixtyfold,
some thirtyfold.

and bare fruit

an hundredfold.

9 Who hath ears to hear,
let him hear.

9 And He said
unto them,
He that hath ears to hear,
let him hear.

And when He had said
these things, He cried,
He that hath ears to hear,
let him hear.

1. The same day went Jesus out of the house,
and sat by the sea side.

Vulg. In illo die exiens Iesus de domo.

2. And great multitudes were gathered to-
gether unto Him, so that He went into a ship,^a
and sat; and the whole multitude stood on the
shore.

Common as the parable is in the Gospels, Jesus was not the inventor of it. In using it to convey to the people His teaching on the kingdom of heaven, He was only making use of a national form of instruction; for among the Jews the parable, as Lightfoot shows, was one of the commonest modes of imparting knowledge. A kindred form, though inferior in many ways, is found among Gentiles in the fable. In each of the following parables, the sower, the tares, the grain of mustard seed, the leaven, the hidden treasure, the precious pearl, and the net cast into the sea, Jesus sets before them the same kingdom of heaven, in one of its manifold aspects.

The principal object in the parable of the sower is to show that Jesus is the sower of the seed (*ὁ σπειρών*), and that He sows His seed with various degrees of success, differing according to the nature of the soil into which it is sown. But besides this primary truth, the parable contains many other collateral lessons, such as, 1. That not all of those who have the Gospel preached to them will believe it. 2. That of those who believe it at first, many will afterwards fall away in the time of temptation. 3. That some will continue to believe in the Gospel, who will not succeed in bringing forth any fruit. 4. That all these various failures will happen, not from any fault in the doctrine, but from defects in the hearers themselves, and from their inability to resist the temptations with which they are surrounded.

3. And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;^b

4. And when he sowed, some *seeds* fell by

^a Into a ship (*εἰς τὸ πλοῖον*).—"Mr. Wakefield observes in his New Testament, 'A particular vessel is uniformly specified. It seems to have been kept on the lake for the use of Jesus and His Apostles. It probably belonged to some of the fishermen (see iv. 22), who, I should think, occasionally at least, continued to follow their former occupation (see John xxi. 3). Thus far Mr. W., whose solution carried with it an air of strong probability; and when we look at Mark iii. 9, which appears to have escaped him, his conjecture becomes absolute certainty: for there our Saviour is said to have directed that a small vessel should constantly be waiting for Him (*προσκαρτερῇ αὐτῷ*). Moreover, I think we may discover to whom the vessel belonged. In one Evangelist, Luke v. 3, we find a ship used by our Saviour for the very purpose here mentioned, declared expressly to be Simon's: and afterwards in the same Evangelist, viii. 22, we have *τὸ πλοῖον* definitely, as if it were intended that the reader should understand it of the ship already spoken of. It is, therefore, not improbable that in the other Evangelists also, the vessel so frequently used by our Saviour was that belonging to Peter and Andrew."—MIDDLETON, 'On the Greek

Article,' p. 158.

^b A sower went forth to sow.—"There is a nice and close adherence to actual life in the form of expression '*went forth to sow*.' The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers now do; that he did not sow near his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither roads, nor thorns, nor stony places in such lots. He must go forth into the open country as these have done, where there are no fences; where the path passes through the cultivated land; where thorns grow in clumps all round; where the rocks peep out in places through the scanty soil; and where also, hard by, are patches extremely fertile. . . .

"Here we meet with verbal accuracy; the sower *goes forth*—that is, from the village. The people of Ibel and Kheim, in Merj Avyün, for example, have their best grain-growing fields down in the 'ard Hüleh, six or eight miles from their homes, and just that much nearer the lawless border of the desert."—THOMSON, 'The Land and the Book,' pp. 82 and 84.

the way side, and the fowls came and devoured them up :

The first kind of soil that He instances is the highway, or the paths along the edges of the field which are incessantly trodden by the foot of men. So hard is this soil, that the seed, unable to gain any admission into it, lies exposed on its surface, until the birds of the air carry it off.

Thus from the soil,¹ which is the most unlikely to be productive, He rises, by a regular gradation, to that which is less unlikely, and then to that which is more likely ; and lastly, to that which is the most likely to yield a crop. The second kind of soil that He mentions, is less unlikely to bear a crop than the former.

5. Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

Vulg. *Alia autem ceciderunt in petrosa.*

6. And when the sun was up, they were scorched ; and because they had no root, they withered away.

The cause of failure is here subjoined. The seed having been sown where there was too much rock, and too little deepness of soil, with the usual hot rays of the sun, it shoots up prematurely, and dies as prematurely, without coming to perfection.

7. And some fell among thorns ; and the thorns sprung up, and choked them :^a

Vulg. *Alia autem ceciderunt in spinas.*

As at present, so also in the time of our Saviour, the

natural fertility of the land of Palestine is shown, if by nothing else, at least by its thorns. Ages of misrule and oppression and neglect have not sufficed to eradicate all traces of its marvellous productiveness. This, as in the human heart, so in the land, is shown by its power to produce a crop of good or evil. The thorns are here described as springing up (*ἀνέβησαν*), perhaps before the seed, or higher than the seed, and so choking it. The stems of the corn, dwarfed at first by the withdrawal of nourishment from their roots, and then shaded from the light and air, soon dwindle and die from want of the proper nutriment.

Only one part out of the four that are sown brings forth fruit. This He divides into three, to show the different degrees of fruitfulness that may exist in different parts of the same crop. This difference in productiveness may arise either from the nature of the soil, or from a difference in the cultivation of it.

8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold.

Vulg. *Alia autem ceciderunt in terram bonam : et dabant fructum, aliud centesimum, aliud sexagesimum, aliud trigesimum.*

9. Who hath ears to hear, let him hear.

S^c. V. *omit* to hear.

Vulg. *Qui habet aures audiendi, audiat.*

That His words had a meaning beyond what they appeared to have, Jesus shows by His use of His own formula on such occasions, which implies that more than the usual power to discern is here required. In answer to the inquiry of His disciples He also shows why He employs this form of speaking.

JESUS INTERPRETS THE PARABLE OF THE SOWER.

S. MATTHEW xiii. 10-23.

S. MARK iv. 10-20.

S. LUKE viii. 9-15.

10 And the disciples came,
and said unto Him, Why
speakest Thou unto them in parables?
11 He answered and said unto them,
Because it is given unto you
to know the mysteries
of the kingdom of heaven,
but to them it is not given.

10 And when He was alone, they
that were about Him with the Twelve
asked of Him the parable.
11 And He said unto them,
Unto you it is given
to know the mystery
of the kingdom of God :
but unto them that are without,
all these things are done in parables :

9 And His disciples
asked Him, saying,
What might this parable be?
10 And He said,
Unto you it is given
to know the mysteries
of the kingdom of God :
but to others
in parables ;

12 For whosoever hath, to him shall be given,

¹ Cornelius a Lapide, in Matt. xiii. 4 ; vol. viii. p. 275.

^a And the thorns sprung up, and choked them.—“ Four hours together this day we travelled through fields of weeds, briars, and thorns, such as we never saw anywhere else. Sometimes the weeds were as plentiful and stronger than the barley amongst which they grew. Often there was nothing but weeds . . . The variety of thistles was very great. We counted ten or eleven different species in the course of the afternoon. . . .

“ We were traversing the vast plain of Esdraelon, the greater part of which is covered over with almost impenetrable thickets of weeds, thorns, briars, and thistles . . . ‘Briars and thorns’ include all kinds of thorny growth, whether the common brier, or the thorn, or the thistle ; perhaps it might take in even the prickly pear, now so common as a hedge throughout the country.”—“ Mission to the Jews from Scotland,” 1839, pp. 117, 119.

S. MATTHEW xiii.

S. MARK iv.

S. LUKE viii.

and he shall have more abundance :
but whosoever hath not, from him
shall be taken away even that
he hath.

13 Therefore speak I to them in parables :
because they seeing

see not ;

and hearing

they hear not, neither do they understand.

14 And in them is fulfilled
the prophecy of Esaias, which saith,
"By hearing ye shall hear, and shall not
understand ; and seeing ye shall see,
and shall not perceive :

15 for this people's heart is waxed gross,
and *their* ears are dull of hearing,
and their eyes they have closed ;
lest at any time they should see
with *their* eyes, and hear with *their* ears,
and should understand with *their* heart,
and should be converted, and I should
heal them."

16 But blessed *are* your eyes, for they see :
and your ears, for they hear.

17 For verily I say unto you, That many
prophets and righteous *men* have desired
to see *those things* which ye see,
and have not seen *them* ;
and to hear *those things* which ye hear,
and have not heard *them*.

18 Hear ye therefore
the parable of the sower.

19 When any one heareth
the word of the kingdom,

and understandeth it not,
then cometh the wicked *one*,
and catcheth away that
which was sown in his heart.

This is he which received
seed by the way side.

20 But he that received the seed
into stony places,
the same is he that
heareth the word, and anon
with joy receiveth it :

21 yet hath he not root in himself,
but dureth
for a while ;

for when tribulation
or persecution ariseth
because of the word,
by and by he is offended.

22 He also that received seed
among the thorns
is he that heareth
the word ;

and the care of this world,
and the deceitfulness of riches,

12 that seeing
they may see, and not perceive ;
and hearing

they may hear, and not understand ;
lest at any time they should be converted,
and *their* sins should be forgiven them.

13 And He said unto them,
Know ye not this parable ? and how
then will ye know all parables ?

14 The sower soweth the word.

15 And these are they
by the way side,
where the word is sown ;

but when they have heard,

Satan cometh immediately,
and taketh away the word
that was sown in their hearts.

16 And these are they likewise
which are sown on stony ground ;
who, when they have
heard the word, immediately
receive it with gladness ;

17 and have no root in themselves,
and so endure but
for a time ;
afterward,
when affliction
or persecution ariseth
for the word's sake,
immediately they are offended.

18 And these are they which are sown
among thorns ;
such as hear
the word,

19 and the cares of this world,
and the deceitfulness of riches,

that seeing
they might not see,
and hearing
they might not understand.

11 Now the parable is this :
The seed is the word of God.

12 Those
by the way side
are they that hear ;

then cometh the devil,
and taketh away the word
out of their hearts,
lest they should believe and be saved.

13 They
on the rock *and there*,
which, when they
hear,
receive the word with joy ;
which
for a while believe,
and in time of temptation

14 fall away.
And that which fell
among thorns are they,
which, when they have heard,
go forth,
and are choked with cares
and riches

S. MATTHEW xiii.

23 choke the word, and
 he becometh unfruitful.
 But he that received seed
 into the good ground
 is he that

 heareth the word,
 and understandeth it;
 which also beareth fruit,
 and bringeth forth,
 some an hundredfold,
 some sixty, some thirty.

S. MARK iv.

 and the lusts of other things
 entering in,
 choke the word, and
 it becometh unfruitful.
 20 And these are they which are sown
 on good ground;
 such as

 hear the word,
 and receive it,
 and bring forth fruit,

 some thirtyfold, some sixty,
 and some an hundred.

S. LUKE viii.

 and pleasures of *this* life,

 and
 bring no fruit to perfection.
 But that
 on the good ground
 are they, which
 in an honest and good heart,
 having heard the word,
 keep it,
 and bring forth fruit
 with patience.

10. And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

S. omits unto them.

Vulg. Qui respondens ait illis.

12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Vulg. Qui enim habet, dabitur ei, et abundabit: qui autem non habet, et quod habet auferetur ab eo.

13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Vulg. quia videntes non vident, et audientes non audiunt, neque intelligunt.

To understand the mysteries of the kingdom of heaven, or the Gospel dispensation, was the gift of God, but it was given according to certain fixed laws or general rules. To the Apostles it had already been given to understand these mysteries, but to the people it had not. As yet they were incapable of receiving them. Some, from want of faith in Jesus, would despise and ridicule them; others, from want of knowledge, would fail to understand them.

Every new gift of God is given in the way of reward, as the natural fruit on the right use of former gifts. Those who had not obeyed God under the Old dispensation, could not receive the New. To them it was not given to know the mysteries of the kingdom of heaven. Those who had despised the preaching of the Baptist, could not receive the teaching of Jesus. There was a regular gradation in God's gifts, and also in their power to apprehend them.

His teaching by parables was another instance of the same

system of giving more, in proportion as the former gift was improved. Among the crowds who listened to Him, some, like the Scribes and Pharisees, who were acting in disbelief of His miracles against the clearest evidence, would by His teaching receive only a confirmation of their former resolution, of their former blindness, hardness, and unbelief. The good which they once had, the power to appreciate Him and His mysteries, would gradually be taken away from them. The patient souls among them, who were striving to do what they knew to be right, would receive even from these parables, dark as they appeared, additional light and instruction; they would be led on to a fuller knowledge of the mysteries of His kingdom. Nor had this state of things come upon them unexpectedly. The prophet Isaiah had long ago foretold it.

14. And in them is fulfilled the prophecy of Esaias, which saith,

**"By hearing ye shall hear, and shall not understand;
 and seeing ye shall see, and shall not perceive:**

15.

**For this people's heart is waxed gross,
 and their ears are dull of hearing,
 and their eyes they have closed;
 lest at any time they should see with their eyes,
 and hear with their ears,
 and should understand with their heart,
 and should be converted, and I should heal them."**

S.V. And by them is fulfilled.

Vulg. Et adimpletur in eis prophetia Isaie dicentis.

The Evangelist quotes this prophecy of Isaiah from the Septuagint. In the Hebrew it is expressed imperatively,

and God is represented as bidding the prophet "make the heart of this people fat, and make their ears heavy, and shut their eyes" (Isaiah vi. 10). God may be said to harden men's hearts, and close their eyes, when, in punishment for their sin, He deserts them, and gives them over to their own wicked inclinations. Man may be said to harden his own heart, and to close his own ears, when he refuses to obey God's commands.

After describing the blessedness of the Apostles, in the privilege which they enjoyed in seeing the things which they saw, and, it may be, also on their right use of this privilege, Jesus proceeds to explain the parable of the sower.

16. But blessed are your eyes, for they see : and your ears, for they hear.

17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

S. omits For.
Vulg. Amen quippe dicis vobis.

18. ¶ Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

In this parable, the word "sown" is applied both to the seed and to the land. The seed is sown and the land is sown ; the word is sown and the hearer is sown.

* But he that received the seed into stony places.—"In the explanation of the parable of the sower in S. Mark iv. 16, *οὗ ἐν τῇ τῇ περὶ τὴν σπείρουσαν* is properly translated 'they which are sown on stony ground,' and the corresponding expressions are treated similarly ; but in S. Matthew xiii. 20, *ὁ ἐν τῇ τῇ περὶ τὴν σπείρουσαν* becomes, 'He that received the seed into stony places,' where (besides minor variations) the person is substituted for the seed, and the corresponding expressions throughout the parable are manipulated similarly in defiance of grammar. This rendering is unhappy on many accounts. Besides making the Evangelists say different things, it has the still further disadvantage, that it destroys one main idea in the parable, the identification (for the purposes of the parable) of the sower with the person himself, so that the life and growth and decay of the one are coincident with the life and growth and decay of the other. The form of expression in S. Luke (viii. 14, *τὸ δὲ ἐς τὰς ἀνθρώπων καρδίας οὐκ ἐκείνους*) brings out this identity more prominently ; but it is expressed not obscurely in the other Evangelists, and should not have been obliterated by our translators in one of them by an ungrammatical paraphrase."—CAXON LIGHTFOOT, 'On Revision of New Testament,' p. 48.

† And anon with joy.—"In Biblical language neither of the expressions *instantly* and *by* and signifies what it would signify to ourselves. *Instantly* has not a temporal sense at all, but means 'urgently,' as in Luke vii. 4, 'They besought Him *instantly*' (*σπουδαίως*) ; while, on the other hand, *by* and signifies a tem-

The word "understandeth" (*συνείητος*) evidently implies to understand its meaning so fully as to realize its value. Its importance being underrated, it takes but slight hold on the affections, and the devil meets with little or no opposition in his attempt to steal it away. This class of hearers includes all those whose minds, like the beaten highway, are hard, impenetrable, inaccessible to conviction ; the thoughtless and trifling, who are entirely taken up with the concerns of this present life.

Seed sown on the highway seldom or never takes root, and brings forth fruit. It lies exposed and unguarded from all accident. The sun burns it, the frost bites it, the wind disperses it, the rain washes it away, the foot of the passenger tramples on it, and the birds of the air carry it off. It is almost an utter impossibility for seed in this state to bear fruit. So the word, even uttered by the lips of the Son of Man Himself, unless it be understood, will not even take root, much less spring up and bear fruit.

20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy^b receiveth it ;

Vulg. Qui autem super petrosa seminatus est.

21. Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

The expression "stony places" (*τὰ περὶ τὴν*) does not mean stones scattered among the soil, but places with a stony or rocky bottom, and covered with but a sprinkling of soil.

The second class of hearers goes further than the first. The former neglected the word altogether ; these receive the seed with joy, and it soon begins to show forth life, but having no

poral sense, denotes not deferred but immediate action, standing most frequently for *εὐθύς* or *εὐθέως*, and therefore corresponding to the modern sense of *instantly*. Thus in the Greek of the parable of the sower the *instantaneous* welcome of the word has its counterpart in the *instantaneous* apostasy under persecution (Matt. xiii. 20, 21), *εὐθύς μετὰ χαρίος λαυβάνων αὐτόν, εὐθύς παραδίδίχαί* : but in the English Version this appears, 'Anon with joy receiveth it,' 'By and by he is offended,' where partly through the archaisms and partly through the change of words the expressiveness of the original is blunted.

"The last passage contains another archaism, which is a type of a whole class. Words derived from the Latin and other foreign languages being comparatively recent had very frequently not arrived at their ultimate sense when our Version was made, and were more liable to shift their meaning than others. We have witnessed this phenomenon in *instantly*, and the same was also the case with *offend*, *offence*. 'If thy right eye offend thee,' 'Woe unto him through whom the offences come,' do not convey to any but the educated reader the idea which they were intended to express. By substituting 'cause to offend' (or perhaps 'cause to stumble' or 'to fall') for offend, we may in passages where the verb occurs bring out the idea more clearly ; but in the case of the substantive the right of prescription and the difficulty of finding an equivalent may plead for the retention of the word."—Ibid., p. 176.

root, no deep knowledge of God and of His holiness, of sin and of man's fallen condition, when tribulation or persecution for the word ariseth, they are offended and fall away.

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

S.V. of the world.

Vulg. et sollicitudo seculi istius.

This class of hearers is better than the former, in proportion as seed is more likely to grow among thorns than on the rock.

We here learn in what light worldly cares, riches, and pleasures are held in the sight of God. He describes them as thorns, and their effect as choking the good seed. It is singular that our Saviour places riches in the midst between cares and pleasures. Cares go before the getting of riches, and when gained they draw men into pleasures and indulgences, thus wounding the soul on both sides.

Of the four parts that are sown, three fail to bring forth any fruit at all; the fourth brings forth fruit, but in three very unequal degrees.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Vulg. Et fructum affert, et facit aliud quidem centesimum, aliud autem sexagesimum, aliud vero trigessimum.

Many different interpretations have been offered of the hundredfold, the sixty, and the thirty. Some¹ have supposed that these terms indicate the different degrees of fruit that different classes bear, or that men in different conditions of life bear; those in the more self-denying, as in the virgin state, bringing forth an hundredfold, and those in a less self-denying state bringing forth the sixty and the thirtyfold. Others have thought that they merely indicate the different degrees of fruit which different individuals in the same condition will bring forth.

The second parable is that of the field sown with wheat and tares, the object of which is to show that the Church, so long as it is militant, will always contain in it a mixture of good and bad, and that this is by the permission of God, and is not inconsistent with an absolute and eternal separation of them hereafter.

S. Matthew alone records this parable, verses 24-30.

24. ¶ Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Vulg. et superseminavit zizaniam in medio tritici, et abiit.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

S. the tares.

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

The servants : V. They : S.V. say.

Vulg. Et ait illis : Inimicus homo hoc fecit. Servi autem dixerunt ei.

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

S.V. saith.

Vulg. Et ait.

30. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

The comparison here made is not between the "kingdom of heaven" and a man who sowed good seed in his field, but between "the kingdom of heaven" and what takes place when a man sows good seed in his field, and when his enemy comes and sows tares among the wheat.

Modern travellers testify that, with respect to many of the particulars here mentioned, it is the same now as it was in the days of our Saviour. The wheat and the tares, until they bear fruit, are just as difficult to be distinguished now as they were then. The roots of the one are so intermingled with those of the other, that it is still impossible to gather up the tares without rooting up the wheat with them, and it is therefore never attempted. In one point here mentioned a change has taken place, if not in the East generally, at least in Palestine. A man now seldom shows his malice by sowing his enemy's field with tares. So rare is this, that residents in Palestine for more than twenty years have never heard of it, and question whether it is ever practised.

The third parable is that of the grain of mustard-seed, and is related by S. Matthew, S. Mark, and S. Luke. The object of it is to show the comparative insignificance of the Church in its beginning, the extent to which it will grow, and the shelter and protection it will afford to multitudes of God's creatures.

¹ S. Cyprian, de Habitu Virginum, xxi. p. 460.

S. Augustine, Quæst. Evang. i. 9; vol. iii. p. 1325.

de Virginit. 46; vol. vi. p. 424.

S. Jerome, in Matt. xiii. 23; vol. vii. p. 89.

S. Jerome, adv. Jovin. i. 3; vol. ii. p. 213.

S. Thomas Aquinas, i. 2, quæst. 70, art. 3; vol. ii. p. 528.

S. Athanasius, Epist. ad Amunem; vol. ii. p. 1173.

S. Gregory Nazian. Oratio xxvi. (alias xxviii.); vol. i. p. 1233.

THE PARABLE OF THE MUSTARD SEED, AND OF THE LEAVEN.

S. MATTHEW xiii. 31-35.

S. MARK iv. 30-34.

S. LUKE xiii. 18-21.

31 Another parable put He forth unto them, saying,

30 And He said,
Whereunto shall we liken the kingdom of God?

18 Then said He,
Unto what is the kingdom of God like?

or with what comparison shall we compare it?
31 It is like

and whereunto shall I resemble it?
19 It is like

a grain of mustard seed,
which, when it is sown in the earth,
is less than all the seeds that be in the earth:

which a man took, and cast into his garden;

32 but when it is sown, it groweth up,
and becometh greater than all herbs,
and shooteth out great branches;
so that the fowls of the air
may lodge under the shadow of it.

and it grew
and waxed a great tree;
and the fowls of the air
lodged in the branches of it.

33 Another parable spake He unto them;

20 And again He said,
Whereunto shall I liken the kingdom of God?

The kingdom of heaven is like unto leaven,
which a woman took,
and hid in three measures of meal,
till the whole was leavened.

21 It is like leaven,
which a woman took
and hid in three measures of meal,
till the whole was leavened.

34 All these things spake Jesus
unto the multitude in parables;

33 And with many such parables
spake He the word unto them,
as they were able to hear it.

34 But without a parable spake He not
unto them;

and without a parable spake He not
unto them;

35 that it might be fulfilled which was
spoken

by the prophet, saying, "I will open My
mouth in parables;

I will utter things which have been kept
secret from the foundation of the world."

and when they were alone, He
expounded all things to His disciples.

31. ¶ Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree,* so that the birds of the air come and lodge in the branches thereof.

* And becometh a tree.—"There was a stalk of mustard in Sichin, from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cables of mustard. R. Simeon ben Calapha said, 'A stalk of mustard was in my field, into which I was wont to climb, as men are wont to climb into a fig-tree' (Hieros Peah, fol. 20, 2)."—LIGHTFOOT on Matthew xiii. 32; vol. ii. p. 195.

"We met with Lord Claud Hamilton this morning; and obtained from him some information regarding Petra and Sinai. . . . In Upper Egypt he saw a mustard-tree higher than he could reach, and its stem as thick as his arm."—"Mission to the Jews from Scotland," 1839, p. 138.

"I have seen this plant (wild mustard) on the rich plain of Akkâr as tall as the horse and his rider. It has occurred to me on former visits that the mustard-tree of the parable probably grew at this spot, or possibly at Tabiga, near Capernaum, for the water in both is somewhat similar, and so are the vegetable productions. To furnish an adequate basis for the proverb, it is necessary to sup-

pose that a variety of it was cultivated in the time of our Saviour, which grew to an enormous size, and shot forth large branches, so that the fowls of the air could lodge in the branches of it. It may have been perennial, and have grown to a considerable tree, and there are traditions in the country of such so large that a man could climb into them; and after having seen red pepper bushes grow on, year after year, into tall shrubs, and the castor bean line the brooks about Damascus like the willows and the poplars, I can readily credit the existence of mustard-trees large enough to meet all the demands of our Lord's parable.

"Irby and Mangles, going from the south end of the Dead Sea to Kerak, found a tree in great abundance, which had a berry growing in clusters like currants, and with the colour of a plum. The taste was pleasant, though strongly aromatic, and closely resembled that of mustard; and if taken in considerable quantity, it had precisely the same effects as mustard. The leaves had the same pungent flavour as the seed, although not so strong. They think this is the tree of the parable, and it may be so. They give

Lightfoot shows from the Rabbinical writings, that the mustard-seed had passed into a proverbial expression for the smallest of all things. It may not be the smallest of all seeds absolutely; but it is the smallest of all that afterwards grow to such a size.

The point of difficulty in this parable is not to see how the kingdom of heaven in its rise, and in its future progress, is like to a mustard-seed, which grew into a tree, so that the birds of the air came and lodged in the branches of it; but rather to believe that the mustard-seed ever grows into such a tree. Do our Saviour's words imply that the normal growth of the mustard-seed is to become a tree, or does this apply only to the special grain of mustard-seed, to which He compares the kingdom of heaven? It may be that this was an unusual and exceptional case, and that the improbability that the mustard-seed would become a tree enters largely into the comparison; and that His words mean, that the beginning and the future growth of the kingdom of heaven, or of the Church of Christ, would be more marvellous than anything in nature, as wonderful as if a mustard-seed should become a tree, so that the birds of the air should come and lodge in the branches thereof. The objection to this interpretation is that our Saviour's words are not expressed in this hypothetical form.

Travellers, it is true, speak of mustard-trees of large size, but scarcely of trees large enough or common enough for a satisfactory explanation of this passage in its plain, literal, historical sense. Not only do the words of the Evangelists imply that it is a tree of large, perhaps very large size; but the very nature of the comparison requires that this should be the case. S. Matthew says, it "becometh a tree, so that the birds of the air come and lodge in the branches thereof." S. Mark says, that it "shooteth out great branches, so that the fowls of the air may (*δυνασθαι*) lodge under

the shadow of it;" and S. Luke says, "it waxed a great tree," &c.

The fourth parable is that of the leaven hid in three measures of meal, related by S. Matthew and S. Luke. The object of this is to show the power of the Gospel to affect and assimilate to its own nature everything that comes within reach of its influence.

33. ¶ Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal,^a till the whole was leavened.

S. spake He unto them, saying.
Vulg. omits saying.

"Three measures of meal" is probably used as being the usual quantity for an ordinary baking. So Abraham bids Sarah make ready "three measures of fine meal, and knead it, and make cakes upon the hearth" (Gen. xviii. 6). Here it represents the world. Thus a woman who takes leaven and hides it in three measures of meal, and the effects that follow, represent the kingdom of heaven in its relation to the world, or the power of the Church of Christ over the world. The process is carried on in silence, unobserved; the influence of the leaven secretly penetrates the meal, till the whole is leavened, till the whole is reduced to the condition required for its proper use. No power has yet been found equal to the task of reforming the world, of regenerating society, but the Gospel of Jesus. Some of the ancient writers¹ interpreted the woman of the Church, and the three measures of meal of the three sons of Noah—Shem, Ham, and Japheth, who were the representatives of Asia, Africa, and Europe, the three then known quarters of the earth. Others² explained the

¹ S. Augustine, Sermo cxi. (alias 32 de verbis Domini); vol. v. p. 641.

no name to this remarkable plant, but it well deserves a more careful and scientific examination. At any rate, I should not be surprised to find in some such locality a *mustard plant* which, when grown, 'is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.'—THOMSON, 'The Land and the Book,' p. 414.

^a *Hid in three measures of meal.*—"In our translation the treatment of measures is extremely loose. The *μετρητής* indeed is fairly rendered 'firkin' in John ii. 6; and the *modius* appears as 'bushel' (Matt. v. 15; Mark iv. 21; Luke xi. 33), where the English measure, though greatly in excess of the Latin, which is about a peck, may nevertheless remain undisturbed, since nothing depends on exactness. With these exceptions, the one word 'measure' is made to do duty for all the terms which occur in the original. Thus in Rev. vi. 6, already quoted, it stands for a *χοῖνιξ*, something under a quart; and in other passages it represents not less than three Hebrew measures,—the *σάτον* or seah (Matt. xiii. 33; Luke xiii. 21), the *βάτος*, the bath or ephah, and

² S. Ambrose, in Luc. xiii. 20; vol. ii. p. 1750.

S. Jerome, in Matt. xiii. 33; vol. vii. p. 91.

Theophylact, in Matt. xiii. 33; vol. i. p. 68.

the *κόρος*, the cor or homer (both in Luke xvi. 6, 7), though the seah is one-third of the bath, and the bath one-tenth of the cor. In the former of these two passages from the Gospels accuracy is unimportant, for the 'three measures of meal' in the parable will tell their tale equally, whatever may be the contents of the measure; though even here we may regret that our translators deserted the more precise 'peck,' which they found in some of the older versions. But in Luke xvi. 6, 7, where the *bath* and the *cor* are mentioned in the same context, they should certainly be distinguished. The *κόρος σάτον* might very well be rendered 'quarters of wheat' with Tyndale and several of the older versions. For the *βάτοι ἐλαίου* it is more difficult to find an equivalent. Wycliffe renders *βάτους* by 'barrels'; the Rheims Version by 'pipes.' In Rev. vi. 6, it is still more important to aim at precision, because the extremity of the famine only appears when the proper relation between the measure and the price is preserved. Here *χοῖνιξ* might very well be translated 'a quart.'—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 168.

three measures of the three parts of the individual man—body, soul, and spirit.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them :

Not: S.V. nothing.
Vulg. et sine parabolis non loquebatur eis.

35. That it might be fulfilled which was spoken by the prophet,* saying,

**"I will open My mouth in parables;
I will utter things which have been kept
secret
from the foundation of the world."**

S*. Esaias the prophet; S*.V. omit of the world.
Vulg. Ut impleretur quod dictum erat per prophetam dicentem ... eructabo abscondita a constitutione mundi.

Jesus had already given several reasons why He spake unto the people in parables, and He now adds another, that He might fulfil the prophecies which the prophet had of old delivered respecting Him. The quotation is from Psalm lxxviii. 2, and is according to the Septuagint translation. The Psalmist is recounting the mercies of God towards His people Israel, and he says he will speak unto them in parables, and he then goes on to recount the mercies which God showed to His people Israel. These were historical facts well known to everyone who had studied the history of the children of Israel, and they were probably called parables because, though they were events already past, they prefigured other things that were still to come.¹

When He had dismissed the multitudes, He returned to the house which He had left in the morning, and there in private He explained to His disciples the parable of the sower.

S. Matthew alone contains the following verses 36-53.

36. Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field.^b

S.V. Then He sent: S. and entered into.
Vulg. Tunc dimissis turbis, venit in domum.

¹ Jansenius, in Concord. Evang. cap. lii. p. 414.
Maldonatus, in Matt. xiii. 35; vol. i. p. 190.

^a Which was spoken by the prophet.—"Jerome observes that in the third century Porphyry, the antagonist of Christianity, had found fault with the Evangelist Matthew for having said, 'which was spoken by the prophet Esaias.' A writing of the second century had already witnessed to the same reading; but Jerome adds further that well-informed men had long ago removed the name of

37. He answered and said unto them, He that soweth the good seed is the Son of Man;

S.V. omit unto them.
Vulg. Qui respondens, ait illis.

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

S.V. of the world.
Vulg. sic erit in consummatione sæculi.

41. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;

Margin, scandals.
S. the angels.
Vulg. Mittet Filius hominis angelos suos, et colligent de regno ejus omnia scandala.

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

S*. And they cast them.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

S*.V. omit to hear.
Vulg. Qui habet aures audiendi, audiat.

Jesus had just delivered four parables, and His disciples ask Him to explain one of them, probably because it was the one which they least understood, and partly perhaps because it alone contained fearful threatenings of future judgment.

He that soweth good seed is the Son of Man, Jesus the Son of Mary. He purchased the Church, and purified it with His own blood. He is the Head of the Church, the Sower of the good seed. He sowed this seed Himself during the three years of His ministry; He sowed it by His Apostles and their successors, and by His written word.

He here speaks of the Church as co-extensive with the world. "The field is the world." Before the field is sown

Cornelius a Lapide, in Matt. xiii. 34; vol. viii. p. 285.

Esaias. Among all our MSS. of a thousand years old and upwards, there is not a solitary example containing the name of Esaias in the text referred to—except the Sinaitic, to which a few of less than a thousand years old may be added."—DEAN BURTON, "On the last Twelve Verses of S. Mark," p. 111.

^b See note on Matt. xiv. 14.

with the good seed, it is the world; after it is thus sown, it becomes the Church. It was necessary that the field or the world should be sown with good seed, in order that it might become the Church; it was not necessary that the enemy should sow it over with tares, but he did so. This is declared by our Saviour and confirmed by our bitter experience. The tares include both men who hold heretical doctrines and men who, holding the true faith of the Church, lead wicked lives.¹

In parables we are not to look for a close application of every single expression, but rather for the general illustration of the lesson which it was intended to teach. Thus the good seed are here called "the children of the kingdom," and not, as we might have expected, that which produces or gives life to the children of the kingdom.

The principal points in the parable are, that in the Church—the field when sown—the good and bad grow up together; that the one are the children of the Son of Man, and the other the children of His enemy the devil; that this mixture of good and bad is permitted by God, and will continue until the day of judgment; that then a distinction will be made, a perfect and final separation, the good for reward and glory, the bad for punishment.

Our Saviour does not by this parable forbid the exercise of discipline in the Church, in the case of individual offenders. This would be contrary to His own teaching elsewhere, and to the teaching and practice of the Apostles. S. Paul's action with respect to the incestuous Corinthian (1 Cor. v.) clearly forbids this interpretation of the parable. His object was to teach that a mixture of good and bad would be the normal condition of the Church until the day of judgment, when this would be rectified; that this was permitted by God, and that any attempt to remedy this state of things by eliminating all the bad would be premature, contrary to the arrangement ordained by God, and would end in failure.

Some² have thought that the words "bind them in bundles to burn them," imply that those who have committed like crimes will be punished with like punishment, and different crimes with different degrees of punishment.

In the four preceding parables³—namely, that of the sower,

the wheat and the tares, the mustard seed, and the leaven—Jesus describes the nature of the Gospel, its power and efficacy among men. In the two following parables, those of the hid treasure and the merchantman seeking pearls, He shows its inestimable value; and in the last parable, that of the net cast into the sea, He shows the comprehensiveness of the Gospel dispensation. Unlike the Old dispensation, which was limited to the Jewish nation, the kingdom of Christ was intended to contain all nations.

44. ¶ Again, the kingdom of heaven is like unto treasure hid in a field;^a the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

S.V. omit Again: V. omits all.

Vulg. omits Again et vendit universa quæ habet.

45. ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

S.V. omit man.

Vulg. homini negotiatori.

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

S.V. But when he.

Vulg. Inventa autem una pretiosa margarita, abiit.

In the parable of the merchantman seeking pearls the expression is peculiar. We should have expected that the kingdom of heaven would be compared to a pearl of great price, while it is compared to a merchantman who buys the pearl. He thus teaches us what eagerness we are to use to gain a knowledge of Him the Saviour, and of His Death and Passion: we are to seek it with as much zeal and eagerness as the merchantman seeks to acquire the precious pearl which he finds. As he sells all to gain the pearl, so we should part with all to gain the knowledge of Christ and of His Gospel.⁴

47. ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

¹ S. Augustine, Quæst. in Matt. xi.; vol. iii. p. 1367.

Retract. ii. 28; vol. i. p. 642.

² S. Gregory Magnus, Dialog. iv. 35; vol. iii. p. 381.

³ S. Chrysostom, in Matt. Homil. xlviii.; vol. ii. p. 21.

S. Hilary Pict., in Matt. xiii. 1, &c.; vol. i. p. 994.

^a Treasure hid in a field.—"It is not difficult to account for this hid treasure. This country has always been subject to revolutions, invasions, and calamities of various kinds, and hence a feeling of insecurity hovers over the land like a dismal spectre. The Government robs, and so do the nobility and the clergy; Arabs rush in from the desert and plunder; warriors and conquerors from every part of the world sweep over the land, carrying everything away that falls into their hands. Then there are, and always have been, intestine commotions and wars, such as hid Lebanon in ruins in 1841, and again in 1845. At such times multitudes bury their

Maldonatus, in Matt. xiii. 31; vol. i. p. 189.

Cornelius a Lapide, in Matt. xiii. 44; vol. viii. p. 287.

⁴ S. Jerome, in Matt. xiii. 45; vol. vii. p. 94.

S. Augustine, in Matt. quæst. xiii.; vol. iii. p. 1371.

Theophylact, in Matt. xiii. 45; vol. i. p. 70.

gold and jewels, and in many cases the owners are killed, and no one knows where the treasure was concealed. Then, again, this country has ever been subject to earthquakes, which bury everything beneath her ruined cities. . . . We need not be surprised, therefore, to find that this country abounds, and ever has abounded, in hid treasure. No custom can be found among any people so firmly rooted as this, of searching for hid treasure, without some real foundation for it. Lay this aside as a rule, which may be safely applied on all occasions and to all questions."—THOMSON, 'The Land and the Book,' p. 136.

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

S. And they cast them.
Vulg. Et mittent eos in cinerum ignis.

The parable of the net teaches the comprehensive nature of the Church of Christ, which is not confined to one nation, but formed to embrace men of all nations. The fishers with the net take in fish of every kind. When the net was full, they drew to shore and separated the fish, not into their various kinds of fish, but into two divisions only, into good and bad. So the Church takes in men of every nation under heaven, but at the day of judgment these will be divided, not into nationalities, or into Jews and Gentiles, but into good and bad. The good will be gathered into the many mansions prepared for them, and the bad will be cast into the furnace of fire.

With the explanation which He had given, the disciples understood the parables, not perhaps in the fulness in which they afterwards understood them; but they comprehended their meaning sufficiently to satisfy their present capacity to understand them.

51. Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord.

S.V. omit Jesus saith unto them: S.V. omit Lord.
Vulg. omits Jesus saith unto them—omits Lord.

52. Then said He unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

The Scribes instructed unto the kingdom of heaven are the

Apostles themselves. On their reply that they had understood His parables, He compares them to, and thus bids them act like, a householder that brings out of his storehouse, as required, the fruits of the present year, and the fruits of former years, that had been stored up. As applied to the Apostles the things new (*καινα*) and old (*παλαια*) might refer to God's revelations with respect to the New and Old dispensations. Out of this storehouse of truth they were to adapt, as He had done, their instruction to suit the capacity of their hearers.¹

After Jesus had finished these parables, He departed and went into Nazareth, here called His own country, not because He had been born in it, but because He had been brought up in it until He was thirty years of age.²

Many³ think that this was His visit to Nazareth when the inhabitants, exasperated at His teaching, endeavoured to cast Him headlong from the brow of the hill on which their city was built, which is recorded only by S. Luke (iv. 29). Others⁴ think that this outrageous attempt was made not on this visit, but on an earlier one.

The account which S. Luke gives of Jesus and of His teaching at Nazareth, when the inhabitants attempted to cast Him down headlong from the hill, exhibits many points of agreement, even of verbal agreement, with S. Matthew's narration in this passage. They represent Him to be teaching in the same place and on the same day of the week, in the synagogue and on the Sabbath-day. It need not have been on the Sabbath-day, because it was in the synagogue; for, as Lightfoot shows, there were two synagogue days in the week besides the Sabbath.⁵ If S. Matthew here, and S. Mark vi. 1, and S. Luke iv. 16-30, are not describing portions of the same transaction, then S. Matthew and S. Mark give nowhere any lengthened account of His visit to Nazareth, when the inhabitants endeavoured to hurl Him headlong from the hill; and, in like manner, S. Luke will give no account of this His visit to Nazareth.

An inspection of these three narrations of S. Matthew here, S. Mark vi. 1, and of S. Luke iv. 16-30, placed side by side, may help to show that these are three independent accounts of the same transaction, but not of the same portions of the transaction. The same principle of interpretation which reconciles so many of the apparent discrepancies between the Evangelists must be applied here; namely, that the Evangelists sometimes all relate the same parts of the

¹ S. Chrysostom, in Matt. Homil. xlvii.; vol. ii. p. 23.

S. Hilary Pict., in Matt. xiii. 52; vol. i. p. 996.

S. Jerome, in Matt. xiii. 52; vol. vii. p. 95.

S. Augustine, in Matt. quæst. xvi.; vol. iii. p. 1374.

Venerable Bede, in Matt. xiii. 52; vol. iii. p. 70.

² S. Jerome, in Matt. xiii. 54; vol. vii. p. 96.

S. Chrysostom, in Matt. Homil. xlviii.; vol. ii. p. 27.

S. Cyril Alex., in Matt. xiii. 54; vol. v. p. 416.

Theophylact, in Matt. xiii. 54; vol. i. p. 71.

Euthymius, in Matt. xiii. 53; vol. i. p. 561.

³ S. Augustine, de Consens. Evang. ii. 42; vol. iii. p. 1120.

Jansenius, in Concord. Evang. liv. p. 419.

Maldonatus, in Matt. xiii. 54; vol. i. p. 193.

Cornelius a Lapide, in Matt. xiii. 54; vol. viii. p. 289.

Dean Alford, Greek Testament, Luke iv. 16.

⁴ Lightfoot, Harmony of the New Testament, sect. xvii. and xliii.; vol. i. pp. 215 and 233.

Greswell, Harmony of the Four Gospels, p. 40.

Tischendorf, Synopsis Evangelica, pp. 22 and 56.

Bishop of Lincoln, Greek Testament, Luke iv. 30.

Robinson, Harmony of the Four Gospels, pp. 22 and 189.

Stroud, Harmony of the Four Gospels, p. cxxxix.

⁵ Lightfoot, Harmony of the Four Evangelists, Luke iv. 15; vol. i. p. 610.

same transactions, and sometimes one relates one portion of it, and another Evangelist a different one. Here the chief difference between them is, that S. Matthew and S. Mark say that He taught the people, "insomuch that they were astonished," and expressed their astonishment in various questions. S. Luke says much the same, but in addition he also relates what He taught, the passage of Scripture that He read to them, and His explanation and application of it to Himself. S. Matthew and S. Mark relate, that because of their unbelief, He did there scarcely any mighty works; and, in addition to this, S. Luke relates that He produced

from the Old Testament several instances of the punishment of similar unbelief, and that this so exasperated the people in the synagogue, that they strove to hurl Him headlong down a precipice. There is nothing in S. Luke's narrative that is inconsistent with the supposition that he is only giving a fuller account of what happened on the same occasion of His preaching in the synagogue of Nazareth, as S. Matthew is here describing, and S. Mark v. 1, &c.

53. ¶ And it came to pass, *that* when Jesus had finished these parables, He departed thence.

JESUS AT NAZARETH.

S. MATTHEW xiii. 54-58.

S. MARK vi. 1-6.

S. LUKE iv. 16-30.

54 And when He was come
into His own country,

1 And He went out from thence,
and came into His own country;
and His disciples follow Him.

16 And He came to
Nazareth, where He had been brought up:

He taught them in their synagogue,

2 And when the sabbath day was come,
He began to teach in the synagogue:

and, as His custom was,
He went into the synagogue
on the sabbath day,
and stood up for to read.

17 And there was delivered unto Him
the book of the prophet Esaias.

And when He had opened the book,
He found the place where it was written,

18 The Spirit of the Lord is upon Me,
because He
hath anointed Me to preach the Gospel to
the poor;

He hath sent Me to heal the brokenhearted,
to preach deliverance to the captives,
and recovering of sight to the blind,

to set at liberty them that are bruised,
19 to preach the acceptable year of the
Lord.

20 And He closed the book, and He gave it
again to the minister, and sat down.
And the eyes of all them that were in
the synagogue were fastened on Him.

21 And He began to say unto them,
This day

is this scripture fulfilled in your ears.

22 And all bare Him witness,
and wondered at the gracious words
which proceeded out of His mouth.
And they said,

insomuch that they
were astonished,

and many hearing Him
were astonished,

and said,
Whence hath this *Man*
this wisdom,

saying,
From whence hath this *Man* these things?

and these mighty works?

55 Is not this the carpenter's son?
is not His mother called Mary?
and His brethren, James, and Joses,
and Simon, and Judas?

3 Is not this the carpenter,
the Son of Mary,
the brother of James, and Joses,
and of Juda, and Simon?
and are not His sisters here with us?

56 And His sisters, are they not all with us?
Whence then hath this *Man* all these things?

57 And they were offended in Him.

And they were offended at Him.

Is not this Joseph's son?

23 And He said unto them,
Ye will surely say unto Me
this proverb, Physician, heal Thyself:
whatsoever we have heard done in
Capernaum, do also here in Thy country.

24 And He said, Verily I say unto you,

But Jesus said unto them,

4 But Jesus said unto them,

S. MATTHEW xiii.

S. MARK vi.

S. LUKE iv.

A prophet is not without honour,
save in his own country,
and in his own house.

A prophet is not without honour,
but in his own country,
and among his own kin,
and in his own house.

No prophet is accepted
in his own country.

58 And He did not
many mighty works there
because of their unbelief.

5 And He could there do
no mighty work,
save that He laid His hands
upon a few sick folk, and healed them.
6 And He marvelled
because of their unbelief.

25 But I tell you of a truth, many widows
were in Israel in the days of Elias, when the
heaven was shut up three years and six
months, when great famine was throughout
all the land;

26 But unto none of them was Elias sent,
save unto Sarepta, a city of Sidon, unto a
woman that was a widow.

27 And many lepers were in Israel in
the time of Eliseus the prophet; and none
of them was cleansed, saving Naaman the
Syrian.

28 And all they in the synagogue, when
they heard these things, were filled with
wrath,

29 And rose up, and thrust Him out of
the city, and led Him unto the brow of the
hill whereon their city was built, that they
might cast Him down headlong.

30 But He passing through the midst of
them went His way.

54. And when He was come into His own
country, He taught them in their synagogue,
insomuch that they were astonished, and said,
Whence hath this *Man* this wisdom, and *these*
mighty works?

Vulg. Unde hinc sapientia hæc et virtutes.

55. Is not this the carpenter's son? ^a is not His
mother called Mary? and His brethren, James,
and Joses, and Simon, and Judas? ^b

Joses: S. John, V. Joseph.

Vulg. Joseph.

56. And His sisters, are they not all with us?
Whence then hath this *Man* all these things?

^a Is not this the carpenter's son?—Among other things to be
performed by the father for his son, this was one, to bring him up
in some art or trade. 'It is incumbent on the father to circumcise
his son, to redeem him, to teach him the Law, and to teach him
some occupation' (Tosapht in Kiddush, cap. 1). R. Judah saith,
'Whosoever teacheth not his son to do some work, is as if he taught
him robbery.' R. Meir, 'Let a man endeavour to teach his son an
honest trade,' &c. Joseph instructs and brings up Christ in his
carpenter's trade.—LIGHTFOOT on Mark vi. 3; vol. ii. p. 343.

^b All have been struck, I suppose, with S. Mark's proneness to
substitute some expression of his own for what he found in the
Gospel of his predecessor S. Matthew, or, when he anticipates some-
thing which is afterwards met with in the Gospel of S. Luke, his
aptness to deliver it in language entirely independent of the later
Evangelist. I allude, for instance, to his substitution of *ἐπιβαλὼν*
ἐκλαίει (xiv. 72) for S. Matthew's *ἐκλαύσε πικρῶς* (xxvi. 75);
and of *ὁ τέκτων* (vi. 3) for *ὁ τοῦ τέκτονος υἱός* (S. Matt. xiii. 55).
'The woman of Canaan' in S. Matthew's Gospel (*γυνὴ Χανααν*),
ch. xv. 22) is called 'a Greek, a Syrophenician by nation,' in
S. Mark's (*Ἑλληνίς, Συροφονισσα* τῇ γένει, ch. vii. 26). At the
Baptism, instead of the 'opened heavens' of S. Matthew (*ἀνεῳχθῆσαν*,
ch. iii. 16) and S. Luke (*ἀνεῳχθῆναι*, ch. iii. 22), we are presented
by S. Mark with the striking image of the heavens 'cleaving' or
'being rent asunder' (*σχιζομένους*, ch. i. 10). What S. Matthew
calls *τὰ ὄρια Μαργαρίτα* (ch. xv. 33), S. Mark designates as *τὰ ὅρια*
Δαλιμανθῆ (ch. vii. 10). In place of S. Matthew's *ὕλην*
Σαδδουκαίων (ch. xvi. 6) S. Mark has *ὕλην Ἡρώδου* (ch. viii. 15).
In describing the visit to Jericho, for the *δύο τυφλοὶ* of S. Matt.

(ch. xx. 29), S. Mark gives *υἱὸς Τιμαῖον Βαπτίσματος ὁ τυφλὸς . . .*
προσαϊτῶν (ch. x. 46). For the *κλάδους* of S. Matt. xvi. 8,
S. Mark (xi. 8) has *σποιβάδας*; and for the other's *πρὶν ἀλέκτορα*
φῶνῃσαι (xxvi. 34) he has *πρὶν ἢ δῖς* (xiv. 30). It is so through-
out.—DEAN BURGON, 'On the last Twelve Verses of S. Mark,'
p. 177.

^b And Judas.—'In the English Version there is the greatest
confusion in the forms of the name, *Judah, Judas, Juda, Jude*.
Thus the patriarch is called both *Juda* and *Judah* in the same con-
text (Heb. vii. 14, viii. 8), and *Judas* and *Juda* in parallel narra-
tives (Matt. i. 2, 3; Luke iii. 33); and again, the brother of Jesus
is called *Judas* in one Evangelist (Matt. xiii. 55) and *Juda* in
another (Mark vi. 3). The principle of familiarity suggests *Jude*
for the writer of the Epistle; *Judah* for the patriarch and the tribe
and country named from him; and *Judas* for Iscariot and for the
other less known persons bearing the name; while *Juda*, which
occurs for the patriarch or tribe (Luke iii. 33; Heb. vii. 14; Rev. v.
5, vii. 5) and the country (Matt. ii. 6; Luke i. 39), as well as for
other unknown persons (Luke iii. 26, 30), ought to disappear
wholly. And so far as regards *Judah* and *Judas*, it would be well
to follow this principle; but when the name is used of the author
of the Epistle, though *Jude* might (if it were thought fit) be
retained in the title, yet *Judas* should be substituted for *Jude* in
the opening verse, so as not to preclude the identification of this
person with the Lord's brother (which is highly probable), or again
with his namesake in S. Luke's lists of the Apostles (which has
commended itself to many).—CANON LIGHTFOOT, 'On Revision of
New Testament,' p. 160.

57. And they were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

S. But He said: V. in his country.
Vulg. Iesus autem dixit eis. Non est propheta sine honore, nisi in patria sua et in domo sua.

58. And He did not many mighty works there because of their unbelief.

S. Matthew and S. Mark call Joseph an artisan or craftsman (*τέκτων*), but do not state the material in which he wrought. Some¹ early writers supposed that he was a worker in iron. But the opinion which has been generally received in the Church is, that he was a carpenter, or a worker in wood.² Some have thought that Jesus also wrought at Joseph's trade until He was thirty years of age, and others,

that during those years He led a life of contemplation and communion with His Father.

It is impossible to make out with any degree of certainty who the Lord's brethren were from the names here mentioned. These four names were common to many Jewish families. As already stated, the two opinions as to the Lord's brethren that were the most ancient and the most widely diffused, were either that they were the children of Joseph by a former marriage, or that they were the cousins of our Saviour, and the sons of the Blessed Virgin's sister, Mary the wife of Alphæus. (See comment on S. Matthew xii. 46, p. 223.)

Such was the impiety and unbelief of the inhabitants of Nazareth, that He could not, consistently with the conditions which He usually required, perform many mighty works there.³ S. Matthew says that "He did not," and S. Mark, that "He could not."

¹ S. Hilary Pict., in Matt. xiii. 55; vol. i. p. 996.

S. Ambrose, in Luc. iii. 23; vol. ii. p. 1589.

Venerable Bede, in Marc. vi. 3; vol. iii. p. 185.

² S. Justin Martyr, Dialog. ii. p. 333.

Sozomen, Hist. Eccles. vi. 2.

S. Chrysostom, as cited by S. Thomas Aquinas in Matt. i.; vol. i. p. 16.

³ S. Thomas Aquinas, Sum. iii. quæst. 43, 2; vol. iv. p. 390.

INTRODUCTORY NOTES.

Herod Antipas.—"About this time Aretas (the king of Arabia Petræa) and Herod had a quarrel, on the account following. Herod the tetrarch had married the daughter of Aretas, and had lived with her a great while: but when he was once at Rome he lodged with Herod, who was his brother indeed, but not by the same mother; for this Herod was the son of the high-priest Simon's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome. One article of this marriage also was this, that he should divorce Aretas's daughter. . . .

"So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and, when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas's army. . . .

"Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John that was called the Baptist: for Herod slew Him. . . . Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned ['on the borders of the dominions of Aretas and Herod'], and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure against him. . . .

"It happened that within the revolution of a hundred

years the posterity of Herod, who were a great many in number, were, excepting a few, utterly destroyed."

Herodias and Salome.—"Herodias was married to Herod [Philip], the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high-priest, who had a daughter Salome: after whose birth Herodias took upon her to confound the laws of our country, and divorce herself from her husband while he was alive, and was married to Herod [Antipas], her husband's brother by the father's side: he was tetrarch of Galilee; but her daughter Salome was married to Philip, the son of Herod and tetrarch of Trachonitis; and, as he died childless, Aristobulus, the son of Herod, the brother of Agrippa, married her; they had three sons, Herod, Agrippa, and Aristobulus." . . . —JOSEPHUS, 'Antiq.' xviii. v.; Whiston's Trans. p. 491.

" . . . So he [the Emperor Caius] took away from him [Herod Antipas] his tetrarchy, and gave it by way of addition to Agrippa's kingdom: he also gave Herod's money to Agrippa, and, by way of punishment, awarded him a perpetual banishment, and appointed Lyons, a city of Gaul, to be his place of habitation. But when he was informed that Herodias was Agrippa's sister, he made her a present of what money was her own, and told her that it was her brother who prevented her being put under the same calamity with her husband. But she made this reply:—"Thou, indeed, O Emperor! attest after a magnificent manner, and as becomes thyself, in what thou offerest me: but the kindness which I have for my husband hinders me from partaking of the favour of thy gift. For it is not just that I, who have been made a partner in his prosperity, should forsake him in his misfortunes." Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa." . . . —JOSEPHUS, 'Antiq.' xviii. vii.; Whiston's Trans. p. 500.

CHAPTER XIV.

[1. Herod's opinion of Christ. 3. Wherefore John Baptist was beheaded. 13. Jesus departeth into a desert place: 15. where He feedeth five thousand men with five loaves and two fishes: 22. He walketh on the sea to His disciples: 34. and landing at Gennesaret, healeth the sick by the touch of the hem of His garment.]

[Vulg. Caput Ioannis datur puellæ saltatrici: Iesus quinque virorum millia in deserto quinque panibus et duobus piscibus satiat, sublati duodecim reliquiarum copiam: et super mare ambulans discipulos tempestate agitados confortat, Petrumque a submersione liberat: in terra Genesari variis curantur languores tactu vestimenti ipsius.]

A SLIGHT difference exists as to the order in which the Evangelists have arranged the several events here. All three, S. Matthew, S. Mark, and S. Luke, agree in placing their relation of the death of John the Baptist immediately before Jesus retires with His disciples into the wilderness, where He miraculously feeds the five thousand. Immediately before these two transactions S. Mark and S. Luke place the mission of the Apostles to preach to the cities of Judæa, which S. Matthew has related earlier. If S. Mark be correct, as seems probable, in placing these three narratives immediately after the account of the rejection of Jesus by His own countrymen, the inhabitants of Nazareth, then the account which S. Matthew has given of the mission of the Apostles to preach, in chapter x., should, in the order of events, have come in here.¹

The Herod spoken of in the following chapter was Herod

Antipas, son of Herod the Great, who by his last will had left him tetrarch of Galilee and Peræa. In this account of Herod Antipas by the three Evangelists, he is sometimes called "the tetrarch," and sometimes "the king" or "Herod the king." He was tetrarch as succeeding to a fourth part of Herod the Great's dominions; he was king as ruling his own tetrarchy with absolute power. It was this Herod to whom Pilate afterwards sent Jesus, who with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate (Luke xxiii. 11). He was tetrarch² over Galilee and Peræa for the long period of forty-two years, from the death of Herod the Great until A.D. 38, during which time he built Tiberias and called it after the name of the reigning Roman Emperor. Here he lived and held his court.

HEROD ANTIPAS TAKES JESUS TO BE JOHN THE BAPTIST.

S. MATTHEW xiv. 1, 2.	S. MARK vi. 14-16.	S. LUKE ix. 7-9.
1 At that time Herod the tetrarch heard of the fame of Jesus,	14 And king Herod heard of Him; (for His name was spread abroad:)	7 Now Herod the tetrarch heard of all that was done by Him:
		and he was perplexed, because that it was said of some, that John was risen from the dead;
		8 and of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
		9 And Herod said, John have I beheaded: but who is this, of whom I hear such things?
2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.	and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.	
	15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	And he desired to see Him.
	16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.	

¹ Jansenius, in Concord. Evang. cap. lv. p. 426, and cap. lvi.

p. 448. Cornelius a Lapide, Chronotaxis gestorum Christi, vol. viii.

p. 14. ————— in Matt. xiii. 58: vol. viii. p. 291.

Lightfoot, Harmony of the New Testament, sect. xlv. vol. i.

p. 233.

Tischendorf, Synopsis Evangelica, pp. xxxiii. and 56.

Robinson, Harmony of the Four Gospels, pp. 63-66.

² Wiesener, Chronolog. Synopsis, pp. 59 and 117.

1. At that time^a Herod the tetrarch heard of the fame of Jesus,

2. And said unto his servants, This is John the Baptist;^b he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Margin, are wrought by him.
Vulg. et ideo virtutes operantur in eo.

There is reason to believe that Herod Antipas was a Sadducee; for Jesus is recorded by S. Matthew (xvi. 6) to have said, "Beware of the leaven of the Pharisees, and of the Sadducees," which S. Mark (viii. 15) expresses, "Beware of the leaven of the Pharisees, and of the leaven of Herod." If he were a Sadducee, he would profess to believe that there was no resurrection (S. Matt. xxii. 23). But such is his terror, through the sting of his guilty conscience, that in spite of his own professed belief that this could not possibly, under any circumstances, happen, he still believes and fears that John, whom he had beheaded, is risen

from the dead, and will execute on him the vengeance due to his crime. Even supposing that Herod Antipas were of the sect of the Pharisees, the resurrection in which he would believe would be a general resurrection at the end of the world, and not the migration of souls, so that the same soul could inhabit a second body after the death of the first and pass another term of existence in this world. These dreams and terrors his guilty conscience had stirred up, even beyond, or in contradiction to, his own calm convictions.

The impression which the narrative of the three Evangelists conveys is that Herod was in a state of great fear, doubt, hesitation, and perplexity, at the reports which he heard of Jesus. It is probable, when he first discussed the subject with his servants, and they suggested that Jesus must be John the Baptist risen from the dead, that Herod combated this explanation, though half believing, or rather fearing that it was true, on the ground that he had beheaded John, and that, when they continued to press this as the most likely solution of the matter, he at length acquiesced in it, and assented that it must be so.¹

¹ S. Chrysostom, in Matt. Homil. xlviii.; vol. ii. p. 29.

* At that time.—"There are two times regardable in this section—namely, the time of John Baptist's death, and the time of Herod's hearing of the fame of Jesus; and the juncture of the stories is very close. As the disciples were preaching up and down according to Christ's mission, Herod beheaded the Baptist; and by their preaching in the name of Jesus, the fame of Jesus cometh to Herod's hearing; and the disciples again hearing of the murder of John, get in to their master. So that the story of John's death is related here in the proper place and time when it did occur.

"And from one passage in John the Evangelist in the next following section, there is the ground of a fair conjecture of the time of his beheading. For we shall see, in the beginning of the next section, that all the four do speak of Christ departing privately into a desert place. Matthew particularly gives the reason, namely, because he had newly heard, by John's disciples, of the death of their master. Now John the Evangelist, in giving that story of Christ's retiring, hath inserted this passage, 'And the Jews' passover was nigh,' whereby we may conclude that the Baptist's death was a little before the time of the Passover. And from hence we may take up the whole space of his ministry and imprisonment. He began to preach and to baptize in the year of Christ 29, at the spring of that year, or about Easter. Half a year after Jesus is baptized by him, about the feast of Tabernacles. Till after the feast of Tabernacles come twelve months, viz. in the year of Christ 30; he is still abroad baptizing in Bethabara and Ænon. About October in that year he is imprisoned, and so lieth in restraint till almost Easter twelvemonth, which was in the year of Christ 32. And so his story is of three years' space, the better half of which he preached at liberty, and the other half he lay in prison."—LIGHTFOOT, 'Harmony of the New Testament,' sect. xlvii.; vol. i. p. 234.

"While the Twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the Castle of Machabrus, at the southern extremity of Perea, near the Dead Sea (Joseph. Ant. xviii. 5, 2). In consequence of the preaching of the Apostles, Herod hears the fame of Jesus; is conscience-smitten; and declares Him to be John, risen from the dead. The disciples of John come and tell Jesus; and the Twelve also return with the same intelligence; upon which Jesus retires to the north-eastern

S. Augustine, de Consens. Evang. ii. 43; vol. iii. p. 1122.

coast of the lake. All these events seem to have taken place together.

"Matthew and Mark relate the death of the Baptist in explanation of Herod's declaration.

"According to John vi. 4, the Passover was at hand, viz. the third during our Lord's ministry. John, therefore, had lain in prison not far from a year and six months; and was beheaded about three years after entering upon his ministry."—ROBINSON, 'Harmony of the Four Gospels,' p. 195.

This is John the Baptist.—"Was not Herod of the Sadducean faith? For that which is said by Matthew, 'Beware of the leaven of the Pharisees and of the Sadducees' (xvi. 6), is rendered by Mark, 'Beware of the leaven of the Pharisees, and of the leaven of Herod' (viii. 15); that is, of their doctrine.

"If, therefore, Herod embraced the doctrine of the Sadducees, his words, 'This is John the Baptist, he is risen from the dead,' seem to be extorted from his conscience, pricked with the sting of horror and guilt, as though the image and ghost of the Baptist, but newly brought by him, were before his eyes. So that his mind is under horror, and, forgetting his Sadduceism, groaning and trembling he acknowledgeth the resurrection of the dead, whether he will or no.

"Or let it be supposed, that with the Pharisees he owned the resurrection of the dead; yet certainly it was unusual for them, that confessed it, to dream of the resurrection of one that was but newly dead. They expected there should be a resurrection of the dead hereafter; but this which Herod speaks, believes, and suspects, is a great way distant from that doctrine, and seems indeed to have proceeded from a conscience touched from above."—LIGHTFOOT on Matt. xiv. 2; vol. ii. p. 196.

Bishop Middleton concludes his learned note on this passage, thus: "It can hardly be doubted, then, that the passage under review, and consequently the parallel one, Mark vi. 14, should be rendered, 'The Powers or Spirits are active in Him' (*ai dynameis ενεργοουν εν αυτω*). . . . We are to consider that Herod was a Sadducee, and that he had hitherto believed neither in a resurrection nor in the agency of Spirits. His remorse, however, and his fears, for the moment at least, shake his infidelity; and he involuntarily renounces the two great principles of his sect."—MIDDLETON, 'On the Greek Article,' p. 164.

HEROD ANTIPAS FIRST IMPRISONS JOHN, AND THEN BEHEADS HIM.

S. MATTHEW xiv. 3-12.

S. MARK vi. 17-29.

S. LUKE iii. 19, 20.

- 3 For Herod
had laid hold on John, and bound
him, and put *him* in prison

for Herodias' sake,
his brother Philip's wife.
- 4 For John said unto him,
It is not lawful for thee
to have her.
- 5 And when he would have
put him to death,
he feared the multitude, because they
counted him as a prophet.
- 6 But when
Herod's birthday was kept,

the daughter of
Herodias danced before them,
and pleased Herod.
- 7 Whereupon he promised
with an oath to give her
whatsoever she would ask.
- 8 And she, being before
instructed of her mother,

said,
Give me here
John Baptist's head in a charger.
- 9 And the king was sorry:
nevertheless for the oath's sake,
and them which sat with him at meat,
he commanded *it* to be given *her*.
- 10 And he sent,

and
beheaded John in the prison.
- 11 And his head was brought in a
charger, and given to the damsel:
and she brought *it* to her mother.
- 12 And his disciples
came, and took up
the body, and buried it,
and went and told Jesus.
- 17 For Herod himself had sent forth
and laid hold upon John, and bound
him in prison

for Herodias' sake,
his brother Philip's wife:
for he had married her.
- 18 For John had said unto Herod,
It is not lawful for thee
to have thy brother's wife.
- 19 Therefore Herodias had a quarrel against
him,
and would have
killed him; but she could not:
- 20 for Herod feared John, knowing
that he was a just man and an
holy, and observed him; and when
he heard him, he did many things,
and heard him gladly.
- 21 And when a convenient day was come,
that Herod on his birthday made
a supper to his lords, high captains,
and chief *estates* of Galilee;
- 22 and when the daughter of the said
Herodias came in, and danced,
and pleased Herod
and them that sat with him,
the king said unto the damsel,
Ask of me whatsoever thou wilt,
and I will give *it* thee.
- 23 And he
swore unto her,
Whatsoever thou shalt ask of me,
I will give *it* thee, unto the half of
my kingdom.
- 24 And she went forth, and said unto
her mother, What shall I ask?
And she said, The head of John
the Baptist.
- 25 And she
came in straightway with haste
unto the king,
and asked, saying,
I will that thou give me
by and by
in a charger the head of John the Baptist.
- 26 And the king was exceeding sorry;
yet for his oath's sake,
and for their sakes which sat with him,
he would not reject her.
- 27 And immediately the king sent
an executioner, and commanded
his head to be brought:
and he went and
beheaded him in the prison,
and brought his head in a
charger, and gave it to the damsel:
and the damsel gave it to her mother.
- 28 And when his disciples heard of *it*,
they came and took up
his corpse, and laid it in a tomb.
- 19 But Herod the tetrarch,

being reproved by him
for Herodias
his brother Philip's wife,

and for all the evils
which Herod had done,

added yet this above all,
that he shut up John in prison.

3. ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

V. For Herod had then.
Vulg. Herod enim tenuit Ioannem, et alligavit eum; et posuit in carcerem propter Herodiam uxorem fratris sui.

4. For John said unto him, It is not lawful for thee to have her.

S. omits unto him.
Vulg. dicebat enim illi Ioannes.

5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

The persons that were chiefly concerned in bringing about the death of the Baptist, and in weaving the web of domestic sin, that was the occasion of it, were all of them the immediate descendants of Herod the Great. Herod Antipas and Philip were his sons by different wives; Herodias was his granddaughter, the daughter of his son Aristobulus; and Salome, the daughter of Herodias, was his great granddaughter.

Josephus¹ says that the Philip here mentioned was not Philip the tetrarch, but another Philip, son of Herod the Great by his wife Mariamne. By his father's will this Philip had been excluded from all share in his kingdom, and he was now living in a private station, having married his step-niece Herodias, the daughter of his half-brother Aristobulus, by whom he had one daughter, named Salome. Herodias was sister to Herod Agrippa, who put James the son of Zebedee to death, and then imprisoned Peter, and who afterwards died a most miserable death by the judgment of God (Acts xii.).

Herod Antipas had married the daughter of Aretas, the king of Arabia. He afterwards persuaded Herodias, his brother Philip's wife, to desert her own husband, and to live with him, on condition that he would put away his own wife, the daughter of Aretas.

The family history of the Herods, and their relations one to another, were so intricate that it need not cause much surprise if a considerable amount of ignorance and uncertainty prevailed among the early writers in the Church, respecting

the historical facts in this case. Hence some² of them, believing that Philip was dead when Herod took his wife Herodias, concluded that John the Baptist reproved him because he had broken the Levitical law, which permitted a man to marry his brother's widow only in case he had left no children (Deut. xxv.). Others, with a more accurate knowledge of the Herod family, understood that the Baptist reproved Herod Antipas because he had taken to himself his brother Philip's wife during the lifetime of her husband. Others,³ again, being in doubt, mention both explanations. The Jewish historian Josephus,⁴ who was almost a contemporary, and who bears an independent testimony to the imprisonment and to the beheading of John the Baptist, says that Philip, the husband of Herodias, was living when his brother Herod Antipas induced her to desert her own husband and to live with him. The explanation⁵ which has been the most generally received in the Church, is that Philip was living when Antipas took from him his wife Herodias.

6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

M. ante, in the midst.
Vulg. Die autem natalis Herodis saltavit filia Herodias in medio.

7. Whereupon he promised with an oath to give her whatsoever she would ask.

8. And she, being before instructed^a of her mother, said, Give me here John Baptist's head in a charger.

Vulg. At illa promissa a matre sua. Tu mihi, inquit, hic in disco caput Iohannis Baptiste.

9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

¹ Josephus, Antiq. xviii. 6; vol. i. p. 804.
Whiston's Trans. xviii. v.; p. 491.

² Tertullian, adv. Marc. iv. 34; vol. ii. p. 443.
S. Chrysostom, in Matt. Homil. xlviii.; vol. ii. p. 32.

³ S. Augustine, de Fide et Operibus, cap. xix.; vol. vi. p. 221.
Theophylact, in Matt. xiv. 3; vol. i. p. 73.

⁴ Josephus, ut supra.
⁵ Origen, in tomus x.; vol. iii. p. 892.

[Eusebius,

Eusebius, Hist. Eccles. i. 11; vol. ii. p. 113.
Euthymius, in Matt. xiv. 3; vol. i. p. 575.
S. Hilary Piet., in Matt. xiv. 3; vol. i. p. 997.
S. Jerome, in Matt. xiv. 3; vol. vii. p. 97.
V. Bede, in Matt. xiv. 3; vol. iii. p. 70.
Jansenius, in Concord. Evang. cap. xxii. p. 168.
Maldonatus, in Matt. xiv. 3; vol. i. p. 196.
Cornelius a Lapide, in Marc. vi. 17; vol. viii. p. 594.

^a Being before instructed (προβιβασθεῖσα) of her mother.—
Instances of impossible renderings occur from time to time (in the A. V.), though the whole number of these is not great. By impossible renderings, I mean those cases in which our translators have assigned to a word a signification which it never bears elsewhere, and which therefore we must at once discard without con-

sidering whether it does or does not harmonize with the context . . . an instance of this occurs in προβιβασθεῖσα in Matt. xiv. 8; προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, 'being before instructed,' for 'being put forward, urged,' by her mother; for there is no instance of this temporal sense of the preposition in this compound.—(CANON LIGHTFOOT, 'On Revision of New Testament,' p. 144.)

12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

8*. his body, and buried him.

Vulg. Et accedentes discipuli ejus, tulerunt corpus ejus, et sepelierunt illud.

Among the Jews, as we read, from the earliest times, dancing was a national expression of joy. In compliance with this custom, this damsel's dancing may have been an innocent indication of her delight at Herod's continued life and prosperity.

Whether the grief which Herod expressed at the rash oath which compromised John's life, was sincere or pretended, it is impossible to say. His respect for John and his grief for his death may have been sincere, but it was evidently less than his desire to get rid of John's reproofs. Many have thought that there was some collusion in this matter between Herod and Herodias, and that all this was arranged beforehand, in order to compass the death of John, and at the same

time to make his principal nobles a party to it, by holding out the fulfilment of his unguarded promise as a concession to his respect for their presence. Herod was now holding his court at Tiberias, on the west coast of the sea of Galilee, and John was imprisoned in the Castle of Machærus,* across the Jordan, in the south of Peræa. Some time must therefore have elapsed, before the head of the Baptist could be presented to the damsel. John could not be executed, and his head brought to her, the same hour or the same night in which the promise was made. Between the promise and its fulfilment, there must have been a delay of several days.

It has been supposed that the words "And his disciples took up the body and buried it," rather imply that his body had been cast out, and left unburied as a mark of disrespect and indignity. Nor would it be inconsistent with the known depravity of human nature, as observed in other cases, if Herodias in her rage against John had ordered his body to be

* Cornelius a Lapide, in Marc. vi. 25; vol. viii. p. 594.

* **Machærus.**—"A place on the borders of the dominions of Aretas and Herod." . . . "Accordingly he [John the Baptist] was sent a prisoner, out of Herod's suspicious temper, to Machærus, the castle I before mentioned, and was there put to death."—**JOS. PHUS**, 'Antiq.' xviii. 5, 1 and 2; Whiston's Trans. p. 491.

For a very full and minute account of Machærus, as it was in the time of Herod, up to its capture by the Roman general L. Bassus, see Josephus, Wars, vii. 6. The following, by a well-known modern traveller, is an interesting description of it in its present ruinous condition:—

"Mounting the next ridge, which runs westward from the backbone range of Moab, we soon came on an old Roman road, which had formed a paved way from the Callirhoe to the Herodian forresses, but which is now merely a rugged line of upturned squared stones.

"Following by its side, we passed a bold, prominent cone, with flattened top, and an immense heap of stones, the remains of some old city on the ridge at its shoulder, and soon after reached the ruins of M'khaur—the town, not the fortress. They covered, perhaps, a larger area than any site we had yet visited. But, though we rode through and through, we could not find a single relic worth photographing.

"The ruins occupy a group of undulating hillocks, and cover, in solid mass, more than a square mile of ground. The place can never have been strategically defensible, and must have depended for its security on the castle above. Round the ruins, on all sides, are gentle slopes, rising into the surrounding and higher hills. . . .

"The citadel was placed on the summit of the cone, which is the apex of a long flat ridge, running for more than a mile from west to east. The whole of this ridge appears to have been one extensive fortress, the key of which was the keep on the top of the cone, an isolated and almost impregnable work; but very small, being circular, and exactly 100 yards in diameter. The wall of circumvallation can be clearly traced, its foundations all standing out for a yard or two above the surface, but the interior remains are few: one well of great depth, a very large and deep oblong cemented cistern, with the vaulting of the roof still remaining; and—most interesting of all—two dungeons, one of them deep and its sides scarcely broken in, were the only remains clearly to be defined. That these were dungeons, and not cisterns, is evident from there being no traces of cement, which never perishes from the walls of ancient reservoirs, and from the small holes still visible in the masonry, where staples of wood and iron had once

been fixed. One of these must surely have been the prison-house of John the Baptist.

"Descending on the western side 150 yards, by a very steep slope, we reach the oblong flat plateau which formed the fortified city, at the east end of which, just under the keep, is the wonderful pile of stones, the carefully-collected material of the once formidable fortress.

"There is a weird-like desolation about it, though not the savage nakedness of Sebbek (Masada); for vegetation is abundant, and the hills are all covered with herbage. Yet that heap stands out most spectrally, 3800 feet above the Dead Sea. Behind us rose several higher, but rounded and featureless, summits, and Jebel Atarus was hid by intervening hills. The view in front, of the west side of the Dead Sea and the hill-country of Judæa, with Jerusalem and Nebi Samwil, was simply grand.

"Walking along the ridges to the west, we found, at the distance of a mile, the foundations of two square towers, which had evidently been the outworks of Herod's citadel. . . .

"But its all-absorbing interest to us is, of course, its connection with the imprisonment and death of John the Baptist. It is curious to note that Josephus records it as the fortress to which Herod relegated his wife, the daughter of Aretas, king of the Arabians, when she discovered and resented his guilty passion for his sister-in-law, Herodias; and that it was also selected by him as the prison of the Baptist, persecuted on her account.

"There has been some difficulty raised as to the correctness of this statement, because Josephus immediately afterwards (Antiq. xviii. 5, 2) adds that Machærus, at the time Herod sent away his wife, was subject to Aretas. He had before stated that it was on the frontier of the kingdoms of Aretas and Herod. But as the Queen immediately fled from it to her father's residence at Petra, the probable explanation would seem to be that Herod, during the time of his connection with Aretas, had allowed him to occupy it, though he soon afterwards resumed it. We have seen already that he had fortified it, and laid in great stores of warlike materials, and he visited it in his last illness. It is, therefore, in the highest degree improbable that he ever allowed it to pass completely out of his hands; and the account of John's imprisonment is too precise to admit of the supposition of a mistake on the part of Josephus, respecting an event which must have attracted the deepest interest and attention. We cannot, therefore, relinquish the conviction that, standing on Machærus, we are on the scene of one of the most thrilling and tragic events in Gospel history."—**TRISTRAM**, 'The Land of Moab,' p. 257, &c.

treated with all the indignity that was usually offered to the bodies of infamous malefactors. There was a tradition in the early Church to that effect.¹ In the fourth century it was a very common opinion that the body of John the Baptist was buried in the city of Samaria.² S. Jerome alludes to this belief more than once in his writings.

Between the death of John and the departure of Jesus with His disciples into the wilderness, some little time must have passed; for otherwise the fame of His teaching and of His miracles would not have been spread sufficiently wide

to reach the ears of Herod, and to arouse his suspicions and fears, and thus to endanger the safety of Jesus. It is to avoid experiencing at the hands of Herod the same fate that the Baptist had met with, or even a similar attempt on His life, that Jesus withdraws with His disciples into the wilderness.

It is probable that the disciples of the Baptist—who, after they had taken up his body and buried it, came and told Jesus—attached themselves to Him as His disciples for the future, agreeably to the instructions of John.

JESUS FEEDS THE FIVE THOUSAND.

S. MATTHEW xiv. 13–21.

- 30 And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.
- 31 And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.
- 13 When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities.
- 14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.
- 32 And they departed into a desert place by ship privately.
- 33 And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.
- 34 And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

S. LUKE ix. 10–17.

- 10 And the apostles, when they were returned, told Him all that they had done.
- And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.
- 11 And the people, when they knew it, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

S. JOHN vi. 1–13.

- 1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
- 2 And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

¹ S. Jerome, Apolog. adv. Rufin. iii. 42; vol. ii. p. 488.

² S. Jerome, Epist. cviii. (ad Eustochium) 13; vol. i. p. 889. Theodoret, Hist. Eccles. iii. 3; vol. iii. p. 455.

S. MATTHEW xiv.

S. MARK vi.

S. LUKE ix.

S. JOHN vi.

15 And when it
was evening,
His disciples came
to Him, saying,
This is a desert place,
and the time is now past;
send the multitude away,
that they may go
into the villages,
and buy themselves victuals.

16 But Jesus
said unto them,
They need not depart;
give ye them to eat.
17 And they say
unto Him,

We have here
but
five loaves,
and two fishes.

18 He said,
Bring them hither to Me.
19 And He
commanded
the multitude
to sit down
on the
grass,
and

35 And when
the day was now
far spent,
His disciples came
unto Him, and said,
This is a desert place,
and now the time is far passed:
36 send them away,
that they may go
into the
country round about,
and into the villages,
and buy themselves bread:
for they have nothing to eat.

37 He answered and
said unto them,
Give ye them to eat.
And they say
unto Him,
Shall we go and buy two hundred
pennyworth of bread, and give
them to eat?
38 He saith unto them, How
many loaves have ye? go and
see. And when they knew,

they say,

Five,
and two fishes.

39 And He
commanded them
to make all
sit down
by companies
upon the green
grass,
40 And they sat down
in ranks,
by hundreds, and by fifties.
41 And when

12 And when
the day began
to wear away,
then came the twelve,
and said unto Him,
Send the multitude away,
that they may go
into the towns
and country round about,

and lodge,
and get victuals:
for we are here
in a desert place.
But He
said unto them,
Give ye them to eat.
And they said,

We have no more
but
five loaves
and two fishes;

except we should go and buy meat
for all this people.

14 For they were about five
thousand men.
And He
said to His disciples,
Make them
sit down
by fifties in a company.

15 And they did so,
and made them
all sit down.
16 Then

3 And Jesus went up into a
mountain, and there He sat with
His disciples.

4 And the Passover, a feast of
the Jews, was nigh.

5 When Jesus then lifted up
His eyes, and saw a great company
come unto Him, He saith unto
Philip, Whence shall we buy bread,
that these may eat?

6 And this He said to prove
him: for He Himself knew what
He would do.

7 Philip answered Him, Two
hundred pennyworth of bread is
not sufficient for them, that every
one of them may take a little.

8 One of His disciples,
Andrew, Simon Peter's
brother, saith unto Him,
9 There is a lad here,
which hath
five barley loaves,
and two small fishes:
but what are they
among so many?

10 And Jesus
said,
Make the men
sit down.

Now there was much
grass in the place.
So the men sat down,
in number about
five thousand.

11 And

S. MATTHEW xiv.

S. MARK vi.

S. LUKE ix.

S. JOHN vi.

took
the five loaves,
and the two fishes,

and looking up to heaven,
He blessed,
and brake,

and gave the loaves
to His disciples,
and the disciples
to the multitude.

20 And they did all eat,
and were filled :

and they took up
of the fragments
that remained
twelve (*κοφίους*) baskets full.

21 And they
that had eaten
were about five thousand men,
beside women and children.

He had taken
the five loaves
and the two fishes,

He looked up to heaven,
and blessed,
and brake
the loaves,
and gave *them*
to His disciples
to set before
them ;
and

the two fishes
divided He among them all.
42 And they did all eat,
and were filled.

43 And they took up
twelve (*κοφίους*) baskets full
of the fragments,
and of the fishes.

44 And they
that did eat of the loaves
were about five thousand men.

He took
the five loaves
and the two fishes,

and looking up to heaven,
He blessed them,
and brake,

and gave
to the disciples
to set before
the multitude.

17 And they did eat,
and were all filled :

and there was taken up
of fragments
that remained to them
twelve (*κόφιοι*) baskets.

Jesus took
the loaves ;

and when He had given thanks,

He distributed
to the disciples,
and the disciples
to them
that were set down ; and likewise
of the fishes
as much as they would.

12 When they were filled,
He said unto His disciples,
Gather up
the fragments that remain, that
nothing be lost.

13 Therefore they gathered
them together,
and filled
twelve (*κοφίους*) baskets

with the fragments
of the five barley loaves,
which remained over and above
unto them that had eaten.

13. ¶ When Jesus heard of *it*, He departed
thence by ship into a desert place apart : and
when the people had heard *thereof*, they followed
Him on foot out of the cities.

14. And Jesus went forth,^a and saw a great
multitude, and was moved with compassion
toward them, and He healed their sick.

S.V. And He went forth.
Vulg. Et exiens vidit turbam multam.

15. ¶ And when it was evening, His disciples
came to Him, saying, This is a desert place, and
the time is now past ; send the multitude away,
that they may go into the villages, and buy
themselves victuals.

S.V. the disciples : S. send therefore.
Vulg. accesserunt ad eum, discipuli ejus dicentes, desertus est locus, et hora
jam præterit : dimitte turbas.

16. But Jesus said unto them, They need not
depart ; give ye them to eat.

S. But He said.
Vulg. Jesus autem dixit eis.

^a And Jesus went forth.—^a In S. Matt. xii. 9, xiii. 36, and xiv.
14, Cod. C. inserts δ' ἰγροῦς ; a reading which on all three occa-
sions is countenanced by the Syriac and some copies of the old
Latin, and on the last of the three, by Origen also. And yet there

17. And they say unto Him, We have here
but five loaves, and two fishes.

Vulg. Responderunt ei.

18. He said, Bring them hither to me.

19. And He commanded the multitude to sit
down on the grass, and took the five loaves, and
the two fishes, and looking up to heaven, *He*
blessed, and brake, and gave the loaves to *His*
disciples, and the disciples to the multitude.

20. And they did all eat, and were filled : and
they took up of the fragments that remained
twelve baskets full.

Vulg. et tulerunt reliquias, duodecim cophitas fragmentorum plenas.

21. And they that had eaten were about five
thousand men, beside women and children.

For an explanation of this miracle, the scene of it, the
position of Bethsaida, and the course which the disciples took
in their subsequent voyage, see this Commentary on S.
John vi.

can be no doubt that it is only because *Ecclesiastical lessons begin
at those places*, that the Holy Name is introduced there.—DEAN
BURGON, 'On the last Twelve Verses of S. Mark,' p. 221.

JESUS WALKS ON THE WATER.

S. MATTHEW xiv. 22-33.

S. MARK vi. 45-52.

S. JOHN vi. 14-21.

- 22 And straightway
Jesus constrained His disciples
to get into a ship, and to go
before Him
unto the other side,
while He sent
the multitudes away.
- 23 And when He had sent
the multitudes away,
He went up
into a mountain apart
to pray:
and when the evening
was come,
- 24 He was there alone.
But the ship was now
in the midst of the sea,
tossed with waves;
for the wind was contrary.
- 25 And in the fourth watch
of the night
Jesus went unto them,
walking on the sea.
- 26 And when the disciples
saw Him walking on the sea,
they were troubled, saying,
It is a spirit;
and they cried out for fear.
- 27 But straightway
Jesus spake unto them,
saying,
Be of good cheer;
it is I; be not afraid.
- 28 And Peter answered Him and said,
Lord, if it be Thou, bid me come
unto Thee on the water.
- 29 And He said, Come. And when Peter
was come down out of the ship, he
walked on the water, to go to Jesus.
- 30 But when he saw the wind boisterous,
he was afraid; and beginning to sink, he
cried, saying, Lord, save me.
- 31 And immediately Jesus stretched forth
His hand, and caught him, and said
unto him,
O thou of little faith, wherefore didst
thou doubt?

- 45 And straightway
He constrained His disciples
to get into the ship, and to go
to the other side before
unto Bethsaida, while He sent
away the people.
- 46 And when He had sent
them away,
He departed
into a mountain
to pray.
- 47 And when even
was come,
the ship was
in the midst of the sea,
and He alone on the land.
- 48 And He saw them toiling in rowing;
for the wind was contrary unto them:
- and about the fourth watch
of the night
He cometh unto them,
walking upon the sea,
and would have passed by them.
- 49 But when they
saw Him walking upon the sea,
they supposed it had been
a spirit,
and cried out:
for they all saw Him,
and were troubled.
- 50 And immediately
He talked with them,
and saith unto them,
Be of good cheer:
it is I; be not afraid.

14 Then those men, when they had seen
the miracle that Jesus did, said, This is of
a truth that prophet that should come into
the world.

- 15 When Jesus therefore perceived
that they would come and take Him
by force, to make Him a king,

He departed again
into a mountain Himself alone.

- 16 And when even
was now come,
His disciples went down unto the sea,
17 and entered into a ship, and went
over the sea toward Capernaum.
And it was now dark, and Jesus
was not come to them.

- 18 And the sea arose by reason
of a great wind that blew.

- 19 So when they had rowed about
five and twenty or thirty furlongs,

they see Jesus
walking on the sea,
and drawing nigh unto the ship:

- 20 and they were afraid.
But
He
saith unto them,
It is I; be not afraid.

S. MATTHEW xiv.

S. MARK vi.

S. JOHN vi.

21 Then they willingly received
Him into the ship:

32 And when they were come
into the ship,
the wind ceased.

33 Then they that were in the ship
came and worshipped Him, saying,
Of a truth Thou art the Son of God.

51 And He went up unto them
into the ship;
and the wind ceased:

and immediately the ship was
at the land whither they went.

and they were sore amazed in themselves
beyond measure, and wondered.
52 For they considered not the miracle of
the leaves:
for their heart was hardened.

22. ¶ And straightway Jesus constrained His
disciples^a to get into a ship, and to go before
Him unto the other side, while He sent the
multitudes away.

S. And He constrained the disciples: V. And straightway He constrained
His disciples: S. into the ship.
Vulg. Et statim compulsi Iesus discipulos ascendere in naviculum.

23. And when He had sent the multitudes
away, He went up into a mountain apart to
pray: and when the evening was come, He was
there alone.

S*. omits when He had sent the multitudes away.
Vulg. Et dimissa turba ascendit in montem solus orare.

24. But the ship was now in the midst of the
sea, tossed with waves: for the wind was con-
trary.

V. was now many furlongs distant from the land.
Vulg. Navicula autem in medio mari jactabatur fluctibus.

25. And in the fourth watch of the night^b
Jesus went unto them, walking on the sea.

S.V. He came.
Vulg. venit ad eos ambulans super mare.

26. And when the disciples saw Him walking
on the sea, they were troubled, saying, It is a
spirit; and they cried out for fear.

S*. But when they saw Him: S.V. But when the disciples saw Him.
Vulg. Et videntes eum super mare ambulantes, turbati sunt.

27. But straightway Jesus spake unto them,
saying, Be of good cheer; it is I; be not afraid.

S*. He spake.
Vulg. Statimque Iesus locutus est eis.

28. And Peter answered Him and said, Lord,
if it be Thou, bid me come unto Thee on the
water.

S. if it be Thou, Lord.
Vulg. Domine, si tu es, jube me ad te venire super aquas.

29. And He said, Come. And when Peter
was come down out of the ship, he walked on
the water, to go to Jesus.

to go to Jesus: V. and came to Jesus: S*. to come. Therefore he came to
Jesus.
Vulg. ambulabat super aquam ut veniret ad Iesum.

30. But when he saw the wind boisterous, he
was afraid; and beginning to sink, he cried,
saying, Lord, save me.

Margin, strong.
S*. V*. omit boisterous.
Vulg. Videns vero ventum validum, timuit.

31. And immediately Jesus stretched forth
His hand, and caught him, and said unto him,
O thou of little faith, wherefore didst thou
doubt?

Vulg. et ait illi: Modice fidei, quare dubitasti?

^a And straightway Jesus constrained His disciples.—In
Matt. xiv. 22, δ' Ἰησοῦς are words which Origen and Chrysostom,
as well as the Syriac versions, omit; and which clearly owe their
place in twelve of the uncials, in the Textus Receptus, in the Vul-
gate, and some copies of the old Latin, to the fact that the Gospel
for the ninth Sunday after Pentecost begins at that place.—DEAN
BURTON, 'On the last Twelve Verses of S. Mark,' p. 216.

^b In the fourth watch of the night.—The night was divided
by the Jews into four watches of three hours apiece. The first,
or beginning of watches, is mentioned Lam. ii. 19; the second
and third, Luke xii. 38; the fourth, Matt. xiv. 25—this was
called also the morning watch (Exod. xiv. 24). Howbeit, the
Talmud, from Judg. vii. 19, divideth it only into three.—LIGHT-
FOOT, 'Harmony of the Four Evangelists,' Luke ii. 8; vol. i. p. 428.

"The Jews acknowledge only three watches of the night . . .
Not that they divided not the night into four parts, but that they
esteemed the fourth part, or the watch, not so much for the night
as for the morning. So Mark xiii. 35, that space after cock-
crowing is called πρωί, the morning. (See also Exod. xiv. 24.)
There were therefore, in truth, four watches of the night, but
only three of deep night. When therefore it is said that Gideon
set upon the Midianites in the middle watch of the night (Judg.
vii. 19), it is to be understood of that watch which was indeed the
second of the whole night, but the middle watch of the deep night;
namely, from the ending of the first watch to midnight."—LIGHT-
FOOT on Matt. xiv. 25; vol. ii. p. 198.

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God.^a

S.V. *omit* came and.
Vulg. Qui autem in navicula erant, venerunt, et adoraverunt eum, dicentes:
Vere Filius Dei es.

The Jews divided the night into three watches, the Romans into four, consisting of three hours each, at each of which they changed their guards, and this mode of reckoning had become familiar to the Jews. As this happened about the Passover, or Easter, it would be about the vernal equinox, when the night would consist of twelve hours. Probably the storm had lasted during the three first watches, or nine hours. The fourth watch would begin about three o'clock in the morning, and last until six, and in the fourth watch Jesus comes to them.

After such a storm, and such a long continuance of it, the disciples would be well-nigh in despair of their lives. It was probably some feeling of this kind that influenced Peter to ask permission to go to Jesus. He was confident that where Jesus was, there was safety, and he felt none in the ship. Peter was not in a state of mind to be presumptuous. Fear for his life was then his ruling motive. It has been said that Peter was the only one of the disciples in the ship that requested to go to Jesus, because his belief that it was Jesus, or his faith in His power to save him, was greater than that of the others.¹

The words of Peter, "If it be Thou, Lord," taken by themselves, might seem to imply that, in spite of His words, Peter still continued to entertain a doubt whether it was

really Jesus who was walking on the sea, or whether it was not some phantom or apparition of Him; but, coupled with Peter's other words and with his whole conduct on this occasion, there can be no question that he was convinced that it was really Jesus Himself and no mere apparition of Him.

When Peter receives permission, he goes out of the ship upon the sea. His body for the time seems to have been endued with the properties that the body will have after the resurrection. The normal condition of the body after the resurrection is not to be impeded, or perhaps influenced at all, by matter. Such were the effects that were seen in our Saviour's Body after His resurrection. The closed doors offered no obstruction to Him. In the case of Peter, his external relation to the waters depended on his internal feeling of trust in the power of Jesus. So long as he trusts in Him, he is kept from sinking. But when the strength of the wind begins to fill him with fear, then fear causes distrust, and distrust causes danger.

The language of the Evangelists would seem to imply that in this one transaction Jesus wrought, so to speak, four distinct miracles—1. in walking upon the sea Himself, 2. in causing Peter to come to Him on the sea, 3. in calming the winds as soon as He had entered the ship, and 4. in immediately bringing the ship to its destination.² So great is this display of His divine power, that the men in the ship, by which is probably meant the sailors, are compelled to acknowledge His superhuman character.

S. Matthew alone relates the incident of Peter's walking on the sea, but in this and in the other particulars of the narrative his account is easily reconciled with that of the other Evangelists.³

JESUS RETURNS TO CAPERNAUM.

S. MATTHEW xiv. 34-36.		S. MARK vi. 53-56.		S. JOHN vi. 22-24.	
34	And when they were gone over, they came into the land of Gennesaret.	53	And when they had passed over, they came into the land of Gennesaret, and drew near to the shore.	22	The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherein His disciples were entered, and that Jesus went not with His disciples into the boat, but that
35	And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;	54	And when they were come out of the ship, straightway they knew Him,		His disciples were gone away alone: (howbeit there came other boats from Tiberias nigh unto the place where
		55	and ran through that whole region round about, and began to carry about in beds those that were sick,	23	

¹ S. Chrysostom, in Matt. Homil. i. ; vol. ii. p. 59.

S. Hilary Pict., in Matt. xiv. 28 ; vol. i. p. 1002.

S. Jerome, in Matt. xiv. 28 ; vol. vii. p. 102.

² Cornelius a Lapide, in Matt. xiv. 32 ; vol. viii. p. 299.

³ S. Augustine, de Consens. Evang. ii. 47 ; vol. iii. p. 1127.

^a Of a truth Thou art the Son of God (ἀληθῶς Θεοῦ υἱός εἶ). — "Had the form been δὲ υἱὸς τοῦ Θεοῦ, the words would have conveyed simply an acknowledgment of Messiahship; and, accordingly, unless a dropping of the article by licence be supposed, it is the

full attribute of a superhuman sonship that is predicated. That no such licence, however, is really present, may be safely concluded from the emphatic position of Θεοῦ."—GREEN'S 'Critical Notes on New Testament,' p. 18.

S. MATTHEW xiv.

S. MARK vi.

S. JOHN vi.

36 and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.

56 where they heard He was. And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

24 they did eat bread, after that the Lord had given thanks: when the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

34 ¶ And when they were gone over, they came into the land of Gennesaret.^a

S.V. they came to land unto Gennesaret.
Vulg. Et cum transfretassent, venerunt in terram Genezar.

35 And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;

S. of the place.
Vulg. Et cum cognovissent eum viri loci illius.

36 And besought Him that they might only touch the hem of His garment: and as many as touched^b were made perfectly whole.

Vulg. Et rogabant eum ut vel fimbriam vestimenti ejus tangerent. Et quicumque tetigerunt, salvi facti sunt.

S. Matthew says, that after the wind had ceased, they came to the land of Gennesaret; and S. John, that on the day after their landing Jesus was at Capernaum, a town in the land of Gennesaret, and that in the synagogue of this

place He delivered to the people His discourse on the Bread of Life (S. John vi.).

When Jesus saw that the people believed that, through His touching them or through their touching Him, He had the power to heal them; when He saw this, in consideration for their number and their many infirmities, He granted that the benefit which was derived from communication with His Body should also be imparted through contact with the garment which He wore. The qualification necessary for this beneficial touch was a conviction that through it they should receive from Him the blessing of health. This conviction did not depend entirely on the evidence which they had for it, but partly also on their own moral nature, on their prior obedience to the commands of God. This was undoubtedly so in some instances, and it was probably the case in all.

With this and His discourse in the synagogue at Capernaum (John vi.), ends the public work of Jesus in what is called the second year of His ministry; that is, between the second and third Passovers.¹

¹ Jansenius, in Concord. Evang. cap. liv. p. 479.

Cornelius a Lapide, in Matt. xiv. 35; vol. viii. p. 300.

p. 15. Chronotaxis gestorum Christi. vol. viii. [Lightfoot,

Lightfoot, Harmony of the New Testament, sect. xlix. vol. i. p. 236.

Tischendorf, Synopsis Evangelica, p. xxxiv.

Robinson, Harmony of the Four Gospels, p. 73.

^a Gennesaret.—“The country also, that lies over against this lake, hath the same name of Gennesareth: its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; for the temper of the air is so well mixed, that it agrees very well with those several sorts: particularly walnuts, which require the coldest air, flourish there in vast plenty; there are palm-trees also, which grow best in hot air; fig-trees also and olives grow near them, which yet require an air that is more temperate. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another to agree together; it is a happy contention of the seasons, as if every one of them laid claim to this country: for it not only nourishes different sorts of autumnal fruit beyond men's expectation, but preserves them a great while; it supplies men with the principal fruits, with grapes and figs continually, during ten months of the year, and the rest of the fruits as they become ripe together, through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it Capernaum. Some have thought it to be a rein of the Nile, because it produces the Coracin fish as well as that lake does which is near to Alexandria. The length of this

country extends itself along the banks of this lake, that bears the same name, for thirty furlongs, and is in breadth twenty; and this is the nature of the place.”—JOSEPHUS, Wars, iii. x. 8; Whiston's Trans. p. 673.

“A green, crescent-shaped plain extends along the shore for three miles; its greatest breadth is about one mile. The plain is called by the Arabs el-Ghuweir, ‘The Little Ghôr,’ but to the traveller its Scripture name, the land of Gennesaret (Matt. xiv. 34, Mark vi. 53), sounds more familiar. The eye follows its wavy coast-line—here a tangled thicket of nubk and oleander, and there revealing a stretch of white sand—until at the southern end it rests on a little hamlet, still retaining in an Arabic form its ancient name *Magdala*.”—Handbook to Palestine, p. 406.

“The shore-line, for the most part regular, is broken on the north into a series of little bays of exquisite beauty; nowhere more beautiful than at Gennesareth, where the beaches, pearly white with myriads of minute shells, are on one side washed by the limpid waters of the lake, and on the other shut in by a fringe of oleanders, rich in May with their ‘blossoms red and bright.’—‘The Recovery of Jerusalem,’ p. 338.

^b And as many as touched.—See note on Mark xv. 6.

INTRODUCTORY NOTE TO CHAPTER XV.

A Woman of Canaan (γυνὴ Χανααία).—"In Mark it is Ἑλληνὶς Συροφοίνισσα τῇ γένει, 'a Greek woman, a Syrophenician by nation' (vii. 26).

"I. *Χανααία*, 'of Canaan.' It is worthy observing, that the Holy Bible, reckoning up the seven nations which were to be destroyed by the Israelites, names the Perizzites, who were not at all recited among the sons of Canaan, Gen. x., and the Canaanites as a particular nation, when all the seven indeed were Canaanites. (See Deut. vii. 1; Josh. ix. 1, and xi. 3; Judges iii. 5, &c.)

"The reason of the latter (with which our business is) to be fetched thence, that Canaan himself inhabited a peculiar part of that northern country with his first-born sons, Sidon and Heth, and thence the name of Canaanites was put upon that particular progeny, distinguished from all his other sons; and that country was peculiarly called by the name of Canaan, distinctly from all the rest of the land of Canaan. Hence Jabin, the king of Hazor, is called the king of Canaan (Judg. iv. 2), and the kings of Tyre and Sidon, if I mistake not, are called the kings of the Hittites (1 Kings x. 29).

"II. Ἑλληνὶς Συροφοίνισσα, 'a Greek woman, a Syrophenician.' Although Judæa, and almost the whole world, had now a long while stooped under the yoke of the Romans, yet the memory of the Syro-Grecian kingdom, and the name of the nation, was not yet vanished. And that is worthy to be noted, 'In the captivity they compute the years only from the kingdom of the Greeks' (*Bab. Avodah Zarah*, fol. 10, 1). They said before, 'That the Romans for a hundred and four-score years ruled over the Jews before the destruction of the Temple;' and yet they do not compute the times to that destruction by the years of the Romans, but by the years of the Greeks. . . .

"Therefore that woman that is here spoken of, to reduce all into a short conclusion, was a Syro-Grecian by nation, a Phenician in respect of her habitation, and from thence called

a woman of Canaan."—LIGHTFOOT on Matthew xv. 22; vol. ii. p. 202.

"In the New Testament 'Grecian' is reserved for Ἑλληνιστής, while 'Greek' represents Ἕλλην. This distinction is good, as far as it goes; but in order to convey any idea to an English reader Ἑλληνιστής should be translated by 'Grecian Jew,' or by some similar phrase.

"As Ἕλλην is translated 'Gentile' without hesitation elsewhere (e.g. 1 Cor. x. 32; xii. 13), it is strange that this rendering is not adopted for Ἑλληνίς, where it would have avoided an apparent contradiction, Mark vii. 26, 'a Greek, a Syrophenician by nation.'—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 157.

"Syro-Phœnician occurs only in Mark vii. 26. The coinage of the words Syro-Phœnicia and Syro-Phœnicians seems to have been the work of the Romans, though it is difficult to say exactly what they intended by the expressions. They denoted perhaps a mixed race, half Phœnicians and half Syrians. In later times a geographic sense of the terms superseded the ethnic one. The Emperor Hadrian divided Syria into three parts—Syria Proper, Syro-Phœnice, and Syria Palestina; and henceforth a Syro-Phœnician meant a native of this sub-province, which included Phœnicia Proper, Damascus, and Palmyrené. It is perhaps most probable that St. Mark really wrote Σύρα Φοίνισσα, 'a Phœnician Syrian,' which is found in some copies."—SMITH'S 'Bible Dictionary.'

"The plain of Phœnicia Proper extends from Ras el-Abyad to Nahr el-Arwaly, one hour north of Sidon—giving a total length of 28 miles. Its average breadth is about half a mile; but opposite Tyre and Sidon the mountains retreat to a distance of nearly two miles, while in other places they approach the shore. The surface of the plain is undulating, the soil fertile, water abundant—nothing, in fact, is wanting that nature can bestow."—'Handbook to Palestine,' p. 374.

CHAPTER XV.

[3. Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11. [weeth how that which goeth into the mouth doth not defile a man. 21. He healeth the daughter of the woman of Canaan, 30. and other great multitudes: 32. and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.]

[Vulg. Pharisæorum de levandis manibus aliisque rebus traditiones, quas Dei mandatis præponant: et quæ sint coarctantes hominem: mulier Chananæ perseveranti fide et supplicatione impetrat filii curacionem. Jesus curatis juxta mare Galilee variis languoribus, quatuor vicibus millia regem panibus præcipue pisciculis satiat, sublati septem sportarum reliquiis.]

If the Evangelists had given any record of our Saviour's observance of this the third Passover; if they had given any notice either of His journey to Jerusalem, or of His teaching or miracles, or of the persecution of the Scribes and Pharisees while there, it would have come in between this chapter and the last.¹ But not one of the four Evangelists has left any such record. Some² have therefore concluded, that Jesus did not go up to Jerusalem for the observance of this Passover. But the Law was express on this point, that every male should go up at this feast. Against the improbability that He would go up to Jerusalem for the Passover, and no relation be given by the Evangelists of His journey, or of His conduct while at Jerusalem, is to be set the improbability of His not obeying the express command of the Law.³

When at Jerusalem for the second Passover, He had healed the impotent man at the pool of Bethesda, and had opened the eyes of the man born blind on the Sabbath-day, and had thus narrowly escaped the machinations of the Sanhedrin. On this the third Passover, another year had been added to His ministry; His fame throughout the country had more than proportionately increased. Since the last Passover, He had given His twelve Apostles a mission to preach throughout Judæa, and to work the same kind of cures as He had wrought Himself. The report of His mighty

works had even reached the ears and disturbed the peace of Herod.

The only record of this Passover is the incidental notice of it by S. John (vi. 4), "And the Passover, a feast of the Jews, was nigh." These words occur just before his narrative of the miracle of feeding the five thousand, and may have been given partly to account for the assemblage of so large a multitude, who were gathering for their journey to Jerusalem to keep the Passover.

It is not beyond the limits of probability that, after He had delivered His discourse on the Bread of Life in the synagogue of Capernaum, Jesus went to Jerusalem for the Passover; that when there He taught the people and healed their sick, and that the Scribes and Pharisees sought, as usual, to put Him to death, but were unable to find against Him a charge of violating either the Law of Moses or the laws of the country. The very next words that S. John uses, after his relation of the discourse at Capernaum, would seem to point to this conclusion: "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him" (vii. 1). Unable to find against Him any sufficient ground for either a legal or a civil prosecution, the authorities send down Scribes and Pharisees from Jerusalem to watch Him, and thus to get up an accusation against Him.

JESUS DEFENDS HIS DISCIPLES AGAINST THE COMPLAINTS OF THE PHARISEES.

S. MATTHEW xv. 1-20.

- 1 Then came to Jesus scribes and Pharisees,
which were of Jerusalem,

S. MARK vii. 1-23.

- 1 Then came together unto Him
the Pharisees, and certain of the scribes,
which came from Jerusalem.
2 And when they saw some of His disciples
eat bread with defiled, that is to say, with
unwashed, hands, they found fault.
3 For the Pharisees, and all the Jews, except they wash their
hands oft, eat not, holding the tradition of the elders.
4 And when they come
from the market, except they wash, they eat not. And
many other things there be, which they have received
to hold, as the washing of cups, and pots, brassen
vessels, and of tables.

¹ Jansenius, in Concord. Evang. cap. ix. p. 4.
² Cornelius a Lapide, Chronotaxis gest. Christi; vol. viii. p. 15.
Lightfoot, Harmony of the New Testament, sect. xlix.; vol. i.
p. 256.
³ Bengel, in Matt. xv. l. p. 80.

Robinson, Harmony of the Four Gospels in Greek, p. 74.
McClellan, New Testament, p. 570.
² Maldonatus, in Joan. vii. 1; vol. ii. p. 639.
³ Cornelius a Lapide, in Joan. vii. 1; vol. viii. p. 978.
⁴ Jansenius, in Concord. Evang. cap. ix. p. 4.

S. MATTHEW xv.

saying,
 2 Why do Thy disciples transgress
 the tradition of the elders?
 for they wash not their hands
 when they eat bread.
 3 But He answered and said unto them,
 Why do ye also transgress the commandment of God
 by your tradition?
 4 For God commanded, saying,
 Honour thy father and mother:
 and, He that curseth father or mother,
 let him die the death.
 5 But ye say, Whosoever shall say
 to his father or his mother,
 It is a gift,
 by whatsoever thou mightest be profited
 by me;
 6 and honour not his father or his mother,
 he shall be free.
 Thus have ye made the commandment of God
 of none effect by your tradition.

7 *Ye hypocrites,*
 well did Esaias prophesy of you,
 saying, This people
 8 draweth nigh unto Me with their mouth,
 and honoureth Me with *their* lips;
 but their heart is far from Me.
 9 But in vain they do worship Me,
 teaching for doctrines the commandments
 of men.
 10 And He called the multitude,
 and said unto them, Hear,
 and understand:
 11 Not that which
 goeth into the mouth defileth a man;
 but that which cometh out of the mouth,
 this defileth a man.

12 Then came His disciples, and said unto Him,
 Knowest Thou that the Pharisees were offended,
 after they heard this saying?
 13 But He answered and said, Every plant, which My
 heavenly Father hath not planted, shall be rooted up.
 14 Let them alone: they be blind leaders of the blind.
 And if the blind lead the blind, both
 shall fall into the ditch.
 15 Then answered Peter and said unto Him,
 Declare unto us this parable.
 16 And Jesus said, Are ye also yet
 without understanding?
 17 Do not ye yet understand, that whatsoever
 entereth in at the mouth

goeth into the belly,
 and is cast out into the draught?

S. MARK vii.

5 Then the Pharisees and scribes
 asked Him,
 Why walk not Thy disciples according to
 the tradition of the elders,
 but eat bread
 with unwashen hands?
 9 And He said unto them,
 Full well ye reject the commandment of God,
 that ye may keep your own tradition.
 10 For Moses said,
 Honour thy father and thy mother;
 and, Whoso curseth father or mother,
 let him die the death:
 11 but ye say, If a man shall say
 to his father or mother,
 It is Corban, that is to say, a gift,
 by whatsoever thou mightest be profited
 by me;
 he shall be free.
 12 And ye suffer him no more to do
 ought for his father or his mother;
 13 making the word of God of none effect through
 your tradition, which ye have delivered: and many
 such like things do ye.
 6 He answered and said unto them,
 Well hath Esaias prophesied of you
 hypocrites,
 as it is written, This people
 honoureth Me with *their* lips,
 but their heart is far from Me.
 7 Howbeit in vain do they worship Me,
 teaching for doctrines the commandments
 of men.
 8 For laying aside the commandment of God,
 ye hold the tradition of men,
 as the washing of pots and cups: and many
 other such like things ye do.
 14 And when He had called all the people
 unto Him, He said unto them, Hearken
 unto Me every one of you, and understand:
 15 There is nothing from without a man,
 that entering into him can defile him;
 but the things which come out of him,
 those are they that defile the man.
 16 If any man have ears to hear, let him hear.
 17 And when He was entered into the house
 from the people,
 His disciples asked Him
 concerning the parable.
 18 And He saith unto them, Are ye so
 without understanding also?
 Do ye not perceive, that whatsoever thing
 from without entereth into the man,
 it cannot defile him;
 19 because it entereth not into his heart.
 but into the belly,
 and goeth out into the draught,

S. MATTHEW xv

- 18 But these things which proceed out of
the mouth come forth from the heart;
and they defile the man.
- 19 For out of the heart
proceed evil thoughts, murders, adulteries,
fornications, thefts,
false witness,
blasphemies:
20 these are the things
which defile a man:
but to eat with unwashen hands defileth not a man,

S. MARK vii.

- 20 purging all meats:
And He said,
That which cometh out
of the man,
that defileth the man.
- 21 For from within, out of the heart of men,
proceed evil thoughts, adulteries, fornications,
murders, thefts,
22 covetousness, wickedness,
deceit, lasciviousness, an evil eye,
blasphemy, pride, foolishness:
23 all these evil things come from within,
and defile the man.

1. Then came to Jesus scribes and Pharisees,
which were of Jerusalem, saying,

S.V. Then came to Jesus from Jerusalem Pharisees and scribes.
Vulg. Tunc accesserunt ad eum ab Ierosolymis scribae et pharisei.

2. Why do Thy disciples transgress the tradi-
tion of the elders? for they wash not their hands
when they eat bread.

S.V. the hands.
Vulg. non enim lavant manus suas.

God had commanded that whosoever should touch a dead
body, or the carcase of certain unclean animals (Levit. xi.),
should be disqualified for a time from partaking in the wor-
ship offered to Him by the children of Israel, and that this
disqualification should only be removed after a washing of
the body. The intention of this command evidently was, to
impress upon the Jews by a ritual act how odious defilement
was in the sight of God, and how displeasing was any service
rendered to Him by those who were in this state of defile-
ment. Missing the moral teaching of this command, the
Jews built upon it their elaborate system of purification.
Numberless acts, besides those indicated by the Law, were
looked upon as rendering them impure, and this impurity
was regarded not as a ceremonial impurity, or a disqualifica-
tion from religious service for a time, but as a moral im-
purity, a defiling of the soul. The purity of the soul was

regarded, or was in danger of being regarded, as depending
on the washing of the body. It was to prevent this, and as a
protest against this, that the disciples of Jesus, doubtless at
the command of their Master, neglected to observe the custom
of the Jews with respect to their ritual washings. Hence
arose the appeal of the Scribes and Pharisees to Jesus.

3. But He answered and said unto them, Why
do ye also transgress the commandment of God
by your tradition?

S. omits also.
Vulg. Quare et vos.

4. For God commanded, saying,

"Honour thy father and mother:"

and

"He that curseth father or mother, let him die
the death."

V. For God said: S.V. Honour thy father.
Vulg. Nam Deus dixit. Honora patrem et matrem.

5. But ye say, Whosoever shall say to *his*
father or *his* mother, *It is a gift*, by whatsoever
thou mightest be profited by me;^a

S. by me, it is nothing.
Vulg. Manus quodcumque est ex me, tibi proderit.

^a It is a gift, by whatsoever thou mightest be profited by me.
—'Beside the Law alleged by Christ, 'Honour thy father and thy
mother,' &c., they acknowledged this also for law (Tosaphta, in
Kiddushin, cap. 1). 'The son is bound to provide for his father meat
and drink, to clothe him, to cover him, to lead him in and out, to wash
his face, hands, and feet.' Yea, that goes higher (Hierosol. Kiddu-
shin, fol. 61, 2, 3), 'A son is bound to nourish his father, yea to beg
for him.' Therefore it is no wonder if these things which are
spoken by our Saviour are not found *verbatim* in the Jewish
Pandect: for they are not so much alleged by Him to show that
it was their direct design to banish away all reverence and love
towards parents, as to show how wicked their traditions were,
and into what ungodly consequences they oftentimes fell. They
denied not directly the nourishing of their parents, nay, they com-

I.

manded it, they exhorted to it; but consequently by this tradition
they made all void. They taught openly indeed that a father was
to be made no account of in comparison of a Rabbi that taught them
the Law (Maimon. in Gezelah, cap. 12); but they by no means openly
asserted that parents were to be neglected, yet openly enough they
did, by consequence drawn from this foolish and impious tradition.

"Vows were distinguished [by the Talmud] into two ranks:
(1) vows of consecration; and (2) vows of obligation, or of pro-
hibition. A vow of consecration was, when any thing was devoted
to holy uses, namely, to the use of the Altar or the Temple; as
when a man by a vow would dedicate this or that for sacrifice, or
to buy wood, salt, wine, &c., for the Altar, or for the reparation of
the Temple . . .

"But above all such like forms of vowing the word *Kopßar*,

8

6. And honour not his father or his mother,^a *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.^b

And honour not: S.V. He shall not at all honour: S.V. omit or his mother: V. the word of God.

Vulg. Et non honorificabit patrem suum, aut matrem suam: et irritum fecistis mandatum Dei propter traditionem vestram.

Some¹ think that the words "And honour not his father or his mother," &c., are the words of the Scribes and Pharisees; others that they are the words of Jesus.²

It is not the principle of traditional usage, or of traditional interpretation, that Jesus here reprehends, but the character of their traditions. He does not blame them because they observed certain forms and ceremonies not commanded by God but recommended by the practice of the ancients, but because they retained such interpretations, or gave such importance to the observance of certain ceremonies as destroyed the spirit and intention of God's commands. There were

many things, good and necessary, that these very Jews had learnt by tradition, such as which were the canonical books of the Old Testament, or that there were three Persons in one Godhead. The expression "your tradition" (*παράδοσιν ὑμῶν*) probably includes all kinds of oral teaching, whether received from their forefathers or invented by themselves.

The instance which He selects as a specimen of their corrupt oral teaching, is the duty of children towards their parents. The Law of Moses was very minute and positive on this subject. There could be no possibility of mistaking its meaning, except by minds trained in deceit and evasion. The Law said, "Honour thy father and thy mother," and this honour naturally included support and assistance or maintenance, as well as reverence and obedience. To show more clearly the mind of the Law on this point, Jesus quotes another precept from it, "He that curseth father or mother, let him die the death" (Exod. xxi. 17). Not only was evil forbidden to be shown towards a parent by actions, it was to be punished by death, even if shown in words only. So

¹ Maldonatus, in Matt. xv. 6; vol. i. p. 205.

Corban, was plainest of all, which openly speaks a thing devoted and dedicated to sacred uses. And the reader of those tracts, which have been mentioned, shall observe these forms frequently to occur, 'Let it be Konem, whereby I am profitable to thee,' and, 'Let it be Corban, whereby I am profitable to thee.' Which words sound the very same thing, unless I am very much mistaken, with the words before us, 'Let it be *Κορβάν*, Corban, or *Δάρον*, a gift, by whatsoever thou mayest be profited by me.'

"Which words, that they may be more clearly understood, and that the plain and full sense of the place may be discovered, let these things be considered:—

"First, that the word *Δάρον* is rather to be rendered, 'Let it be a gift,' than 'It is a gift.' For Konem and Corban, as we have noted, signified not, 'It is something devoted,' but 'Let it be as something devoted.'

"Secondly, this form of speech, *Δάρον, δ' εἰς ἐμοῦ ὠφελήσῃς*, 'A gift by whatsoever thou mayest be profited by me,' does neither argue that he who thus spake devoted his goods to sacred uses, nor obliged him (according to the doctrine of the Scribes) to devote them, but only restrained him by an obligation from that thing, for the denying of which he used such a form; that is, from helping him by his goods, to whom he thus spake. He might help others with his wealth, but him he might not.

"Thirdly, the words are brought in as though they were pronounced with indignation; as if when the needy father required food from his son, he should answer in anger and with contempt, 'Let it be as a thing devoted, whatsoever of mine may profit thee.' But now, things that were devoted were not to be laid out upon common uses.

"Fourthly, Christ not only cites the law, 'Honour thy father and mother,' but adds this also, *ὁ καταλογίζων πατέρα ἢ μητέρα, ὃς ἐστιν ὁ καταλογίζων πατέρα ἢ μητέρα*, 'he that curseth father or mother.' But now there was no *κακολογία*, 'cursing,' here at all, if the son spoke truly and modestly, and as the thing was; namely, that all his estate was devoted before.

"Fifthly, therefore although these words should have been spoken by the son irreverently, wrathfully, and inhumanely towards his father, yet such was the folly, together with the impiety, of the traditional doctrine in this case, which pronounced the son so obliged by these his words, that it was lawful by no means to succour his needy father. He was not at all bound by these words to dedicate his estate to sacred uses, but not to help his father he was inviolably bound.

"Sixthly, the words of the verse, therefore, may thus be ren-

² Jansenius, in Concord. Evang. cap. ix. p. 8.

dered, without any addition put between, which many interpreters do, 'Whosoever shall say to his father or mother, Let it be a (devoted) gift in whatsoever thou mayest be helped by me: then let him not honour his father and mother at all.'—LIGHTFOOT on Matt. xv. 5; vol. ii. p. 200.

"And honour not his father (*καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ*).—The structure of this passage may be viewed differently according to the meaning assigned to the grammatical form *οὐ μὴ τιμήσῃ*.

"If the form be taken as expressing a preterpitory prohibition, in which way it is used in the Septuagint and New Testament, the clause necessarily becomes part of the *dictum* introduced by the words *ὁμοῖς λέγεται*.

"On the other hand, the clause sets forth the practical issue of the preceding *dictum*, if, according to proper Greek usage, it is used to convey an affirmation of certain non-performance, arising in the present case from positive disability; for the votive formula was operative not simply in freeing a person from filial obligation, but in debarring him in case he should be disposed to render aid to his parents; and thus not merely evading, but overriding the divine command. 'You, however, say, "Whoever shall have said to his father or his mother, Korban, whatever thou mightest get in aid from me?"—and he will be utterly unable to honour his father or his mother.'

"The various reading *τιμήσῃ* is immaterial as regards the sense, according to the practice of the New Testament."—GREEN'S 'Critical Notes on the New Testament,' p. 18.

"By your tradition (*διὰ τὴν παράδοσιν ὑμῶν*).—"Though in the renderings of *διὰ* with the genitive we are confronted by archaisms rather than by errors, and it might be difficult and perhaps not advisable in many cases to meddle with them, the same apology and the same impediment do not apply to this preposition as used with the accusative. Here our translators are absolutely wrong, and a correction is imperative. Though they do not ever (so far as I have noticed) translate *διὰ* with a genitive as though it had an accusative, they are frequently guilty of the converse error, and render it with an accusative as though it had a genitive. Thus Matt. xv. 3, 6, 'Why do ye transgress the commandment of God? . . . Ye have made the commandment of God of none effect by your tradition' (*διὰ τὴν παράδοσιν ὑμῶν, ἰ.ε. for the sake of your tradition, or as it is expressed in the parallel passage, Mark vii. 9, διὰ τὴν παράδοσιν ὑμῶν τηρήσατε*).—CANON LIGHTFOOT, 'Revision of the New Testament,' p. 123.

stringent was the Law of Moses in this matter, that it would have appeared almost impossible to have escaped its plain meaning. But the ingenuity of the Scribes had found out a way to avoid even this, and by a piece of hypocritical piety. By formally dedicating, or pretending to dedicate, their goods to the service of God, they rendered them sacred, or unalienable for secular purposes, or for that particular purpose which they had in their intention. This form, which was rather one of prohibition than of consecration, took effect, according to their teaching, whether uttered in anger or in cold blood. Such was a specimen of the many ways in which the Scribes of our Saviour's day counteracted the law of God by their oral teaching.

7. *Ye hypocrites, well did Esaias prophesy of you, saying,*

8.

**"This people draweth nigh unto Me with their mouth,
and honoureth Me with their lips;
but their heart is far from Me."**

9.

**But in vain they do worship Me,
teaching for doctrines the commandments of men."**

*S.V. omit draweth nigh unto Me with their mouth, and.
Vulg. omits draweth nigh unto Me with their mouth, and.*

He calls them "hypocrites," because their claim to superior strictness and sanctity was but a cloke for an unusual degree of pride and avarice. It may be that Jesus did not intend to imply that Isaiah had these very Scribes and Pharisees in view when he uttered his prophecy, or that his prophecy had any special reference to them, but that Isaiah's general description of hypocrites expressed the case of these Scribes and Pharisees in a remarkable manner.¹ The prophecy is quoted more according to the Septuagint than the Hebrew.

To their question, "Why do Thy disciples transgress the tradition of the elders?" Jesus returns no direct reply. He goes deeper than that, and strikes at the root of the misconception which had given rise to their question. He justifies the conduct of His disciples by unfolding to them the whole doctrine of defilement. In a few simple words He lays bare the absurdity of their oral and traditional teaching, the effect of which teaching was to make void the plainest and most express commands of God.

He does not confine the explanation of what defiles a man, and of what does not defile a man, to the ears of the Scribes and Pharisees: He calls the multitude to hear this; thus

imparting the right doctrine to those who had been deceived by the corrupt teaching, as much as to those who had been the instruments in this deception. He then shows them that it is the soul, and the emotions of the soul, which alone can defile the man, and that the actions of the body, without the corresponding affections of the soul, have no power to defile the man.

10. ¶ And He called the multitude, and said unto them, Hear, and understand:

11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12. Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying?

S.V. the disciples: V. and say.

Vulg. Tunc accedentes discipuli ejus dixerunt ei.

13. But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up.

14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

S.V. omit of the blind.

Vulg. caeci sunt, et duces excoecum: cæcus autem si cæco ducatur præter, ambo in foveam cadunt.

It is clear from S. Mark that it was when they were alone, after they had withdrawn from the people into the house, that the disciples refer to the effect which His words had had on the Pharisees. The disciples themselves may have thought His words too sharp and pointed. The saying which they speak of as having offended or turned away the Pharisees, might refer both to His exposure of the reckless way in which, by their use of the word Corban, they had set aside the commandment of God, and also to His complete refutation of their doctrine of purification. But He is not deterred from declaring the truth in its fulness, by the fear of offending, or driving away from Him, those who had abused the opportunity which God had given them, to acquire the power to appreciate the truth. As in other similar cases, He re-states the truth, and, instead of softening down the apparent harshness of the statement, He expresses it in fuller terms than before. God's revelation to man is at all times a test of their loving obedience to Him. Their reception or their rejection of it depends, perhaps, as much on their moral as on their reasoning faculties.

The words "Every plant which My heavenly Father hath not planted," &c., have been understood in different ways. Some² have explained the term "plant" as referring to the

¹ Janseius, in Concord. Evang. cap. ix. p. 5.
Maldonatus, in Matt. xv. 7; vol. i. p. 205.

² S. Hilary Pict., in Matt. xv. 13; vol. i. p. 1003.

³ For a clear statement of the evidence for and against the reading in verse 8, as given in the Authorized Version, see Hammon's "Textual Criticism," p. 74.

corrupt teaching of the Pharisees, which, it is intimated, should be rooted out. Others¹ refer it to the Pharisees themselves, or to the Pharisees as well as to their doctrines. The latter would appear to be the preferable sense in this passage, and it would be in perfect keeping with John the Baptist's address to the Pharisees (S. Matt. iii. 7, &c.). By their disobedience, deceitful dealing, and general misuse of God's gifts under the Levitical dispensation, they had forfeited the privilege of becoming plants in the kingdom of heaven. They were plants that should be rooted out. For it was a law of God's providence, as seen in the case of all the Jews who believed in Jesus, that power to believe in Him should be given in proportion to their former obedience to God. When men were drawn to Jesus, and to embrace His Gospel, it was the reward—the natural result, so to speak—of their former zeal for God under the Law. The object of these Pharisees through life had been, not the service of God, but the praise of men, power over their brethren, and self in some form or other, and they were now to reap the reward of their conduct: they were not to become plants in the new kingdom, but to be rooted out.

15. Then answered Peter and said unto Him, Declare unto us this parable.

S.V. the parable.
Vulg. Edissere nobis parabolum istam.

16. And Jesus said, Are ye also yet without understanding?

S.V. And He said.
Vulg. At ille dixit.

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

V. omits yet.
Vulg. omits yet.

18. But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20. These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

In explaining what He had briefly stated, as to what defiled the man, and which Peter calls "a parable," or a dark and obscure saying, the meaning of which was but imperfectly comprehended by them, He does not disparage, or in any way undervalue, the Law of Moses, but shows that the Scribes and Pharisees had grossly misrepresented it. To see the full force of His reasoning, as well as the nature of the abuse of which the Pharisees were guilty, we must bear in mind that there were two kinds of defilement. One of these is actual and real, the defilement of the soul, which can be caused only by sin; the other judicial, so to speak, and consists in a disqualification from partaking in certain religious or social rites. The latter, under the Law of Moses, was caused by contact with things that were reckoned unclean, which could only be removed after certain prescribed washings of the body. The object of the judicial defilement was partly to teach the people how odious in the sight of God was the real, actual defilement, that of the soul. If bodily contact with any thing that was reckoned unclean debarred a man from the worship and the presence of God, how much more would the soul's contact with sin, which was a real, actual defilement. But the Scribes and Pharisees, in their teaching, confounded these two, and represented the defilement of the soul to be caused, not by sin in any of its manifold forms, but by contact with the things which the Law accounted unclean. This is the error He here refutes.

Unscrupulous as the Scribes and Pharisees showed themselves on other occasions, and enraged, as they were sure to be, at His triumphant exposure of their corrupt teaching, we may fairly conclude that it would be no longer safe for Jesus to remain in the same neighbourhood with them, at least for a time. Either to avoid the machinations of the Pharisees against His life, or for some other reason, such as to afford the blessing of His presence to some other district, He withdraws from the land of Gennesaret, and retires westward, toward the sea-coast. Here, in a narrow strip of land, extending from Tyre in the south to Sidon in the north, and called by the Greek name Phœnicia, still lingered the descendants of the ancient inhabitants of the land, the seven nations of Canaan whom the children of Israel had been commanded to exterminate. After being driven from the interior of the country, they maintained their existence on the sea-coast, as a separate people, idolaters in religion, uninfluenced by the example of the Jews.

¹ S. Chrysostom, in Matt. Homil. ii.; vol. ii. p. 74.
Maldonatus, in Matt. xv. 13; vol. i. p. 207.

Cornelius a Lapide, in Matt. xv. 13; vol. viii. p. 304.

HE HEALS THE DAUGHTER OF A SYRO-PHœNICIAN WOMAN.

S. MATTHEW xv. 21-29.

- 21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, *Thou* Son of David; my daughter is grievously vexed with a devil.
 23 But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.
 24 But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

- 25 Then came she and worshipped Him, saying, Lord, help me.
 26 But He answered and said,
 It is not meet to take the children's bread, and cast it to dogs.
 27 And she said,
 Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.
 And her daughter was made whole from that very hour.

- 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

S. MARK vii. 24-31.

- 24 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He could not be hid.
 25 For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:
 26 the woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.
 27 But Jesus said unto her,
 Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
 28 And she answered and said unto Him,
 Yes, Lord: yet the dogs under the table eat of the children's crumbs.
 29 And He said unto her,
 For this saying go thy way; the devil is gone out of thy daughter.
 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
 31 And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

21. ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.*

* Into the coasts of Tyre and Sidon.—“You will see in some maps the Syrophenician woman pictured making her supplication to our Saviour for her possessed daughter, almost at the gates of Sidon. But by what right, I fear the authors will not tell me with solidity enough. . . .

“It is not credible that Christ ever passed the bounds of the land of Israel. For when He said of Himself, ‘I am not sent but to the lost sheep of Israel only;’ and to His disciples, ‘Go not into the way of the Gentiles;’ and ‘If these wonderful works had been done in Tyre and Sidon;’ you will never persuade me that He ever went as far as the gates of Sidon.”

After a learned and interesting discussion to show that *ἡ θύρα* was the term used by the Septuagint translators to denote the district, consisting of twenty cities in Galilee, which Solomon gave to Hiram, king of Tyre (1 Kings ix. 11, 12), Lightfoot thus concludes, “So that in this sense Christ might be within ‘the coasts of Tyre and Sidon,’ and yet be within the limits of the land of Israel. We must therefore suppose, and that not without reason, that He, when He healed the possessed maid, was in that country, in the outermost coasts of Galilee, which formerly was called Chabul, in the Seventy called *ἡ θύρα*, the coast; in the Talmudists *החומה*, the border, which anciently was given by Solomon to the king of

Tyre; and from that grant in the following ages it belonged to the right and jurisdiction of Tyre and Sidon, however it were within those boundaries wherein the land of Israel was circumscribed from the beginning; yea, wherein it was circumscribed under the second Temple.”—LIGHTFOOT, ‘Chorographical Decad.’ vi. 1; vol. ii. p. 310, &c.

“Among misleading archaisms the word *coast* for ‘border’ or ‘region’ is perhaps the most frequent. It would be unreasonable to expect the English reader to understand that when S. Paul ‘passes through the upper coasts’ (*τὰ ἀνωτερικὰ μέρη*) on his way to Ephesus (Acts xix. 1) he does in fact traverse the high land which lies in the interior of Asia Minor. Again in the Gospels, when he reads of our Lord visiting ‘the coasts of Tyre and Sidon’ (Matt. xv. 21, Mark vii. 31), he naturally thinks of the sea-board, knowing these to be maritime cities, whereas the word in one passage stands for *μέρη*, ‘parts,’ and in the other for *θύρα*, ‘borders,’ and the circumstances suggest rather the eastern than the western frontier of the region. And perhaps also his notions of the geography of Palestine may be utterly confused by reading that Capernaum is situated ‘upon the sea-coast’ (Matt. iv. 13).”—

CANON LIGHTFOOT, ‘On Revision of New Testament,’ p. 174.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, *Thou* Son of David; my daughter is grievously vexed with a devil.

S.V. *omīt* unto Him.
Vulg. *clamauit*, *dicens* et.

23. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

24. But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped Him, saying, Lord, help me.

26. But He answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.^a

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Vulg. *At illa dixit: Etiam Domine: nam et cælli edunt de micis quæ cadunt de mensa dominorum suorum.*

28. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

If we compare the accounts of S. Matthew and S. Mark together, who alone relate this miracle, it will appear that part of what they relate took place in the open air and part of it in a house. S. Matthew relates the whole story, both what occurred on the road and what occurred in the house, without indicating where the one part ceases or where the other begins, while S. Mark records only that which happened in the house. The woman receives two apparent repulses from our Saviour. The first of these was when she cried after Him without receiving a word of reply, and when He answered the intercession of His disciples with the words that He was "not sent but unto the lost sheep of the house of Israel." The second was when He answered her that it was "not meet to take the children's bread and to cast it to dogs." Of these two repulses S. Mark relates only the latter, and distinctly says that it took place when they were in the house. It would thus appear that the woman first came and

cried after Jesus when He and His disciples were on the road, and that, to get rid of her importunity and to escape the observation of passers-by, the disciples request Him to grant her petition, and send her away; that Jesus, not prepared as yet to yield to her prayer, and wishing to try her faith still further, and perhaps also to avoid the crowd that was gathering, enters into a house; that the woman, still following, also enters, and again presses her petition, and then receives the fulfilment of her wishes, together with a signal commendation of her faith.¹

Some² think that the woman first addresses Jesus in the house, and afterwards in the way; but the former is the more approved explanation.

S. Mark represents our Saviour as especially anxious to escape observation on this occasion. This might either be to avoid for a time the Scribes and Pharisees, whom He had incensed against Him; or it might be for the sake of the repose necessary for the body; or it might be in tenderness to the Jews, that He might not, by openly relieving this woman of Canaan, give them the least grounds for drawing the false inference that He could not be the Messiah, because the Messiah was promised to the house of Israel.

Though the words of the disciples, "Send her away (*ἀπόλυσον*), for she crieth after us," do not of themselves necessarily imply that they request Him to grant her petition, it is plain from His answer to them that this was what they had in their thoughts.³

The feeling which influenced this woman to seek out Jesus and which prepared her to believe that He was what common rumour reported Him to be, the Son of David, the promised Messiah, was her maternal affection. The affliction of her daughter had purified this feeling from all the selfishness that occasionally attends it. This it was that induced her not to despair when at first she was received with silence and apparent disregard; for it was not to her, but to His disciples, that Jesus addressed the explanation that He was not sent but to the lost sheep of the house of Israel. When she followed Jesus into the house and renewed her cry for help in a still more earnest manner, and was then reminded of the nation to which she belonged and of the estimation in which it was held by the Jews, her maternal affection enabled her to bear all this and eagerly to claim the share, small as it appeared, which fell to the dogs. The greatness of her faith would seem to have consisted in her belief that Jesus had the power to grant her petition; and in her hope, even against all ground

¹ Jansenius, in Concord. Evang. cap. lxi. p. 13.

² Cornelius a Lapide, in Matt. xv. 23; vol. viii. p. 307.

³ S. Augustine, de Consens. Evang. ii. 49; vol. iii. p. 1130.

Maldonatus, in Matt. xv. 23; vol. i. p. 210.

³ S. Hilary Pict., in Matt. xv. 23; vol. i. p. 1004.

S. Jerome, in Matt. xv. 23; vol. vii. p. 110.

S. Augustine, de Consens. Evang. ii. 49; vol. iii. p. 1130.

S. Chrysostom, in Matt. Homil. lii. 1; vol. ii. p. 83.

Euthymius, in Matt. xv. 23; vol. ii. p. 623.

^a The children's bread and cast it to the dogs.—The Greek diminutive (*ταῖς κυνᾶραις*) requires an English diminutive—"little dogs" or "whelps." Thus the rendering of the earliest English versions, from Wicliffe, has here "whelpes," and to such a rendering Chaucer evidently alludes in his *Friar's Tale*—

"Think on the woman Canaane, that sayde
That whelpes eat some of the crumbes all
That from the Lorde's table i-falle."

—The Church Quarterly Review, April 1876; p. 131.

for hope, that He would be prevailed upon to exert it in her behalf.

It is sad to reflect that the term "dogs" with which the Jews stigmatized these nations of Canaan, as a brand of their ignorance and unbelief in God as revealed to man, should in popular use have now for ages been applied to the Jews themselves, and for the same purpose.

Whether Jesus healed others of the heathen on this occasion, or how long He remained in their neighbourhood, there is nothing to show. Probably it was not long before He returned to the sea of Galilee, and began again to act on the principle which He had Himself stated to the Syro-phenician woman, namely, to distribute to "the children" bread in the greatest fulness, not forgetting to give crumbs to "the dogs."

29. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto Him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

S. blind, maimed, dumb: V. maimed, blind, dumb: S.V. at His feet.
Vulg. habentes secum mutos, cecos, claudos, debiles, et alios multos: et prosternebant eos ad pedes ejus.

31. Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

V. the dumb to hear: S. omits the maimed to be whole: S. and the lame to walk.
Vulg. Ita ut turbe mirarentur, videntes mutos loquentes, claudos ambulantes, cecos videntes.

Both S. Matthew and S. Mark record His return from the coasts of Tyre and Sidon to the sea of Galilee, and S. Mark notes minutely the route by which He returned.

Some have concluded that Jesus left the land of Israel and

passed over into the land of the heathen. Others think that this is more than the words of the Evangelists will warrant. However this may be, having accomplished His work of mercy in these parts by healing the daughter of the Syro-phenician woman, He returns to the sea of Galilee, but not to Capernaum, the scene of His late dispute with the Pharisees, or to any other place on the west side of the lake. In His way from the country east of Sidon He would probably cross the Jordan to the north of the lake, and, passing through the midst of Decapolis, would come to the east side of the lake; for S. Mark says that, "departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis." The ancient writers Pliny, Ptolemy, and Josephus, agree in placing all the cities of Decapolis on the east of the Jordan, with the single exception of Scythopolis, though they do not agree as to the names of the cities included in Decapolis.

Beyond the notice of His return to the sea of Galilee these two Evangelists exhibit no further similarity in their first record of His work after His return; for S. Matthew goes on to relate that a great multitude came unto Him, bringing with them their sick to be healed. He then recounts, one by one, the different kinds of sickness and diseases that He healed. But S. Mark gives not the least intimation, either of the number or of the variety of diseases, that Jesus healed at this time, but selects a single instance, the case of a man that was deaf and had an impediment in his speech, and relates with great particularity all the circumstances connected with his cure.

After the multitude had shown their eagerness to hear, by continuing with Him three days on the desert mountain, and when they had now exhausted the provisions which they had brought with them, Jesus has compassion on them. He had fed their souls with His instruction, and He now works a miracle to satisfy the hunger of their bodies. The scene of this miracle is a mountain on the east side of the lake of Gennesaret.

WITH SEVEN LOAVES AND A FEW FISHES HE FEEDS FOUR THOUSAND MEN, &c.

S. MATTHEW xv. 32-38.

S. MARK viii. 1-9.

32 Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

1 In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:
2 and if I send them away fasting to their own houses, they will faint by the way:
3 for divers of them came from far.
4 And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness?
5 And He asked them, How many loaves have ye? And they said, Seven.

S. MATTHEW xv.

- 35 And He commanded the multitude
to sit down on the ground.
- 36 And He took the seven loaves
and the fishes,
and gave thanks, and brake *them*,
and gave to His disciples,

and the disciples to the multitude.
- 37 And they did all eat, and were filled:
and they took up of the broken *meat*
that was left seven baskets (*σπυρίδας*) full.
- 38 And they that did eat were
four thousand men, beside women and children.

32. ¶ Then Jesus called His disciples *unto Him*, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

S. the disciples: S². said to them: V. *omits* now.
Vulg. Iesus autem, convocatis discipulis suis, dixit: Misereor turbe, quia triduo jam perseverant mecum.

33. And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

S.V. the disciples.
Vulg. Et dicunt ei discipuli unde ergo nobis in deserto panes tantos.

34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. And He commanded the multitude to sit down on the ground.

36. And He took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to His disciples, and the disciples to the multitude.

S². the two fishes: S.V. the disciples.
Vulg. Et accipiens septem panes, et pisces, et gratias agens, fregit, et dedit discipulis suis.

37. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

S. beside children and women.
Vulg. extra parvulos et mulieres.

S. MARK viii.

- 6 And He commanded the people
to sit down on the ground:
and He took the seven loaves,

and gave thanks, and brake,
and gave to His disciples
to set before *them*;
and they did set *them* before the people.
- 7 And they had a few small fishes: and He blessed,
and commanded to set them also before *them*.
- 8 So they did eat, and were filled:
and they took up of the broken *meat*
that was left seven baskets (*σπυρίδας*).
- 9 And they that had eaten were
about four thousand:
and He sent them away.

39. And He sent away the multitude, and took ship, and came into the coasts of Magdala.*

S.V. of Magadan.
Vulg. in fines Magedan.

This miracle of feeding a multitude, and that related in chapter xiv., have some things alike; in others they present striking differences. The chief differences between the two miracles lie in the number of men that were fed, in the number of the loaves with which they were fed, and in the amount of the fragments which remained after they had all eaten and were filled. The difference between the amount of the fragments that were left in the two miracles, though apparently trivial, is prominently put forth by the Evangelists who record the two miracles. In the first miracle (chapter xiv.) Jesus feeds five thousand men, with five loaves and two fishes, and they took up the fragments that remained twelve baskets (*κοφίνους*) full. All the four Evangelists record this miracle, and they each say that there were twelve baskets (*κοφίνους*) full of fragments. Of the four Evangelists two, S. Matthew and S. Mark, record the second miracle, where He feeds four thousand men with seven loaves and a few little fishes, and they each say that they took up of the broken meat that was left seven baskets (*σπυρίδας*) full. S. Matthew and S. Mark represent our Saviour as referring to these two miracles, and asking how many baskets (*κοφίνους*) remained in the one miracle, and how many baskets (*σπυρίδας*) in the other (Matt. xvi. 9; Mark viii. 19). The difference between the two words *κοφίνους* and *σπυρίδας* is consistently kept up, wherever the subject is mentioned, and it is implied that there is a difference between them. The English Authorized Version has rather obliterated this difference, by rendering the two Greek words by the same term, "basket." What the exact difference between them is, it is not easy to see. Some have supposed that the *σπυρίς* was a two-

* *Magdala*.—"From a comparison of Matt. xv. 39, and Mark viii. 10, we may conclude that Dalmanutha was a town on the west side of the sea of Galilee, near Magdala. The latter stood close upon the shore, at the southern end of the little plain of Gennesaret. About a mile from Magdala is a narrow glen to the

south, at the mouth of which are the ruins of a village. The place is called Ain-el-Bairideh, 'the cold Fountain.' Here in all probability is the site of the long lost Dalmanutha."—SMITH'S 'Biblical Dictionary.'

handed basket, and contained twice as much as the *κόφινος*. That the *σπυρίς* was large seems certain, because it was in one of these that the disciples let down S. Paul by the wall at Damascus (*ἐν σπυρίδι*, Acts ix. 25).

In the first miracle the number of baskets, full of fragments that remained, was twelve, and corresponded with the number of the disciples who distributed the bread. In the second miracle the number of baskets was seven, and corresponded with the number of the loaves at first.

The difference in the two miracles, between the number of the loaves, the number of the men that were fed, the number and the kind of the baskets, full of fragments that remained, serves to distinguish the two miracles, one from the other, and to show that our Saviour's power was not limited to certain numbers.

In most of the other circumstantial details, the two miracles are much alike. In both, the multitude had con-

tinued with Him some considerable time, two or three days, before He fed them, until the provisions which they had brought with them were exhausted. In both, He prayed or blessed the bread; in both, He distributed the bread to the disciples, and the disciples to the multitude; and in both the fragments that remained were carefully taken up.

After Jesus had wrought this miracle, and had sent away the multitude, He crossed the lake with His disciples, and came to the neighbourhood of Magdala, situated at the south-west corner of the lake, or, as S. Mark says, to Dalmanutha, near the same place. Some think that Magdala and Dalmanutha are one and the same place, with two names.¹

The 39th verse of chapter xv. has such little reference to what has gone before, and such intimate connection with what follows, that it would more naturally stand as the first verse of chapter xvi. than as the last of chapter xv.²

¹ S. Augustine, de Consens. Evang. ii. 51; vol. iii. p. 1131.

V. Bede, in Matt. xv. 39; vol. iii. p. 77.

² Cornelius a Lapide, in Matt. xv. 39; vol. viii. p. 310.

Greswell, Harmonia, p. 168.

Tischendorf, Synopses Evangelica, p. 70.

Robinson, Harmony of the Four Gospels in Greek, p. 78.

INTRODUCTORY NOTE TO CHAPTER XVI.

The keys of the kingdom of heaven.—"I assert that in these words (Matt. xvi. 19) Jesus Christ committed to His Church a full power of excommunicating.

"It is, if I am not mistaken, sufficiently agreed among Protestants, that the power which is comprehended in these words, whatsoever that power be, was not delivered to S. Peter alone, as the Papists maintain, but did likewise belong to all the rest of the Apostles without exception.

"It will also be granted me, that this power did not expire with the Apostles; but is to continue to the end of the world. Having premised this, I shall now apply myself to explain the words themselves. But, for the more clear understanding of our Saviour's meaning, we must remember that these words, which He made use of in this place, were taken from Isaiah's (xxii. 22) prophecy, where there is this passage: 'And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut: and he shall shut and none shall open.' The prophet speaks of Eliakim the son of Hilkiah, who the Lord foretold should come to the kingdom of Israel. Isaiah describes to us the kingdom, or the right of governing, by the key of the house of David, and the power of opening and shutting. It is very manifest that these expressions denote the highest exercise of royal authority. And therefore what man in his senses can doubt but these very words, used by our blessed Saviour, since they are so apparently taken from this passage of Isaiah, do signify a certain royal authority in that spiritual kingdom the foundation of which He was going to lay in His own Blood?

"What, I beseech you, can be understood by the keys of the kingdom of heaven, and by the power of opening and shutting, but the highest exercise of government? If the passage be taken in this sense, there is nothing in it but what is clear and perspicuous; but if the words are wrested to any other meaning, they will appear harsh, foolish, and ridiculous.

"But the followers of Erastus object that the expressions of loosing and binding do signify nothing else but the explanation of what is lawful or not lawful. And this is explained by preaching the Gospel of Christ. Such expressions occur very frequently in the Mishnah and Talmud, and in the Rabbinical writers, as Dr. Lightfoot, an author of very great knowledge in that kind of learning, has by a long induction

of examples shown upon this very text. I own that this is the common subterfuge to which all our adversaries have recourse. This objection is made by Erastus, and Selden, and all the other writers against the Christian priesthood; but as plausible as it may appear, I make no doubt of utterly overthrowing it.

"I acknowledge that the expressions of binding and loosing are used by the Talmudists in this sense: but I positively deny that these words, as they are used by our Saviour, are to be interpreted the same way: for—

"1st. It is to no purpose to produce so many examples of this kind out of the Rabbins, as Dr. Lightfoot has done . . .

"Such declarations as these are derived from the 630 precepts, and from that power which the Jewish priests had of explaining and determining all things which the Law of Moses had not determined, as may be seen in Deuteronomy. But since these 630 precepts are abolished by the Gospel of Christ, and that power which was exercised by the Jewish priests does nowhere appear, it is not any way possible that we should thus interpret this passage. Nay, it is necessary that we find out another interpretation of it, and that altogether different from this.

"2ndly. Besides, it ought to be observed (for it is certainly most observable) that this power of binding or loosing is the power of the keys. As often as the priest either binds or looses a sinner, he uses the keys of the kingdom of heaven, he shuts and opens. I desire therefore that we may be allowed to explain the expressions of binding and loosing, which may seem obscure, by that of the keys of the kingdom of heaven, which is most clear and perspicuous. And then nothing can be more evident, than that by the keys of the kingdom of heaven is meant the government and power of the Christian Church: for which reason I must insist upon it, that the expressions of binding and loosing be so understood as to agree with this power of the keys. This is farther confirmed by that passage of S. John, 'Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.' To bind therefore and to loose is the same as to remit sins and to retain them. And indeed in all the New Testament 'to remit or forgive sins' signifies nothing else but to wipe out sins, to abolish both the punishment and guilt

of them, and that authoritatively. 'Son, be of good cheer,' says our blessed Saviour to the man sick of the palsy; 'thy sins be forgiven thee.'

"3rdly. I am thoroughly persuaded that the explication which I have given of this place is true; because it is confirmed both by the opinion and by the practice of the primitive Church. The Catholic Church has always claimed this authority from the times of the Apostles down to ours; and as often as occasion required has exercised it.

"The primitive Church always laid claim to this power of excommunication; and claimed it as committed to the Church by Jesus Christ in this very passage: and which is yet more, did not only always exercise this power, but accused all those of heresy who attempted either to take it away or to weaken it. This is most evidently attested both by the Montanists and by the Novatians.

"That the primitive Church claimed this authority will

appear: 1st. From the most express testimonies of the Fathers. 2ndly. From the penitential canons, which almost all councils, as well general as provincial, have made. 3rdly. From the schisms which in the most ancient times were formed upon this occasion, viz. those of Montanus and Novatian."

[In proof of this the writer, Dr. Hughes, then proceeds to quote the following among other authorities:—Tertullian, 'Apolog.' 39; vol. i. p. 468, Migne. S. Cyprian, 'de Lapsis,' xvi. p. 479, xxix. p. 489; Epist. x. 1, 'ad Presbyt.' p. 251, Migne. S. Irenæus, 'contr. Hæres.' i. 13, 5; p. 588, Migne. Hermas Pastor, i. 4, 1; p. 171, Hefele. 'Canon Apost.' xii. Bp. Beveridge's works, vol. xi. p. xli.]

Dr. HICKES, 'On the Christian Priesthood,' vol. iii. p. 388.

On this subject see also Canon Churton, 'On the English Ordinal and the Power of the Keys,' p. 79, &c. (Rivingtons, 1872.)

CHAPTER XVI.

[1. *The Pharisees require a sign.* 6. *Jesus warneth His disciples of the leaven of the Pharisees and Sadducees.* 13. *The people's opinion of Christ.* 16. *and Peter's confession of Him.* 21. *Jesus foresheweth His death,* 23. *reproving Peter for dissuading Him from it:* 24. *and admonisheth those that will follow Him, to bear the Cross.*]

[Vulg. *Iesus signi petitione ipsum tentantes arguit, quod signa temporum non dijudicarent: jubet discipulos cavere a fermento pharisaeorum ac sadduceeorum: ipsosque interrogat quem ipsum esse dicant, et Petro post illius responsionem promittit claves regni caelorum: suam autem passionem predicans, a Petro increpatur: propter quod Satanam ipsum appellat, docens quemque propriam crucem tollere, et Deum unicuique juxta sua opera redditurum.*]

THE Pharisees had already on a former occasion (xii. 38) requested a sign from Jesus. They now repeat their request, but vary the form of it, and ask for a sign from heaven. It is probable that His miracle of feeding the four thousand men with seven loaves and a few fishes gave rise both to the renewal of their demand, and also to the form in which it was expressed. They¹ might reason, that secretly or invisibly to multiply a few loaves, so as to feed a vast multitude, was not a sign from heaven such as the giving of the manna was; that it was not a sign from heaven at all, and therefore no proof of His divine power, as it might be wrought by some demon, an inhabitant of earth. Considering the character of those who request the sign, Sadducees and Pha-

risees, we may fairly conclude that they ask for it with no hope or expectation of receiving it, but rather with a view to discredit Jesus with the multitude. The Sadducees were Atheists, and believed in neither spirit nor angels, nor the resurrection. They could have no expectation of a sign from heaven. The Pharisees, who believed in a world of spirits and in the ministration of angels, did not believe that Jesus was the Messiah and had the power to give them a sign from heaven; or if He could, that He would so satisfy their unbelief. In either case they could represent to the people, that the reason why He did not give such a sign, was because He could not.

JESUS COMES TO MAGDALA OR DALMANUTHA, WHERE THE PHARISEES AND SADDUCEES DEMAND OF HIM A SIGN.

S. MATTHEW xv. 39—xvi. 4.

- 39 And He sent away the multitude,
and took ship,
and came into the coasts of Magdala.
xvi. 1 The Pharisees
also with the Sadducees
came,
and tempting desired Him that He
would shew them a sign from heaven.
2 He answered and said unto them, When it is evening,
ye say, *It will be fair weather: for the sky is red.*
3 And in the morning, *It will be foul weather to-day:*
for the sky is red and lowering. O ye hypocrites, ye can
discern the face of the sky; but can ye not discern the signs
of the times?
4 A wicked and adulterous generation seeketh after a sign;
and there shall no sign be given unto it,
but the sign of the prophet Jonas.

S. MARK viii. 10—12.

- 10 And straightway He entered into a ship
with His disciples,
and came into the parts of Dalmanutha.
11 And the Pharisees
came forth, and began to question with Him,
seeking of Him
a sign from heaven, tempting Him.
12 And He sighed deeply in His spirit, and saith,
Why doth this generation seek after a sign? verily I say
unto you,
There shall no sign be given unto this generation.

¹ Jansenius, in Concord. Evang. cap. lxiv. p. 21. Cornelius a Lapide, in Matt. xvi. 1; vol. viii. p. 311.

1. The Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3. And in the morning, *It will be foul weather* to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

S.V. *omit* When it is evening—the signs of the times?
Vulg. *facto vespere dicitis: Serenum erit, rubicundum est enim cœlum: et mane: Hodie tempestas, rutilum enim triste cœlum. Faciem ergo cœli dijudicare nostis: signa autem temporum non potestis scire?*

4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them, and departed.

S.V. the sign of Jonas.
Vulg. *nisi signum Ionnæ prophete.*

The signs in the heavens do not indicate more clearly, or more certainly, the weather that is approaching, than the signs of the times prove that the Messiah has come. The former they can see easily, the latter they cannot. Daniel (ix. 25, &c.) had foretold the time when the Messiah would

come. This, according to their own calculation, was now completed. Isaiah had prophesied that when God should come upon earth, "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," &c. (xxxv. 5, 6). None but Jesus had ever professed to be able to perform the miracles indicated by Isaiah. They saw Him daily opening the eyes of the blind, healing the sick and lame, and causing the dumb to speak, but they could not from thence draw the only and necessary conclusion, that Jesus was the Messiah, the God-Man here foretold.

All this they fail to see is a proof of His divine power, and they ask for a further proof. The only further proof of His divine power which He will give them is that which Jonah prefigured, namely, His Resurrection. This would prove that He, Jesus, the Son of Mary, was the conqueror over death, the Saviour of mankind, the Lord of heaven and earth.

Leaving the neighbourhood of Magdala, Jesus and His disciples go by sea to the other side (*eis τὸ πέραν*). This may be either from one part of that indented coast to another, on the same west side of the lake; or it may mean from the west side to the east. From S. Mark we gather that they came to Bethsaida. If Bethsaida Julias, on the north-east of the lake, be ever referred to in the Gospels, under the name of Bethsaida, which is very doubtful,* it will be here; if not, Bethsaida on the west side of the lake will be meant.

JESUS WARNS HIS DISCIPLES AGAINST THE LEAVEN OF THE PHARISEES, &c.

S. MATTHEW xvi. 4-12.

S. MARK viii. 13-21.

4 And He left them,
and
departed.
5 And when His disciples were come
to the other side,
they had forgotten to take bread.
6 Then Jesus
said unto them,
Take heed and beware of the leaven
of the Pharisees and of the Sadducees.
7 And they reasoned among themselves, saying,
It is because we have taken no bread.
8 *Which* when Jesus perceived,
He said unto them, O ye of little faith,
why reason ye among yourselves,
because ye have brought no bread?
9 Do ye not yet understand,

neither remember
the five loaves of the five thousand,
and how many baskets (*κοφίνους*)
ye took up?

13 And He left them,
and entering into the ship again
departed to the other side.
14 *Now the disciples*
had forgotten to take bread,
neither had they in the ship with them
more than one loaf.
15 And He
charged them, saying,
Take heed, beware of the leaven
of the Pharisees,
and of the leaven of Herod.
16 And they reasoned among themselves, saying,
It is because we have no bread.
17 And when Jesus knew it,
He saith unto them,
Why reason ye,
because ye have no bread?
perceive ye not yet, neither understand?
have ye your heart yet hardened?
18 Having eyes, see ye not? and having ears, hear ye not?
and do ye not remember?
19 When I brake the five loaves among five thousand,
how many baskets (*κοφίνους*) full of fragments
took ye up?
They say unto Him, Twelve.

* See this Commentary on S. John vi.

S. MATTHEW xvi.

- 10 Neither the seven loaves of the four thousand,
and how many baskets (*σπιρδας*)
ye took up?

11 How is it that ye do not understand
that I spake *it* not to you concerning bread, that ye should
beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that He bade *them* not beware
of the leaven of bread, but of the doctrine of the Pharisees and
of the Sadducees.

5. And when His disciples were come to the
other side, they had forgotten to take bread.

S.V. the disciples.
Vulg. Et cum venissent discipuli ejus trans fretum.

6. ¶ Then Jesus said unto them, Take heed
and beware of the leaven of the Pharisees and
of the Sadducees.

S. *omits* unto them.
Vulg. Qui dixit illis.

7. And they reasoned among themselves,
saying, *It is* because we have taken no bread.

8. Which when Jesus perceived, He said unto
them, O ye of little faith, why reason ye among
yourselves, because ye have brought no bread?

S.V. *omit* unto them: S.V. ye have no bread.
Vulg. Sciens autem Jesus, dixit: Quid cogitatis intra vos modice fidei, quia
panes non habetis?

9. Do ye not yet understand, neither remem-
ber the five loaves of the five thousand, and how
many baskets* ye took up?

Vulg. et quot ophinos sumpsistis?

10. Neither the seven loaves of the four thou-
sand, and how many baskets ye took up?

Vulg. et quot sportas sumpsistis?

11. How is it that ye do not understand that
I spake *it* not to you concerning bread, that ye
should beware of the leaven of the Pharisees
and of the Sadducees?

S.V. concerning bread? but beware of.
Vulg. quia non de pane dixi vobis: Cavete, &c.

12. Then understood they how that He bade
them not beware of the leaven of bread, but of

S. MARK viii.

- 20 And when the seven among four thousand,
how many baskets (*σπιριδων*) full of fragments
took ye up?

21 And they said, Seven.
And He said unto them,
How is it that ye do not understand?

the doctrine of the Pharisees and of the Sad-
ducees.

S*. not beware of the leaven of the Pharisees and of the Sadducees, but.
Vulg. quia non dixerit cavendum a fermento panum, sed a doctrina pharise-
orum et sadducaeorum.

It is probable that this conversation took place when they
were in the ship, as they were crossing to the other side.¹
When Jesus said unto them, "Take heed and beware of the
leaven of the Pharisees," &c., they understood His words
literally, and then remembered that there was with them in
the ship but one loaf, and that if Jesus landed in some desert
place, as He sometimes did, they would be unable to procure
more. When they thought upon this, they became troubled
and anxious about it. They were in the neighbourhood of
Bethsaida, where Jesus had fed five thousand men with five
barley loaves, but even this did not bring to their recollection
His divine power. The disciples showed ignorance in sup-
posing that Jesus referred to the leaven of bread, and they
showed want of faith in His power in fearing that they should
want bread while He was with them.

The leaven of the Pharisees and of the Sadducees was the
corrupt doctrine, which, like leaven, permeated and influenced
all their thoughts, all their teaching, all their actions. Jesus
Himself said (S. Luke xii. 1) that the leaven of the Pharisees
was hypocrisy—a punctilious performance of the outward
acts of religion, in order to gain the reputation of sanctity
among men, but with an utter disregard of God's will and
favour. Somewhat akin to this, though showing itself in a
different form, was the leaven of the Sadducees, which may
be described in general terms as unbelief, either that God
over-ruled the affairs of man in this present world, or that
He would, in a future state, call him to account for his
actions in this.

The Pharisees were a numerous body, and included men of
all classes. The Sadducees were few in number, chiefly the
rich and powerful,—men whose unscrupulous ambition led

¹ Jansenius, in Concord. Evang. cap. lxiv. p. 23.

* Baskets.—"κόφινος is a sort of hand-basket carried by a man, and σπιρς, a pannier, or hamper, carried by a beast of burden. S. Paul made his escape in the latter—he could scarcely have done so in the hand-basket. In the older versions we find these terms

Cornelius a Lapide, in Matt. xvi. 5; vol. viii. p. 312.

confused by the common rendering of 'baskets,' with the exception of Wicliffe, who renders κόφινους by 'coffins,' evidently in the sense of a small basket."—The Church Quarterly Review, April 1876, p. 133.

them to aim at the highest offices in the State. Instead of the leaven of the Sadducees, S. Mark has "the leaven of Herod." The Sadducees were just the sort of men whom the Herods would be glad to employ to strengthen their position in the nation, and, in return for substantial advantages of this world, men like the Sadducees, who disbelieved in any other, might be able to render Herod real service. Thus the Sadducees and the Herodians might in some respects be almost synonymous terms.*

To correct their want of faith, in reasoning as if He had not the power to supply any lack of bread there might be, and thus to show them that by "leaven" he could not mean "the leaven of bread," He reminds them of the two occasions on which He had fed vast multitudes of men with a few loaves. By putting this into the form of questions, He makes them enumerate the two separate occasions—the number of men that were fed in the first, five thousand, and the number in the second, four thousand; the number of loaves with which He fed them—in the first case, seven, and in the second, five; the number of baskets that were filled with fragments that remained—in the first case, twelve, and in the second, seven; and also the different kinds of baskets

that were used. In the first miracle the basket was a *κόφινος*, and in the second a *σπυρίς*. It would be impossible for language to distinguish more clearly between these two miracles, and it enabled the disciples to understand how He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Cæsarea Philippi was built on the site of the ancient Paneas by Herod Philip, and was called Cæsarea, in honour of the reigning Emperor Tiberius Cæsar, and Philippi, to distinguish it from Cæsarea on the sea-coast. Not far from this place, and, as some think, on this very spot, had once stood the ancient city of Dan, so often mentioned in the Old Testament as one of the seats of the idolatry established by Jeroboam. Situated, as it was, on the northern border of the land of Israel, and inhabited very much by Gentiles, Cæsarea Philippi might not be an inappropriate place for the following conversation. Here, perhaps, there would be less fear of the Pharisees, or Herodians, than in Jerusalem, or in any city in the interior. Among strangers, no accusation of aiming at the regal power could be founded on any words that might be overheard and tortured into a sense they were never intended to bear.¹

PETER AND THE REST AGAIN PROFESS THEIR FAITH IN CHRIST.

S. MATTHEW xvi. 13-20.

- 13 When Jesus came into the coasts of Cæsarea Philippi,
- He asked His disciples, saying, Whom do men say that I the Son of Man am?
- 14 And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
- 15 He saith unto them, But whom say ye that I am?
- 16 And Simon Peter answered and said,
- Thou art the Christ, the Son of the living God.
- 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

S. MARK viii. 27-30.

- 27 And Jesus went out, and His disciples, into the towns of Cæsarea Philippi:
- and by the way He asked His disciples, saying unto them, Whom do men say that I am?
- 28 And they answered,
- John the Baptist: but some say, Elias; and others, One of the prophets.
- 29 And He saith unto them, But whom say ye that I am?
- And Peter answereth and saith unto Him,
- Thou art the Christ.

S. LUKE ix. 18-21.

- 18 And it came to pass, As He was alone praying, His disciples were with Him:
- and He asked them, saying, Whom say the people that I am?
- 19 They answering said,
- John the Baptist: but some say, Elias; and others say, that one of the old prophets is risen again.
- 20 He said unto them, But whom say ye that I am?
- Peter answering said,
- The Christ of God.

¹ Jansenius, in Concord. Evang. cap. lxvi. p. 27. Cornelius a Lapide, in Matt. xvi. 13; vol. viii. p. 313.

* See note on chapter xxii. 16.

S. MATTHEW xvi.

S. MARK viii.

S. LUKE ix.

18 And I say also unto thee, That thou art Peter, and upon this Rock I will build My Church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

30

And He charged them that they should tell no man of Him.

21

And He straitly charged them, and commanded them to tell no man that thing.

13. ¶ When Jesus came into the coasts of Caesarea Philippi,^a He asked His disciples, say—ing, Whom do men say that I the Son of Man am?^b

S.V. that the Son of Man is?

Vulg. Quem dicunt homines esse Filium hominis?

^a **Caesarea Philippi.**—"With Dan the Holy Land properly terminates. But the easternmost source of the Jordan, about four miles distant, is so intimately connected with it, both by historical and geographical association, that we must go forwards yet a little way into the bosom of Hermon. Over an unwanted carpet of turf—through trees of every variety of foliage—through a park-like verdure, which casts a strangely beautiful interest over this last recess of Palestine, the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness; and again there is a rush of waters through deep thickets, and the ruins of an ancient town—not Canaanite, but Roman—rise on the hill-side: in its situation, in its exuberance of water, its olive-groves, and its view over the distant plain, almost a Syrian Tivoli.

"This is *Caesarea Philippi*—chosen doubtless on this very account by Philip the Tetrarch, as the site of his villas and palaces, beside the temple here dedicated by his father, Herod, to the great patron of their family, Augustus Caesar. Yet this, though its chief historical name, is not its only one. At the outskirts of the Holy Land it combines in a tangled web all the associations of that land almost from first to last. High on the rocky slopes above the town still lingers the name of *Hazor*, in the earliest times, as we have seen, the capital of Northern Palestine—"the head of all those kingdoms." A few rude stone blocks on a rocky eminence mark the probable site of the capital of Jabin, and close beside it still remains a deep circular grove of ilexes—perhaps the best likeness which now exists of the ancient groves so long identified with the Canaanitish worship of Astarte. Hard by this height of Hazor, but commanding a nearer view of the plain, is the castle of Shubeibeh, the largest of its kind in the East, and equal in extent even to the pride of European castles at Heidelberg; built, as it would appear, in part by the Herodian princes, in part by Saracenic chiefs; famous in the days of the Crusades, as the residence of one of the chiefs of the Assassins, the 'old man of the mountain.'

" The cavern-sanctuary of *Caesarea*, unknown to Israelite history, was at once adopted by the Grecian settlers, both in itself and for its romantic situation the nearest likeness that Syria affords of the beautiful limestone grottoes which in their own country were inseparably associated with the worship of the Sylvan Pan. This was the *Paneum* or 'sanctuary of Pan,' within the limits of Palestine; which, before the building of Philip's city, gave to the town the name of *Paneas*, a name which has outlived the Roman substitute, and still appears in the modern appellation of *Banias*. Greek inscriptions in the face of the rock testify its

original purpose: the reverence thus begun was continued by the Romans; the white marble temple built by Herod to Augustus crowned its summit; and in later times Jewish pilgrims mistook the traces of this Gentile worship for the vestiges of the altar of the Danites and Jeroboam; and Christian or Mussulman devotion has erected above it one of the numerous tombs dedicated to the mysterious saint whom the one calls St. George and the other Elijah.

"But amidst these Pagan recollections of *Paneas* or *Caesarea Philippi*, there is one passage which brings it within the confines of Sacred History. As it is the northernmost frontier of Palestine, so it is the northernmost limit of the journeys of our Lord. In the turning-point of His history, when 'from that time many of His disciples went back and walked no more with Him,' where even the Twelve seemed likely 'to go away;' and He 'could no more walk in Judea because the Jews sought to kill Him;' then He left His familiar haunts on the sea of Galilee, to return to them, as far as we know, only once more. He crossed to the north-eastern corner of the lake, and passed, as it would seem, up the rich plain along its eastern side, and came into 'the parts,' into 'the villages,' of *Caesarea Philippi*. It is possible that He never reached the city itself; but it must at least have been in its neighbourhood that the confession of Peter was made: the rock on which the temple of Augustus stood, and from which the streams of the Jordan issue, may possibly have suggested the words which now run round the dome of St. Peter's."—STANLEY, '*Sinai and Palestine*,' p. 396.

^b **Whom do men say that I the Son of Man am?**—"I. That phrase or title, 'the Son of Man,' which Christ very often gives Himself, denotes not only His humanity, nor His humility (for see that passage, John v. 27, 'He hath given Him authority of executing judgment, because He is the Son of Man'), but it bespeaks the seed promised to Adam, the second Adam; and it carried with it a silent confutation of a double ignorance and error among the Jews. 1. They knew not what to resolve upon, concerning the original of the Messiah, and how He should rise,—whether He should be of the living, as we noted before, the manner of His rise being unknown to them; or whether of the dead. This phrase unties this knot, and teaches openly that He, being a seed promised to the first man, should arise and be born from the seed of the woman. 2. They dreamed of the earthly victories of the Messiah, and of the nations to be subdued by Him; but this title, 'the Son of Man,' recalls their minds to the first promise, where the victory of the promised seed is the bruising of the serpent's head, not the subduing of kingdoms by some warlike and earthly triumph. [¶ II.

14. And they said, *Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

Vulg. Alii Ioannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona:^a for flesh and blood^b hath not revealed it unto thee, but My Father which is in heaven.

S.V. But Jesus answered.

Vulg. Respondens autem Iesus.

The three expressions, "the Messiah," "the Son of David," and "the Son of Man," all conveyed to the Jews the same meaning; they were in a manner synonymous expressions for the seed of the woman promised to Adam, the Deliverer of Israel that should come.

The Jews expected that, when the Messiah did appear, He would be a full-grown man, that His descent would be unknown, that He would be a man of superior holiness and great power, sufficient to deliver them from their enemies. But they did not expect that He would be of a different nature from themselves; they had not the least idea that He would be God, the Second Person in the Godhead. The Messiah and the Son of God were not to the Jewish mind synonymous terms. This, then, was the lesson that the Jews had to learn, that Jesus the Son of Mary was the Messiah, and also that He was the Son of God.

It may be that our Saviour's question has reference to these two points. It may mean: 1. Whom do men in general say that I am? Do they say, that I am the Messiah, the Son of David? and, if not, whom else do they say that I am? Or it may mean: 2. Believing that I am the Messiah, whom do men say that I am? Do they believe Me to be a mere man like themselves, of the same nature with themselves? and, if not, whom do they believe Me to be?

His question is understood and answered in the first sense, when the disciples give the opinion of the Jews; and in the first and second sense, when Peter gives his own belief, or his own and that of the other disciples. It is in the first of these senses that the question is answered when they state the belief of the Jews. Some of the Jews believed, and some had already openly confessed, that Jesus was the Messiah, but the disciples do not make any allusion to them. Probably the disciples state only those opinions of the Jews which they knew to be incorrect. The Jews may have concluded that Jesus was John the Baptist, or Elijah, or Jeremiah, &c., from some general resemblance in their holy life and zeal. John was but lately dead, and the memory of his life and preaching would be fresh in their minds. Elijah, as they concluded from the Old Testament, had never died, and was at some future time to reappear on the earth again; they supposed therefore that Jesus might be Elijah, or that He might be one of the old prophets risen from the dead. There had been no prophet since Malachi, four hundred years ago, and they seem to have held that the list of prophets was closed, and that any new prophet would be but one of the old prophets risen again, and reappearing among men. Some have supposed that Jeremiah is selected as a representative of all the prophets, because he stood first in the Jewish canon of the prophets.¹

When Peter answers our Saviour's question, it is in both its senses: "Thou art the Christ, the Son of the living God." He was the Messiah, the promised Seed of the woman, the Son of David, and also the Son of God the Author of all life, Himself too the Author of life, from everlasting to everlasting. John the Baptist, Elijah, Jeremiah, and all the prophets, were in a sense the sons of God, but they were only created sons. As the Son of Mary, Jesus was created; as the Son of the living God, He was the Creator.

On several occasions the disciples seem to have had considerable knowledge as to the real nature of Jesus, as when Nathanael said, "Rabbi, Thou art the Son of God; Thou art the King of Israel" (John i. 49). But it is plain from the description which Jesus gives of S. Peter's confession, and from the blessing which He bestows on it, that this con-

¹ Lightfoot, ii. 265, also quoted in S. Matthew xxvii. 9.

^a "H. When, therefore, the opinion of the Jews concerning the person of the Messias, what He should be, was uncertain and wavering; Christ asketh, not so much whether they acknowledged Him the Messias, as, acknowledging the Messias, what kind of person they conceived Him to be. The Apostles and the other disciples whom He had gathered; and were very many, acknowledged Him the Messias; yea, those blind men, chap. ix. 27, had confessed this also: therefore that question had been needless, as to them, 'Do they think Me to be the Messias?' But that was needful, 'What do they conceive of Me, the Messias?' and to this the answer of Peter has regard, 'Thou art Christ, the Son of the living God,' as if he should say, 'We knew well enough a good while ago that Thou art the Messias; but as to the question, what kind of person Thou art, I say, Thou art the Son of the living God.'

^b "Therefore the word *trisa*, Whom, asks not so much concerning

the person, as concerning the quality of the person."—LIGHTFOOT on *Matthew* xvi. 13; vol. ii. p. 204.

^c *Simon Bar-jona*.—^d This form *Yonah* may represent two distinct Hebrew names: (1) *יונה*, 'A dove,' the prophet's name, *Jonah*; (2) *יהונן*, 'The grace of Jehovah,' *Johanan* or *John*. . . . Our Lord seems to allude to the meaning of the words in *Matt. xvi. 17*, 'Blessed art thou Simon Bar Jona (Son of the grace of God), for flesh and blood did not reveal it unto thee, but My Father which is in heaven.' There is probably a similar allusion in all the passages in S. John."—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 159.

^e *Flesh and blood*.—"The Jewish writers use this form of speech infinite times, and by it oppose men to God." After quoting the Talmud, he says, "This phrase occurs five times in that one column."—LIGHTFOOT on *Matthew* xvi. 17; vol. ii. p. 204.

fession of Him is greater than any that had been made before.¹ Peter was the son of Jonas, but this knowledge of Jesus was not such as could be gained by any faculties which he possessed as the son of Jonas. "Flesh and blood," mere human nature, unassisted by the power of God, could not reveal this to him. This knowledge, that Jesus was the Son of the living God, was supernaturally revealed to him, and was not acquired by an induction of his natural faculties; it was not the result of any human reasoning whatever.

18. And I say also unto thee, That thou art Peter, and upon this Rock^a I will build My Church; and the gates of hell shall not prevail against it.^b

Vulg. Quia tu es Petrus, et super hanc petram edificabo Ecclesiam meam.

In the earliest times a difference arose as to the meaning of the words, "Thou art Peter, and upon this Rock will I build My Church," &c. But the passage was never regarded as one of those the right interpretation of which affects the Catholic faith. In general terms it may be said that two interpretations existed then as now; one to the effect that S. Peter was the Rock on which the Church should be built, and the other that Jesus Himself was the Rock, or Jesus confessed to be the Son of the living God, Jesus confessed to be the God Incarnate. But so far was this passage from being regarded as a test of orthodoxy that the greatest

defenders of the Catholic faith held different opinions respecting it. S. Augustine, one of the greatest men in the early Church, confessed that in his younger days he believed that S. Peter was meant as the Rock on which the Church should be built, and that later in life, after more mature reflection, he changed his mind and believed that this was not the sense of the passage. These opinions were left to the individual judgment, and it was never attempted to uphold either of them as an article of the Christian faith, or to embody either of them in any creed of the universal Church. Neither of them was regarded as necessary for intercommunion between Christians.

The following are the three principal interpretations that have been held in the Church on this passage:—

1. That S. Peter is this Rock on which (*ἐπὶ ταύτῃ τῇ πέτρῃ*) Jesus says that He will build His Church.

2. That Jesus is Himself this Rock.

3. That Jesus confessed to be the Son of the living God, or Jesus confessed to be the God Incarnate, is this Rock.

1. The first is the interpretation which is held by all, or almost all, the members of the Church of Rome, but which is held by comparatively few outside that communion. It is generally believed by them that this was the interpretation accepted by all or nearly all the Fathers in the primitive Church. Even so able and so fair a commentator as Cornelius a Lapidé, writing in the seventeenth century, says that, with

¹ S. Hilary Piet., in Matt. xvi. 16; vol. i. 1009.

S. Chrysostom, in Matt. Homil. liv.; vol. ii. p. 107. [Theoph.

^a Upon this Rock.—"Our Saviour doth not say, Thou art Peter, and upon thee I will build My Church, but 'Thou art Peter, and upon this rock will I build My Church;' viz., upon Him whom thou hast now confessed to be the Son of God, or upon this confession which thou hast made of Him: and, howsoever the Church of Rome may force another sense upon the words, certainly this is the exposition which the primitive Church gave of them;—some of the Fathers expressly avouching Christ Himself to be the rock here understood, others Peter's confession of Christ and faith in Him; all which come to one and the same thing." [In proof of this he quotes, among others, S. Augustine, Sermo lxxvii. (alias 13 de verb. Dom.), vol. v. p. 479, Migne;—in Joan. xxi.; tract. 124, vol. iii. p. 1973;—in Epist. l. Joan. iv.; tract. x. 1, vol. iii. p. 205;—S. Chrysostom, in Matt. Homil. liv.; vol. i. p. 108;—S. Jerome, in Matt. xvi. 18; vol. vii. p. 117, Migne;—BISHOP BEVERIDGE, 'On the Thirty-nine Articles,' art. xxvii. p. 581.

"The foundation and firmness which the Church of Christ hath, is placed not in, or upon, the person, much less the successor, of S. Peter: but upon the faith which, by God's Spirit in him, he so firmly possessed; which is the common received opinion both of the ancient Fathers and the Protestants. 'Upon this rock,' that is, upon this faith, 'will I build My Church.'—ARCHBISHOP LAUD'S 'Conference with Fisher,' vol. ii. p. 13; Oxford ed.

"The rock' even there spoken of is not S. Peter's person, either only or properly, but the faith which he professed. And to this, besides the evidence which is in text and truth, the Fathers come in with very full consent." [He then supports this with quotations from early writers.]—Ibid., vol. ii. p. 257.

"He still tells us, 'the Bishop of Rome is S. Peter's successor.' Well, suppose that, what then? What? Why, then, he succeeded in all S. Peter's prerogatives which are ordinary, and belonged to him as a bishop,—though not in the extraordinary, which belonged

Theophylact, in Matt. xvi. 16; vol. i. p. 84.

Euthymius, in Matt. xvi. 17; vol. ii. p. 651.

to him as an Apostle. For that is it which you all say, but no man proves. If this be so, yet then I must tell A. C., S. Peter in his ordinary power was never made pastor of the whole Church; nay, in his extraordinary, he had no more powerful principality than the other Apostles had. A primacy of order was never denied him by the Protestants; and an universal supremacy of power was never granted him by the primitive Christians."—Ibid., vol. ii. p. 208.

^b The gates of hell shall not prevail against it (*πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς*).—"The reference of the pronoun αὐτῆς may be to either of the preceding terms *πέτρα* and *ἐκκλησία*; and if to the former, the purport of the sentence would be, that no death would ever come over that living truth, of which Peter had received a revelation and made an avowal."—GREEN'S 'Critical Notes on N. T.,' p. 19.

"By *πύλαι ᾧδου* one class of critics understand simply death or destruction, so that the meaning will be, The Christian Church shall never be destroyed; whilst others contend that *πύλαι* refers to the Oriental custom of meeting and deliberating at the gates of palaces and cities; of which usage there are several vestiges both in the Old Testament and in the writings of modern travellers; and the name Ottoman Porte is deduced from this practice. According to this acceptance, the meaning will be, that the power and the machinations of Hell itself shall not be able to subvert the Church of Christ. This latter opinion is plausible, and it is espoused by Casaub. Exercit. p. 356, and also by Michaelis in loc.; but the objection is, that *πύλαι ᾧδου* is no other than *שַׁעַר מוֹת* of the Old Testament, which is used only to signify death, or the entrance into a new state of being; and the *πύλαι ᾧδου* of the classical writers has no other meaning."—MIDDLETON, 'On the Greek Article,' p. 171.

the exception of S. Augustine, all the Fathers are unanimous in holding that S. Peter is the rock here mentioned, "Verum ipsum Petrum hic dici petram, reliqui omnes Patres quasi universum conspirant."¹

It is not difficult to understand how, in an uncritical and unsuspecting age, even able writers came to believe that this was the real state of the case, and to be thoroughly honest in their defence of this. It is different in these days: for we know now that many of the passages that were then published as quotations from the writings of the Fathers are spurious, and utterly worthless for the purpose they are alleged to prove. To take the following as a specimen:—A competent scholar² and a distinguished ecclesiastic in the Church of Rome has lately declared that the publication of Hinschius's edition of the 'Decretales Pseudo-Isidorianæ'³ has brought to light the fact that out of twenty passages which Melchior Cano, in his celebrated work 'De locis Theologicis,' in the sixteenth century quotes as writings of the Fathers, to prove the authority of the Bishop of Rome on matters of the faith, only two are genuine, the rest being from writings now universally acknowledged to be spurious. Hence, in spite of the firm belief of many members of the Church of Rome, it can easily be shown that the principal Fathers in the primitive Church did not hold that S. Peter was here meant as the Rock on which Jesus would build His Church.

It is on this passage chiefly that modern Roman Catholic writers found the tremendous claims which they make for the Chair of S. Peter; namely, that, as the foundation on which the Church was built, Peter was in his time, as his successors are in their time, the source of all ecclesiastical power and jurisdiction, the supreme and infallible teacher in the Church. History shows that such claim was never made by S. Peter himself, or by others for him in his own lifetime, and that the further removed from him his successors in the Episcopal Chair have been the greater has been the claim made for them, on the ground that S. Peter was the Rock on which the Church was built.

2. The second interpretation of this passage is, that Jesus meant Himself when He spake of "this Rock." This is in substance the same as the third interpretation, but in the particular form in which it is expressed it has not been so

generally held as the third, though advocated by S. Augustine.⁴ In support of this opinion the following are quoted as similar forms of expression used by our Saviour. Speaking of Himself, He says, "Destroy this Temple" (τοῦτον τὸν ναόν), John ii. 19; "Whoso falleth on this Stone" (τοῦτον τὸν λίθον), Matt. xxi. 44; "If any man eat of this Bread" (τοῦτον τὸν ἄρτον), John vi. 51. The expression "This man" or "this" (οὗτος) is often used in the New Testament to denote a third person, and, from the instances given above, it will be seen that it is often used by a speaker to denote himself, but it is seldom, if ever, used to denote a person to whom the person who uses it is speaking.

3. The third interpretation is, that the truth which Peter had just confessed—namely, that Jesus the Son of Mary was the Son of the living God—that Jesus confessed to be God and Man was the Rock on which He would build His Church. This⁵ was the interpretation adopted by the most eminent among the early Christian Fathers. How many of them held this opinion it is not easy to say, because it is impossible to speak for those who never expressed any opinion, or whose opinion has not come down to us. As it is, there remain the words of many who recorded their conviction that the Rock on which Jesus would build His Church is Peter's confession, Jesus confessed to be both God and Man.

From other portions of their writings we are warranted in saying, and in justice to them it ought to be said, that those Fathers of the primitive Church who interpreted this passage so as to make S. Peter the Rock on which the Church was built would have been shocked at the very thought of the assumptions that have been founded upon this interpretation in modern times.

Forming our judgment on the extant writings of those early writers who held that S. Peter was designated by Christ as the Rock on which He would build His Church, we find it impossible to believe that they held this in any sense compatible with the decree which was carried in the Vatican Council, July 18, 1870, to the effect that the Pope of Rome, when he speaks officially, *ex cathedra*, on the faith or on morals, is invested with Infallibility; and this on the ground that he is the successor of S. Peter, and that S. Peter was the Rock on which Christ promised to build His Church.*

¹ Cornelius a Lapide, in Matt. xvi. 18; vol. viii. p. 316.

² Deuxième Lettre à Mgr. Dechamps, par A. Gratry, p. 8.

³ Decretales Pseudo-Isidorianæ, by P. Hinschius; Leipsic, 1863.

⁴ S. Augustine, in Joan. tract. 124; vol. iii. p. 1973.

Retract. i. 21; vol. i. p. 618.

⁵ Sermo lxxvi. (alias 13 de verbis Domini); vol. v. p. 479.

⁶ S. Ambrose, in Epist. ad Ephes. ii. 20; vol. iv. p. 380.

S. Jerome, in Matt. xvi. 18; vol. vii. p. 117. [S. Chrysostom,

S. Chrysostom, in Matt. Homil. liv.; vol. ii. p. 108.

S. Cyril Alex. de Trinitat. iv.; vol. viii. p. 865.

Basil Seleuc., Orat. 25.

Eusebius Emisenus, Homil. in Natal.

S. Petri.

Pope Adrian I. Epist. ad Episcopos Gal. et Hispan.

Pope Felix III. Epist. ad Zen. Aug.

See also Dr. Pusey's note on Tertullian, de Præscript. ch. xxi. p. 492, Library of the Fathers.

See Bishop Beveridge, 'On the Thirty-nine Articles,' art. xxxvii. p. 582.

politian and an American. A protest against the proposed decree had been signed by sixty-three bishops the day before, who had then left Rome.

CANON I.

"Si quis dixerit, Beatum Petrum Apostolum non esse a Christo

Those who believe that whatever our Saviour promised by those words to S. Peter was fulfilled, will also believe that what really took place is a clue to the nature of His promise. But neither the history of the New Testament, nor what may be called contemporary ecclesiastical history—that is, the history of the times nearest that of the New Testament—anywhere records that S. Peter ever made any claim to such superiority over his brethren the Apostles, or to supremacy in the Church at large, or that this was ever accorded to him by the Church. What we certainly find recorded is, that S. Peter first, and in the presence of the other Apostles, declared the terms of salvation, and thus opened the door of the Church, to the Jews gathered on the day of Pentecost, and afterwards to the Gentiles; that he continued a zealous and faithful preacher of the Gospel, and ruler in the Church; and that if he was in any way personally or officially superior to the other builders in the Church, he was so in respect to his zeal. From the silence of the New Testament and of contemporary history, we are driven to conclude that, if Jesus meant that S. Peter was the rock on which the Church should be built, this was not fulfilled in S. Peter personally, but in his successors in the Episcopal Chair; that this claim was never made for S. Peter in his own lifetime, but that it was for the first time heard of long after his death; and that the longer the time since his death, the greater has been the claim made for his successors upon this supposed promise to him.*

In the Scriptures the term "the Rock" seems to be exclu-

sively appropriated to God. In the Old Testament, in every variety of expression, God is represented as the Rock, as instances, "Who is a Rock, save our God?" (2 Sam. xxii. 32; Ps. xviii. 31;) "He only is my Rock" (Ps. lxi. 2). In the New Testament, Jesus Christ is represented as the Rock on which the Church is built. "Other foundation (θεμελίον) can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).

Some have supposed that "Petrus" is the same word as "Petra," only put into a masculine form, as being applied to a man; but grammatically there would be no necessity for such a change for this purpose; for proper names do not depend on their termination for their gender. The names of men, whatever may be their termination, are all masculine. Agrippa, for instance, stands as the name of a man as well as any word ending in *us*. Others have thought that "Petrus" is an adjectival form of "Petra," as *Κηφᾶς* of *Κηφά*, and that "Petrus" does not simply mean a Rock like "Petra," but one concerned with a rock, or a builder on a rock.

It had been supernaturally revealed to Peter that Jesus the Son of Mary was also the Son of God; that He was both God and Man, and in answer to the question of Jesus, "But whom say ye that I am?" he boldly confesses it. The question "But whom say ye that I am?" (*ὅμοις δὲ τίνα με λέγετε εἶναι;*) was not addressed to Peter as an individual, but to them all as a body, and it is not improbable that Peter answered as the spokesman, in the name of the rest.¹ Jesus then explains to him his blessedness in having such a revelation

¹ S. Augustine, Sermo lxxvi. (alias 13 de verbis Domini); vol. v. p. 479. [S. Ambrose,

S. Ambrose, de Incarnatione, iv.; vol. iii. p. 827. Jansenius, in Concord. Evang., cap. lxxi. p. 27.

Dominum constitutum Apostolorum omnium principem et totius Ecclesie militantis visibile caput, vel eundem honoris tantum, non autem vere propriæque jurisdictionis primatum ab eodem Domino nostro Jesu Christo directe et immediate accepisse, anathema sit.

CANON II.

"Si quis dixerit non esse ex ipsis Christi Domini institutione seu jure divino, ut Beatus Petrus in primatu super universam Ecclesiam habeat perpetuos successores, aut Romanum Pontificem non esse Beati Petri in eodem primatu successorem, anathema sit.

"Itaque nos traditioni a fidei Christiane exordio preceptæ fideliter inherendo ad Dei Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante concilio, docemus et divinitus revelatum dogma esse definitum Romanum Pontificem cum ex cathedra loquitur, id est cum omnium Christianorum pastorem et doctorum munere fungens, pro suprema sua apostolica auctoritate, doctrinam de fide vel moribus ab universa Ecclesia tenendam definit per assistentiam divinam ipsi in Beato Petro promissam ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit, ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesie irrefragabiles esse. Si quis autem huic nostræ definitioni contradicere, quod Deus avertat, presumperit, anathema sit."—See 'Rome during the Vatican Council,' by Pomponio Leto, trans., pp. 213, 219, 338, 340.

* **The Papal Supremacy.**—The supremacy of the See of Rome began in the fourth century. Then for the first time the precedence among equals willingly conceded to Rome in early ages was turned into a claim of authority; which was demanded on a new ground, and from that time never ceased to advance in pretensions, until it assumed the form of *The Supremacy*—that is, absolute

dominion throughout Christendom."—PROFESSOR HUSSEY, 'Rise and Fall of the Papal Power,' p. 1.

"The Church of the second century plainly contradicted many fundamental positions of the later doctrine of the Supremacy, as to the necessity of being in communion with and obedience to S. Peter, and that S. Peter's chair is the channel of all grace, order, and authority in the Church.

"Such contrast and opposition between the early ages and later times are to be found through the whole history of the Papacy. Not one of those successive accretions of power, or 'developments,' which have been pointed out above as the stages by which the Supremacy arose, can be reconciled with the principles and the practice of the early ages. On the contrary, they were in general resisted when they first appeared.

"So long as the Church was at liberty, the several acts of encroachment under the name of S. Peter met with continued opposition. The Churches of Greece, Asia, Syria, Africa, and even Britain, in turn protested against aggressions of various kinds.

"When the Oriental and the African Churches were crushed by the Mahometan conquests, and the Roman Church had obtained complete ascendancy over all the West, those doctrines were propounded as catholic truths, concerning S. Peter and his authority, on which the claim of the Supremacy as an Article of Religion is founded.

"But these doctrines are irreconcilably opposed to the doctrines of the early Church. Either, therefore, they must be abandoned, because the evidence of history is all against them; or else the authority of antiquity and history must be given up, and those who hold them must confess that they do not stand upon ancient usage and the consent of the primitive Church; but that the distinguishing principle and chief article of their system is of later growth."—Ibid., p. 203.

made to him, and that the name of Petrus, or a builder on the Rock, which He had given to him more than two years ago, had relation to this; that the truth which he had just confessed, namely, that Jesus was the Son of the living God, was the Rock on which He would have him build in His Church. All the Apostles in their degree were builders in the Church, but Peter was so in a pre-eminent degree, and this confession of Peter furnished the occasion for Jesus to declare to him what was the nature of the Rock on which He would have Him build in His Church. Probably no better comment can be found of these words than those of another builder in the Church: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 10, &c.) Here we see who is the Foundation, and who are the builders in the Church.

And the gates of hell shall not prevail against it.

In ancient times¹ "gates" generally implied a strongly built or fortified city, and hence the word "gates" came to stand alone for a city. Numberless examples of this occur in the Old Testament. Dividing the whole rational creation into two parts—the kingdom of God, or His Church, and the kingdom of Satan, or of hell—Jesus promises that the gates of hell, or the kingdom of Satan, shall never prevail against His kingdom, the Church founded on Jesus, God and Man.

But the Church against which "the gates of hell" shall never prevail, is not a society of men voluntarily associated for a longer or shorter time, according to inclination, for mutual help and instruction, and held together by the suppression of all definite belief. The Church of Christ is a corporate body, supernaturally united to each other in the closest of bonds; one condition of membership with which is the belief that Jesus is God and Man, with a provision made, from the very beginning, for the appointment of its rulers and officers, who are invested with almost unlimited spiritual and supernatural power, all of which is supplied for the eternal salvation of the members of this body.

19. And I will give unto thee the keys of the kingdom of heaven:^a and whatsoever thou shalt

bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

S.V. omit And before I will give.
Vulg. Et tibi dabo.

Two questions arise with respect to these words: 1, as to their meaning; and 2, as to the person or persons to whom the promise is made.

Some commentators take the two propositions of this verse as two separate promises, and understand the giving of the keys of the kingdom of heaven, and the power to bind and to loose, as distinct and unconnected with each other. They then conclude that the keys of the kingdom of heaven were given to Peter alone, and that this promise was fulfilled on the day of Pentecost, when Peter first declared to the Jews, and afterward to the Gentiles, in the person of Cornelius, the terms of salvation and admission into the Church of Christ.

But in those passages of Holy Scripture where the key is emblematic, as in Isaiah xxii. 22, it is emblematic of an office, not of an act; of authority to execute, not a single act, or one kind of acts only, but any number, and of opposite acts. A key implies the power to shut as well as to open.

The older commentators held that the keys of the kingdom of heaven, the power to bind and to loose, have relation to the same subject, and are part of one and the same gift, and that the latter part is only an explanation of the former; and that this is explained by our Saviour's own words elsewhere, when He breathed on them and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John xx. 23.) It is probable that Jesus did not at this time confer this power either on S. Peter or on the other Apostles, but merely gave the promise of it, and that S. John (xx. 22, 23) afterwards records the actual fulfilment of His promise.

The keys of a city are the emblem of the governing power, whether this be the king, or his officers under him, one or many. The Church from the earliest times has interpreted the giving of the keys of the kingdom of heaven, and power to bind and to loose, as authority to govern and direct the Church, to convey through the Sacraments pardon and remission of sin to penitents, and also power to withhold this,

¹ Jansenius, in Concord. Evang. cap. lvi. p. 32.

Maldonatus, in Matt. xvi. 18; vol. i. p. 220.

[Cornelius

^a I will give unto thee the keys of the kingdom of heaven.—"Another foundation they would ground Peter's primacy, and so the Pope's supremacy upon, is the verse, 'And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven' (Matt. xvi. 19). From which words they conclude that the power of the keys was granted only to Peter; not considering that what is here said to Peter in the singular is elsewhere spoken to all the disciples in the plural number: 'Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven' (Matt. xviii. 18); and, 'Whose soever sins ye

Cornelius a Lapide, in Matt. xvi. 18; vol. viii. p. 319.

remit, they are remitted unto them; and whose soever sins ye retain, they are retained' (John xx. 23). So that the power of the keys was not only committed to Peter, but to all the disciples, and so not to the Pope only, but to all ministers rightly ordained." [In proof of this he quotes, S. Jerome, adv. Jovin. i. 26; vol. ii. p. 247.—S. Pacianus, Epist. ad Sympron. i. 6; Migne's Patrol. vol. xiii. p. 1057.—S. Augustine, in Joan. xxi., tract. 124; vol. iii. p. 1973, Migne.—S. Basil, Constit. Monast. xxii. 5; vol. iii. p. 1409, Migne.—S. Cyprian, de Unitate Eccl. iv.; p. 499, Migne.—Theophylact, in Matt. xvi.; vol. i. p. 85.—S. Leo Magnus, de Natali, Sermo iv. 3; vol. i. p. 151, Migne.]—BISHOP BEVERIDGE, 'On the Thirty-nine Articles,' art. xxvii. p. 584.

in the case of obstinate offenders. These words have always been looked upon as the Church's warrant for her whole system of penitential discipline.* In these words Jesus entrusts to His Apostles to carry out on earth the ministration which Isaiah had long before declared as His: "And it shall come to pass in that day, that I will call My servant Eliakim the son of Hilkiah: and I will clothe him with Thy robe, and strengthen him with Thy girdle, and I will commit Thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (Isaiah xxii. 20, &c.)

The second question is, To whom did our Saviour give this power? Undoubtedly He gave it to S. Peter, and the Church of Rome says that He gave it to S. Peter only, or, if to the other Apostles, to them in subordination to S. Peter, and by transmission from him. That this was not the doctrine of the primitive Church, which held that Jesus gave the keys of the kingdom of heaven, and power to bind and to loose to all the Apostles, and to all equally, many of the early writers bear witness.¹

If "to bind and to loose" is but an explanation of the power conveyed by giving the keys of the kingdom of heaven, as is generally admitted, then, though Jesus did not give the keys of the kingdom of heaven to the rest of the Apostles in the same express definite terms as He did to S. Peter, He gave the power implied by them to all the Apostles equally.

For S. Matthew relates that, but a short time after this, Jesus said to all the Apostles, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (xviii. 18).

It is most probable that our Saviour does not on this occasion confer the power of the keys, but gives the promise of it now and actually conferred the power after His Resurrection, when, as S. John relates, "He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (xx. 22). This we may conclude from the tenses of the verbs which He now uses, taken in connection with the circumstances of the case. They would not require this power, nor could they make use of it, until after the Resurrection: for it was not until then that they received their full commission to build up the Church. The tenses of the verbs which He now uses, all point to a future time. This is the case whether He is addressing S. Peter alone, as "I will give" (*δώσω*), "Whatsoever thou shalt bind" (*ὃ ἐὰν δήσῃς*), &c.; or the Apostles collectively, as "Whatsoever ye shall bind" (*ὅσα ἐὰν δήσητε*). The future time indicated here is most probably the time after His Resurrection, when by a formal and external act, namely, by breathing on them, He conveyed to them the power to forgive sins. But in this gift all the Apostles are represented as sharing equally with S. Peter.

Take into consideration the whole of this passage—our

¹ S. Cyprian, de Unitate Ecclesiae, iv.; p. 499.

S. Jerome, adv. Jovin. i. 26; vol. ii. p. 247.

S. Augustine, in Jean. tract. 124; vol. iii. p. 1976.

S. Pacianus, ad Sympron. Epist. i. 6; Migne's Patrol. vol. xiii. p. 1057. [S. Leo,

S. Leo, Sermo de Nativit. iv.; vol. i. p. 151.

S. Basil, Constitut. Monast. xiii. 5; vol. iii. p. 1409.

Theophylact, in Matt. xvi. 19; vol. i. p. 85.

Euthymius, in Matt. xvi. 19; vol. ii. p. 653.

* The penitential discipline of the Early Church.—"In the second century, among the lapsed were reckoned not only those who had apostatized, but those who had sacrificed to the heathen gods, or committed murder, adultery, theft, fornication, and the like. Excommunication was passed upon offenders with a view to induce submission. There were two kinds—suspension from Communion constituted the less, and a total exclusion from the Church, the greater. The last was commonly notified to the adjacent, and even foreign Churches; and till reconciled by his own bishop the offender was held universally excommunicate. When he had made his submission, he was admitted to the condition of a penitent; but the duration of his penance depended as well upon the depth of his contrition as upon the magnitude of his offence. The express laws regulating it, however, belong to a later age. Martyrs and confessors were heard in behalf of the culprit, and, by interceding for him, often alleviated the length or rigour of the discipline imposed upon him: hence what are called 'libelli pacis' were frequently supplicated in the prisons where they were confined, and in the time of S. Cyprian had actually grown into a great abuse.

"A public confession of the crime by the delinquent, *ἐξομολογία* as it is called, was indispensable to his restoration; but it was a privilege that was never allowed a second time." Prostration upon the earth, tears, fasting, entreaties to be forgiven, Tertullian adds sackcloth and ashes, were the accompaniments. Absolution and reconciliation were administered by the bishop in the face of the congregation, but not until the penitent had entreated pardon from the bishop, presbyters, deacons, and the whole assembly; it was

tendered in a set form, and accompanied with imposition of hands and prayer. Those who were deemed incorrigible, or had lapsed a second time, were never restored to the communion of the Church, but continued under a perpetual anathema. The most solemn re-admission of penitents took place before Easter; other rites are mentioned, especially towards the close of the century."—E. S. FOULKE'S, 'Manual of Eccles. Hist.', p. 32.

"Excommunication was the sentence passed upon the lapsed, after which they were obliged to supplicate to be admitted as penitents in the most abject way. It was a favour not unfrequently refused, especially to those who had lapsed a second time, to murderers and idolaters. These were even allowed to die unreconciled to the Church. So greatly was penance valued, that S. Cyprian calls it a 'Sacrament'; and it was only to be obtained by the deepest contrition and humility, accompanied by the outward acts of fasting and weeping, prostration before the doors of the church, and a garb of sackcloth and ashes.

"But the first and principal act connected with it was the public confession already mentioned, made in the face of the Church from the earliest age. Private confession found its way into the Eastern Church after the Decian persecution, about A.D. 260, and a presbyter was added to the ecclesiastical roll, whose peculiar office it should be to take care of the penitents, and to receive confessions. Such a custom was, however, unknown to the African Church, though there can be no doubt that counsel and advice were asked privately of the bishops and presbyters, as the emergency required."—*Ibid.*, p. 68.

Saviour's question to His disciples, Peter's answer to that question, and His charge to His disciples in consequence of that answer—and it will appear more than ever probable, that Peter spake not for himself alone when he made his confession, but for himself and the rest of the Apostles. Our Saviour's question was, "Whom say ye that I am?" (*ὅμοις δὲ τίνα με λέγετε εἶναι;*) To this they could not all twelve reply. Peter uses no prefatory words implying that he spoke in his own name only, such as, I say Thou art, but "Thou art." The reply to a question addressed to all, though uttered by one, would be taken for all, unless in some way restricted. Peter is the spokesman for the rest, and Jesus addresses him singly, and promises an office in the Church suitable to the faith expressed, "I will give to thee," &c. When He makes the promise of the office, He addresses Peter personally and singly; but when He makes good His promise, and confers the office, He confers it on them all. When, too, He charges them that they should tell no man that He was the Christ, He does not confine this charge to Peter, as if He alone had possessed this knowledge, or he alone had made this confession. To none of them could this knowledge be imparted by "flesh and blood," or through their natural faculties alone.

This had been supernaturally revealed to them, and they are charged not to tell to any man that He was the Christ.

20. Then charged He His disciples that they should tell no man that He was Jesus the Christ.

S.V. the disciples: S.V. that He was the Christ.
Vulg. Tunc præcipit discipulis suis, ut nemini dicerent quia ipse esset Jesus Christus.

It is not very clear why Jesus so strictly charged His disciples not to tell anyone that He was the Christ. He Himself continued to teach this to the people, and was at last put to death because He made Himself the Son of God. Some¹ have supposed that it was because the disciples were not sufficiently grounded in this truth to teach it efficiently to others. That they were still unable to reconcile His Passion with the fact that He was the Son of the living God, we learn in the next few verses.

The Evangelist is careful to mark the time when Jesus began to impart to His disciples the knowledge of His future Death and Passion. It was not until after He had drawn from them the confession that He was the Christ, the Son of the living God.

JESUS FORETELLS HIS SUFFERINGS: PETER EXPOSTULATES WITH HIM.

S. MATTHEW xvi. 21-28.

S. MARK viii. 31-38; ix. 1.

S. LUKE ix. 22-27.

21	From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.	31	And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.	22	Saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.
22	Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.	32	And He spake that saying openly. And Peter took Him, and began to rebuke Him.		
23	But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.	33	But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men.		
24	Then said Jesus unto His disciples, If any man will come after Me,	34	And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me,	23	And He said to them all, If any man will come after Me,

¹ S. Chrysostom, in Matt. Homil. liv.; vol. ii. p. 110.
Theophylact, in Matt. xvi. 20; vol. i. p. 85.

Euthymius, in Matt. xvi. 20; vol. ii. p. 655.

S. MATTHEW xvi.

let him deny himself,
and take up his cross,
and follow Me.

25 For whosoever will save his life
shall lose it :
and whosoever will lose his life
for My sake

shall find it.

26 For what is a man profited,
if he shall gain the whole world,
and lose his own soul ?
or what shall a man give
in exchange for his soul ?

27 For the Son of Man shall come in the
glory of His Father with His angels :
and then He shall reward every man
according to his works.

28 Verily I say unto you,
There be some
standing here,
which shall not taste of death,
till they see
the Son of Man
coming in His kingdom.

S. MARK viii.

let him deny himself,
and take up his cross,
and follow Me.

35 For whosoever will save his life
shall lose it ;
but whosoever shall lose his life
for My sake
and the Gospel's,
the same shall save it.

36 For what shall it profit a man,
if he shall gain the whole world,
and lose his own soul ?

37 or what shall a man give
in exchange for his soul ?

38 Whosoever therefore
shall be ashamed of Me
and of My words
in this adulterous and sinful generation ;
of him also shall the Son of Man
be ashamed, when He cometh

ix, 1 in the glory of His Father
with the holy angels.
And He said unto them,
Verily I say unto you,
That there be some
of them that stand here,
which shall not taste of death,
till they have seen
the kingdom of God
come with power.

S. LUKE ix.

let him deny himself,
and take up his cross daily,
and follow Me.

24 For whosoever will save his life
shall lose it :
but whosoever will lose his life
for My sake,

the same shall save it.

25 For what is a man advantaged,
if he gain the whole world,
and lose himself, or be cast away ?

26 For whosoever
shall be ashamed of Me
and of My words,

of Him shall the Son of Man
be ashamed, when He shall come
in His own glory,
and in His Father's,
and of the holy angels.

27 But I tell you
of a truth,
there be some
standing here,
which shall not taste of death,
till they see
the kingdom of God.

21. ¶ From that time forth began Jesus to
shew unto His disciples, how that He must go
unto Jerusalem, and suffer many things of the
elders and chief priests and scribes, and be
killed, and be raised again the third day.

S. V. *. Jesus Christ.
Vulg. Iesus.

Jesus had already given intimations both of His Death and Resurrection, as when He said, "He that taketh not his cross, and followeth after Me, is not worthy of Me" (S. Matt. x. 38); or, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (S. John iii. 14); or, when He said, "Destroy this Temple, and in three days I will raise it up" (ii. 19); or, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (S. Matt. xii. 40). It might have been difficult to reconcile these intimations, which Jesus had already given of His Death and Resurrection, with the statement of the Evangelist here, that "from that time forth (*ἀπὸ τότε*) He began to instruct His disciples in these things," but for an expression used by S. Mark, "And He spake that saying openly"

(*παρρησία*). Up to this time, when He had taught them this truth, He had done so, either by calling their attention to some portion in the previous history of their nation, which being a history of the past was also a prophecy of the future, a prophetic representation of His Death or Resurrection, or He had done this in language clothed in figure, which they could not easily understand. From this time forward He began to teach this truth "openly;" that is, nakedly, and without the use of any figurative expression or prophetic emblem.

22. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord : this shall not be unto Thee.

Margin. Pity Thyself.
V. and saith unto Him, rebuking.
Vulg. coepit increpare illum, dicens : Absit a te, Domine.

23. But He turned, and said unto Peter, Get thee behind Me, Satan : thou art an offence unto Me : for thou savourest not the things that be of God, but those that be of men.^a

Vulg. Vade post Me Satana, scandalum es mihi : quia non sapis ea quæ Dei sunt, sed ea quæ hominum.

^a See note on xviii. 6.

Peter, taking Jesus apart from the rest (*προσλαβόμενος*),¹ that he might speak to Him the more unreservedly, or, in his earnestness, laying hold of His hand or His robe, remonstrates with Him. This Peter does from no distrust of His power to avoid this, but in friendly entreaty to spare Himself. Probably he lays before Him the indignity, or the impropriety, of the Son of the living God suffering Death. But so entirely human is Peter's reasoning, and so little in accord with the economy of Redemption, that Jesus terms him His adversary, His hindrance in the accomplishment of His work, and bids him depart. He calls him by the same name as the devil, "Satan" or "adversary," because Peter, by his advice, would unwittingly bring about the same state of things to mankind as the devil sought to effect by his temptations. (See note on S. Matthew xvii. 6.)

When confessing Jesus to be the Son of the living God, Peter spoke by divine inspiration; when dissuading Him from His Death and Passion, his reasoning is human, his motives and principles are entirely human, and not only so, they are opposed to the economy of man's salvation. Jesus must pursue the path which God has appointed for Him, however distasteful it may be to His human nature. This must be the case not with Jesus only, but with Peter too, and with every real disciple of Him. There are three things necessary for every man who would be His disciple—to deny himself, to take up his cross, and to follow Jesus.

24. ¶ Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

S. Mark says that before He uttered these words, He called the people to Him with His disciples. This was not a subject to be imparted only to the Twelve; it was, as it were, an axiom, an elementary truth, to be learnt by all who would be His disciples.

1. Let him deny himself. He must refuse to gratify his own inclinations, just as much as if they were not his. His own judgment, his own will, his own natural desires, must always be given up, when they are opposed to the calls of God, and often when they are not, as a sacrifice well pleasing to Him. To deny oneself implies not merely to abjure one's desires or possessions, but life itself, if so required.²

2. Take up his cross. In these days "to take up the cross," like the word "crucifixion," has a meaning entirely metaphorical, and has little or no reference to its literal sense. In the days of our Saviour, these terms had a more definite and practical meaning. He who was condemned to death by crucifixion,

had to carry his cross to the place of crucifixion, and as a preparatory act for crucifixion itself. This was the first in that series of indignities and cruelties which ended only with death—an excruciating, lingering death. With this cruel custom constantly before their eyes, even the metaphorical meaning of the words "take up the cross" would be much more vivid and real than it is with us. He who would be the disciple of Jesus, must be prepared to take up his cross in its plain, literal sense, with all the ignominy and torture that attended it.

That Jesus did not exclude the metaphorical or figurative meaning of these words is plain from S. Luke, who says, "Let him take up his cross daily." In this sense, each man's cross might be different from that of others. In the case of one man, the cross might arise from his family; of another, from the peculiarity of his own temperament; and of a third, from outward circumstances. Each man has his own cross to bear, that which is most suited to his infirmity, or which is most required for his correction, and which God has, in the course of events, appointed for him.

3. He must follow Jesus. He must follow Jesus bearing His Cross, through insult, indignity, torture, and through every species of humiliation to death, and through death to everlasting happiness.

The value and necessity of the three qualifications which He lays down as essentially requisite for His service, He explains and enforces by the following reflections:—1. That by not acting thus, a man loses that which is dearest to him, while by acting thus he gains it. 2. The incomparable, and therefore the inestimable, value of the soul. 3. That this same Son of Man, who now foretells His Death and Passion, and calls upon them to follow Him, will come to be the Judge of all mankind, and will requite to every man according to his work.

25. For whosoever will save his life^a shall lose it: and whosoever will lose his life for My sake shall find it.

In this verse the word "life" (*ψυχή*) is used in two different senses, or perhaps it may more correctly be said to refer to two different stages of the same life. In the first part of the verse it refers to life, consisting in the union of the soul and the body as it now is; in the second, it refers to life, consisting in the union of the soul and the body glorified after the Resurrection, to everlasting life, to life passed in the presence of God.

He³ who with a view to save his life—that is, to avoid death by persecution, or in any way to prolong his life—shall

¹ S. Jerome, in Matt. xvi. 22; vol. vii. p. 119.

S. Chrysostom, in Matt. Homil. liv.; vol. ii. p. 112.

Euthymius, in Matt. xvi. 22; vol. ii. p. 659.

^a Life—soul (*ψυχή*).—"It might be necessary to vary the renderings of *ψυχή* between 'soul' and 'life,' and of *σῶσαι* between 'to save' and 'to make whole.' But in the case of the

² S. Chrysostom, in Matt. Homil. lv.; vol. ii. p. 122.

³ Origen, in Matt. tomus xii.; vol. iii. p. 1041.

former word such variations as we find for instance in Matt. xvi. 25, 26, and the parallel passages, deserve to be reconsidered."—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 58.

disown Jesus and His truth shall lose the life everlasting; while he who sacrifices his life to promote the cause of Jesus, shall enter into the everlasting life. This consideration receives additional force from the following.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul?^a or what shall a man give in exchange for his soul?

S. shall a man be profited.

Vulg. Quid enim prodest homini.

In the A. V. the connection between this verse and the former is somewhat obscured, though the sense remains uninjured, by a change in the translation of the word $\psi\chi\eta$. In the former of these two verses, the same Greek word is rendered "life," and in the latter "soul;" and this fairly expresses the meaning of our Saviour's argument. If, to gain some worldly advantage, or even to save his present life, a man refuse to deny himself, and take up his cross and follow Jesus, he shall lose his life; that is, life everlasting. But what gain can compensate for the loss of life everlasting? or what shall it profit a man if he gain the whole world and lose the life everlasting?

The last of the three reflections by which He endeavours to incite them to deny themselves, and to take up their cross and follow Him, is that He, the Son of Man, will come to judge the world, and to reward men according to their deeds, and that He will especially reward such actions, as being the fulfilment of His own commands.

27. For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom.

S.V. That there be.

Vulg. Amen dico vobis, sunt quidam de hic stantibus.

"The Son of Man shall come in the glory of His Father with His angels;" "The Son of Man coming in His kingdom;" "The kingdom of God;" "The kingdom of God come with power;"—all these different expressions are made use of to reveal to man the same dispensation or economy of God; and they have generally been interpreted as admitting of at least two distinct fulfilments, a nearer and a more remote, but with different degrees of fulness. This will be most fully and perfectly fulfilled at the day of judgment, when the Son of Man shall come in the glory of His Father with His angels, and shall require to every man that ever lived according to his work. This is also interpreted as having received a partial fulfilment at the destruction of Jerusalem, and the overthrow of the Jewish polity, when the Son of Man took vengeance on the Jewish nation for their rejection of Him. This fulfilment, fearful as it was, but faintly foreshadowed that which is still to come.

It is certain that one among the Apostles, S. John, lived to see "the coming of the kingdom of God with power" in the destruction of Jerusalem, and some have concluded that, when Jesus said, "There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom," He alluded to His coming to punish the Jewish nation. Others,¹ and with a greater degree of probability, suppose that He then referred to His Transfiguration. Immediately after this promise, all the three Evangelists go on to relate His Transfiguration, as if that were the fulfilment of the promise which He had made.

It may be that the revelation of His glory in His Transfiguration was made to them to give them a foretaste of the glory of the kingdom of God, and thus to enable them to deny themselves, to take up the cross, and follow Him. Though this revelation was granted to three only among the Twelve, it was probably intended for the comfort and encouragement of all the disciples. Express permission was given to them to divulge "the vision," after a short interval; that is, after His Resurrection from the dead.

^a S. Hilary Pict., in Matt. xvi. 28; vol. i. p. 1013.

S. Ambrose, in Luc. ix. 28; vol. ii. p. 1700.

S. Jerome, in Matt. xvi. 28; vol. vii. p. 121.

S. Chrysostom, in Matt. Homil. lvi.; vol. ii. p. 135.

Theophylact, in Matt. xvi. 28; vol. i. p. 87.

Euthymius, in Matt. xvi. 28; vol. ii. p. 667.

* See note * in the preceding page.

INTRODUCTORY NOTE.

Mount Tabor.—"On the 10th we left Nazareth, very early in the morning, to go eastward to Mount Tabor, called by the people *Jebel Tour*; and travelling two hours between low hills, we came into the plain of Esdraelon: the mount is on the west side of it, and about two leagues distant from Nazareth. A view of that hill may be seen in the fifth plate at I: it is one of the finest hills I ever beheld, being a rich soil, that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The ascent is so easy, that we rode up the north side by a winding road. Some authors mention it as near four miles high, others as about two; the latter may be true, as to the winding ascent up the hill. This mountain is situated in the great plain of Esdraelon: the top of it, which is about half a mile long, and near a quarter of a mile broad, is encompassed with a wall, which Josephus built in forty days; there was also a wall along the middle of it, which divided the south part, on which the city stood, from the north part, which is lower, and is called the Meidan, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of Ataburion. Within the outer wall, on the north side, are several deep fosses, out of which, it is probable, the stones were dug to build the walls; and these fosses seem to have answered the end of cisterns, to preserve the rain-water, and were also some defence to the city. There are likewise a great number of cisterns underground, for preserving the rain-water. To the south, where the ascent to the hill or approach to the walls was most easy, there are fosses cut on the outside to render the access more difficult. Some of the gates also of the city remain, as *Babel Houah* (the Gate of the Winds), to the west, and *Babel Kubbe* (the Arched Gate), which is a small one to the south. Antiochus, king of Syria, took the fortress on the top of this hill. Vespasian also got possession of it, and, after that, Josephus fortified it with strong walls; but what has made it more famous than anything else, is the common opinion from the time of St. Jerome, that the transfiguration of our Saviour was on this mountain, when Moses and Elias appeared as talking to Him in the presence of Peter, James, and John.

"On the east part of the hill are the remains of a strong castle, and within the precinct of it is the grot in which there are three altars, in memory of the three tabernacles which St. Peter proposed to build, and where the Latin fathers always celebrate on the day of the Transfiguration. It is said, there was a magnificent church built here by St. Helena, which was a cathedral when this town was made a bishop's

see. Some late authors have thought that this was not the place of the Transfiguration; but as the tradition has been so universal, their opinion is generally exploded. There was formerly a convent of Benedictine monks here; and on another part of the hill a monastery of Basilians, where the Greeks have an altar, and perform their divine service on the festival of the Transfiguration. On the side of the hill, they show a church in a grot, where, they say, Christ charged His disciples not to tell what things they had seen, till He was glorified.

"Mount Tabor is not only a most beautiful hill in itself, but also commands a very glorious prospect, especially of many places famous in sacred writ: as, to the south, of the mountains of Samaria, and the hills of Engaddi; to the east, what they call the hill of Hermon, and at the foot of it, Nain and Endor; and north-east of that, the mountains of Gilboa, so fatal to the family of Saul. As to Hermon, a mountain of that name is mentioned by St. Jerome in this part; but it may be very much doubted whether this is really the hill that is meant in Scripture, for the reasons I shall give hereafter. At the south-west corner of the plain, one sees Mount Carmel. To the north, the mount on which our Saviour delivered His sermon to the people, and, near it, the place where He blessed and miraculously distributed the loaves to the multitudes. The sea of Tiberias is likewise seen from this height, and to the north-west of it, Saphet, on a very high mountain; to the north of which, a much higher is seen, called *Gebel-Sheik*, which seems to be Hermon, and is always covered with snow; at the foot of it the river Jordan rises, a little more than a day's journey distant from Damascus.

"At the foot of Mount Tabor, to the west, on a rising ground, there is a village called *Debourah*, probably the same that is mentioned in Scripture, on the borders of the tribes of Zabulon and Issachar. There is likewise a ruined church at that place, where, it is said, Christ left the rest of the disciples before His Transfiguration. Anyone who examines the fourth chapter of Judges may see that this is probably the spot where Barak and Deborah met at Mount Tabor with their forces, and went to pursue Sisera; and on this account, it might have its name from that great prophetess, who then judged and governed Israel; for Josephus relates, that Deborah and Barak gathered the army together at this mountain."—*POCOCKE*, 'Travels,' vol. ii. p. 64. See also *THOMSON*, 'The Land and the Book,' p. 433.

CHAPTER XVII.

[1. *The transfiguration of Christ.* 14. *He heals the lunatic,* 22. *foretelleth His own passion,* 24. *and payeth tribute.*]

[Vulg. *Christi in monte transfiguratio, quam jubet discipulos silentio servare, donec a mortuis resurgat: Eliam dicit venturum, imo jam venisse, sed cognitum non fuisse, nempe Joannem Baptistam: puerum lunaticum curat, quem discipuli ob modicam fidem curare non poterant: ostendens quanta sint virtutis, fides similis grano sinapis, jejuniū, et oratio: Passionem suam prædicit: pro se quoque et Petro didrachma solvit, invento in ore piscis stater.*]

THE words by which S. Matthew describes the interval between our Saviour's promise to His disciples and His Transfiguration before them, are "after six days" (*μεθ' ἡμέρας ἕξ*); those by which S. Luke describes it, are "about an eight days" after (*ὥσπερ ἡμέραι ὀκτώ*). It is plain that these are meant as equivalent expressions to indicate the same time, the difference between them being that S. Matthew implies six whole days, and S. Luke six whole days, with the addition of a part of a day at the beginning when the promise was made, and another at the end when it began to be fulfilled.¹ Even were the difference between the two Evangelists much greater in appearance than it is, the qualifying term used by S. Luke would be quite sufficient to reconcile their description of this interval.

It is uncertain what mountain it was on which Jesus was transfigured. Many think it was Mount Tabor. S. Cyril of Jerusalem and S. Jerome,² writing in the fourth century, speak of Mount Tabor as the scene of the Transfiguration; and they speak of it in such a way as to imply that this was the opinion then generally received by the Church. Travellers and commentators show that this continued to be the universal belief down to the sixteenth century.³ After that it began to be questioned whether Tabor was the Mount of Transfiguration, on the ground of its situation, as being too far distant from Cæsarea Philippi.⁴ In more modern

times, an opinion has widely prevailed that Tabor could not possibly be the Mount of Transfiguration, because, from the nature of some ruins on its summit and from some passages in Josephus, it is conjectured that Mount Tabor was, at the time of the Transfiguration, the site of a fortified city.⁵ Cornelius a Lapide, who examines the objection to Tabor being the Mount of Transfiguration on the ground of its situation, and who was also aware of the ruins on its summit ("palatiorum et turrium"), still holds that the opinion expressed by S. Cyril and S. Jerome was the correct one. He says, "Hæc est sententia Patrum et fidelium ut videatur Ecclesie traditio." This was also the opinion of Pococke,⁶ who had examined Mount Tabor itself. But our uncertainty as to the mountain in no way affects the narrative of the Evangelists. For they have made use of no words to indicate either the name or the locality of the mountain.

Into this mountain Jesus retires with Peter, James, and John his brother—that is, James the son of Zebedee, who was afterwards the first Bishop of Jerusalem, and was put to death by Herod Agrippa I. (Acts xii.) These are the same three disciples whom Jesus had before selected to be witnesses of His power, when He raised the daughter of Jairus from the dead (S. Mark v. 37), and afterwards of His Agony in the garden of Gethsemane (S. Matt. xxvi. 37).

THE TRANSFIGURATION.

S. MATTHEW xvii. 1-8.

S. MARK ix. 2-8.

S. LUKE ix. 28-36.

1 And after six days
Jesus taketh
Peter, James, and John his brother,
and bringeth them up
into an high mountain

2 And after six days
Jesus taketh with Him
Peter, and James, and John,
and leadeth them up
into an high mountain

28 And it came to pass
about an eight days after these sayings,
He took
Peter and John and James,
and went up
into a mountaia

¹ S. Jerome, in Matt. xvii. 1; vol. vii. p. 121.

S. Augustine, de Consens. Evang. ii. 56; vol. iii. p. 1133.

S. Chrysostom, in Matt. Homil. lvi.; vol. ii. p. 135.

Theophylact, in Matt. xvii. 1; vol. i. p. 88.

Euthymius, in Matt. xvii. 1; vol. ii. p. 669.

² S. Cyril Hierosol. Catech. xii. 16, p. 744.

S. Jerome, Epist. cviii. (alias 27) ad Eustachium; vol. i. p.

³ Arculf, p. 9; Willibald, p. 16; Sawulf, p. 46—Early Travels in Palestine, Boha's ed.

⁴ Franciscus Lucas, in Matt. xvii. 2.

Cornelius a Lapide, in Matt. xvii. 2; vol. viii. p. 329.

Lightfoot, on S. Mark ix. 2; vol. ii. p. 346.

⁵ Robinson, Biblical Researches, vol. iii. p. 221, &c.

⁶ Pococke, Travels, vol. ii. p. 64.

S. MATTHEW xvii.

S. LUKE ix.

S. LUKE ix.

apart,

apart by themselves :

29

to pray.

2 and was transfigured
before them :
and His face did shine as the sun,
and His raiment was white
as the light.

and He was transfigured
before them.

And as He prayed,
the fashion of His countenance
was altered,

3

And His raiment
became shining,
exceeding white as snow ;
so as no fuller on earth
can white them.

and His raiment was white
and glistering.

3

And, behold, there
appeared unto them

4

And there
appeared unto them

30

And, behold, there
talked with Him
two men,
which were Moses and Elias :

Moses and Elias
talking with Him.

Elias with Moses :
and they were
talking with Jesus.

31 who appeared in glory, and spake of His
decease which He should accomplish at
Jerusalem.

32 But Peter and they that were with him
were heavy with sleep :
and when they were awake,
they saw His glory, and the two men
that stood with Him.

33 And it came to pass, as they departed
from Him,
Peter said

4 Then answered Peter, and said
unto Jesus, Lord, it is
good for us to be here :
if Thou wilt,
let us make
here three tabernacles ; one
for Thee, and one for
Moses, and one for Elias.

5

And Peter answered and said
to Jesus, Master, it is
good for us to be here :
and
let us make
three tabernacles ; one
for Thee, and one for
Moses, and one for Elias.

unto Jesus, Master, it is
good for us to be here :
and
let us make

three tabernacles ; one
for Thee, and one for
Moses, and one for Elias :
not knowing what he said.

5 While he yet spake,
behold, a bright cloud
overshadowed them :

7

And
there was a cloud
that overshadowed them :

34

While he thus spake,
there came a cloud,
and overshadowed them :
and they feared as
they entered into the cloud.

and behold a voice
out of the cloud,
which said,
This is My Beloved Son,
in whom I am well pleased ;
hear ye Him.

and a voice came
out of the cloud,
saying,
This is My Beloved Son :

35

And there came a voice
out of the cloud,
saying,
This is My Beloved Son :

hear Him.

hear Him.

6 And when the disciples heard it, they
fell on their face, and were sore afraid.

7 And
Jesus came and touched them, and said,
Arise, and be not afraid.

8

And suddenly, when they
had looked round about,
they saw no man any more,
save Jesus only
with themselves.

36

And when the voice was past,

Jesus was found alone.

1. And after six days Jesus taketh Peter,
James, and John his brother, and bringeth
them up into an high mountain apart,

Vulg. Et post dies sex assumit Jesus Petrum et Iacobum et Ioannem fratrem
eius, et ducit illos in montem excelsum secretorum.

2. And was transfigured before them : and

His face did shine as the sun, and His raiment
was white as the light.

Vulg. Vestimenta autem ejus facta sunt alba sicut nix.

3. And, behold, there appeared unto them
Moses and Elias talking with Him.

Jesus is transfigured before them; that is, He undergoes such a change in His form or appearance, that He exhibits to them not His Divine nature, but some property of His human nature, which should be to them an indication and a proof of His Divine nature.¹ We have no reason to think that He displayed before them all the supernatural properties of His human Body, but only that which is here specified, its glory. This was a foretaste of the glory which He will hereafter reveal to the blessed, when their power to receive it shall have been increased. This glory He communicates to His raiment, and to Moses and Elijah who attend Him. His face is particularly mentioned, but not so as to imply that the glory was confined to His face, and did not extend to His whole Body. S. Luke says that this glory came over Him as He prayed. The Son of Man prays to the Father; and while in the act of adoration, "His face did shine as the sun, and His raiment was white as the light." It is probable that it is this glory to which S. John alludes, when He says, "We beheld His glory, the glory as of the only-begotten of the Father" (i. 14). Prayer to God is the act which still assimilates man most nearly to God.

Moses and Elijah appeared as the representatives of the Law and the prophets, the one to bear witness that Jesus the Son of Mary was the Messiah foreshadowed and foretold by the Law, and the other by the prophets; and that in Him was fulfilled both the Law and the prophets.² In being attended by these two men, Jesus showed His power over the living and the dead. Elijah had never died, but had been removed from men in some miraculous manner. Moses had died, though a mystery attended the disposal of his body (Deut. xxxiv. 6; Jude 9).

Moses and Elijah are represented as standing. The posture of Jesus is not mentioned, and painters of the Transfiguration generally represent Him as raised above them in the air. Some have held this to be a mistake, and have concluded from the context that Jesus was also standing.³

The subject of their discourse was "the decease which He should accomplish at Jerusalem." It was but six days since Jesus had Himself forewarned His disciples of His Death and Passion at Jerusalem, and the Transfiguration was probably vouchsafed to three of their number, to strengthen them against the shock which their minds would naturally undergo, when they beheld Him, whom they had believed to be the Son of the living God, nailed to the Cross, by human hands, as a common criminal, and thus put to a death of cruelty and shame. The glory which emanated from Him would show that His Divine nature was united with the human, and was only veiled by the human; that He who could impart such glory to His Body, and even to His raiment, and to the persons of the two who attended Him, could not want the power to save Himself from crucifixion.

To see the glory of Jesus would prove His Divine nature, His power to save Himself from death; to see the glory of Moses and Elijah, fellow-servants, men like themselves, would inspire the Apostles with a desire to share in such a reward.

We gather from S. Luke (ix. 37) that the disciples were in the mount all night. How long they were cognizant of the glorious vision—whether during the whole time of its duration, or only the latter part of it—is uncertain. Some have so translated the passage, as to imply, that though their eyes were heavy with sleep, they awoke out of sleep, and then saw the vision; others, that though their eyes were heavy with sleep, they still kept awake, and thus saw the vision. Anyhow, they saw the vision when awake (*διαγρηγορήσαντες δὲ εἶδον*). It was not one which appeared to them in their sleep.

Many conjectures have been formed as to the way in which the disciples recognized Moses and Elijah. The Evangelists simply imply that they did so, without assigning any explanation how.

Peter, wrapt in ecstatic delight and at a loss how to express his wish for its continuance and for the retention of Moses and Elijah, whom he saw preparing to depart, proposes to build tabernacles for their perpetual abode on the mount.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.

S.V. let me make.

Vulg. Si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Elie unum.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My Beloved Son, in whom I am well pleased; hear ye Him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

S.V. save Jesus Himself only.

Vulg. neminem viderunt, nisi solum Iesum.

At the giving of the Law from Mount Sinai, there was also a cloud, but it was one of darkness. This was a cloud of light, a "bright cloud" (*νεφέλη φωτεινή*); "the excellent glory" (*τῆς μεγαλοπρεποῦς δόξης*), as S. Peter calls it (2 Pet. i. 17). This cloud of glory was an instrument or vehicle for the voice from the Father; it was a witness to the Divine nature of Jesus, for it brought honour and glory to Him from the Father: it was a means of departure to Moses and Elijah,

¹ S. Thomas Aquinas, Sum. iii. quest. 45; vol. iv. pp. 406–412.

² S. Jerome, in Matt. xvii. 3; vol. vii. p. 122.

³ S. Ambrose, in Luc. ix. 30; vol. ii. p. 1702.

S. Chrysostom, in Matt. Homil. lvi.; vol. ii. p. 136.

Euthymius, in Matt. xvii. 3; vol. ii. p. 677.

³ Cornelius a Lapide, in Matt. xvii. 2; vol. viii. p. 331.

and a covering to the disciples to moderate the excessive glory of the vision.¹

The same voice which was heard at the Baptism of Jesus is now repeated at the Transfiguration, with the addition of the words "Hear ye Him." This voice is addressed to Jesus in the presence of His three disciples, for Moses and Elijah had already departed, and it bears witness: 1. That Jesus, the Son of Mary, is the Son of God the Father; 2. That He is the source and medium of all reconciliation between man and God, and of all acceptable service from man to God; and 3. That Jesus, the Son of Mary, is the fulfilment of the Law and the prophets, which are now completed, save as they receive fresh and perpetual fulfilment in Him, and that He is the Legislator for all time to come. An instance of His all-prevailing power is immediately given in

the restoration of His disciples, who had been struck to the ground, overpowered by fear at the sound of the voice which they had just heard.

The Transfiguration is commemorated by the Church on August 6th. The tradition which places it on that day cannot be traced back farther than the ninth century, though it may have had an earlier origin.² Those who believe that the Transfiguration took place between the Third Passover and the Feast of Tabernacles will consider August 6th a not unlikely time for it. According to the arrangements of the events in our Saviour's life adopted in this Commentary, the Transfiguration took place between the Feast of Tabernacles and the Fourth Passover, and therefore later than August by several months.³

JESUS EXPLAINS TO THE THREE DISCIPLES THE COMING OF ELIAS.

S. MATTHEW xvii. 9-13.

- 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.
- 10 And His disciples asked Him, saying, Why then say the scribes that Elias must first come?
- 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
- 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.
- Likewise shall also the Son of Man suffer of them.
- 13 Then the disciples understood that He spake unto them of John the Baptist.

S. MARK ix. 9-13.

- 9 And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead.
- 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- 11 And they asked Him, saying, Why say the scribes that Elias must first come?
- 12 And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of Man, that He must suffer many things, and be set at nought.
- 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

S. LUKE ix. 36.

- 36 And they kept it close, and told no man in those days any of those things which they had seen.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.

It is probable that this command extended to their fellow-disciples, as well as to the people; and S. Luke adds that, "they kept it close, and told no man in those days any of those things which they had seen." Thus no occasion would

¹ Jansenius, in Concord. Evang. lxvii. p. 48.
² Cornelius a Lapide, in Matt. xvii. 5; vol. viii. p. 335.

² Cornelius a Lapide, in Matt. xvii. 2; vol. viii. p. 330.
³ McClellan, New Testament, pp. 457, 577.

be given for envy at the preference shown to the three disciples, no ground for disbelief of the glorious vision as too great for their power to conceive. The Death and Passion of Jesus was such a searching trial of the real character of His disciples that no room was afterwards left for jealousy of each other. The Resurrection was such a display of His power and glory, that no degree of glory connected with Him would be incredible after that.

10. And His disciples asked Him, saying, Why then say the scribes that Elias^a must first come?

S. the disciples.

Vulg. et interrogaverunt eum discipuli.

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.^b

S.V. And He answered: V. omits unto them: S.V. omit first.

Vulg. At ille respondens, ait illis: Elias quidem venturus est, et restituet omnia.

12. But I say unto you, That Elias is come already, and they knew Him not, but have done unto Him whatsoever they listed. Likewise shall also the Son of Man suffer of them.

13. Then the disciples understood that He spake unto them of John the Baptist.

Four hundred years before the Transfiguration the prophet Malachi had declared, "Behold, I will send you Elijah the prophet (Septuagint, Ἡλίας τὸν Θεοβίβην) before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (iv. 5, 6). From these words the Jewish nation generally had gathered that Elijah the Tishbite should reappear before the coming of the Christ, and

prepare the way for His reception. But they knew only of His coming once; they were utterly ignorant of the Messiah's twofold coming—first in humility, and afterwards in glorious majesty. The first of these opinions the disciples doubtless shared with the rest of the Jews; the second had been corrected by their daily intercourse with Jesus, and by His constant instruction. When they see Elijah present with Jesus on the Mount, they would naturally conclude that Malachi's prophecy was now fulfilled, that Jesus was shortly to appear in His glory, and that Elijah was here to attend Him. When they see Elijah depart, they are at a loss to understand the matter, and their perplexity is still more increased when, on coming down from the mountain, Jesus charged them to tell the vision to no man until the Son of Man be risen again from the dead. Hence their question, "Why then say the scribes that Elias must first come?"

The belief current among the Jews, that Elijah would appear before the coming of the Messiah, or rather the belief that it was Elijah the Tishbite who should thus appear, was due partly to the rendering of the Septuagint translation, which would be the version of the prophet Malachi most commonly known to the Jews of our Saviour's time. Whether the words of the Septuagint, "Elijah the Tishbite," is a faithful rendering of the Hebrew or not, there it stood in the days of our Saviour, and He does not correct the impression which the disciples had gained from it. That which He does correct is their conception that there is only one Elijah intended, or that one Elijah would sufficiently satisfy the words of the prophet. There were two Elijahs, a literal and a mystical Elijah. One of these should go before Him when He came in humility, and the other when He came in glorious majesty. The mystical Elijah, John the Baptist, had already come in the spirit and power of Elijah the Tishbite, and they had done to him as they would shortly do to Jesus Himself. But the literal Elijah, Elijah the Tishbite, has yet to come: for this prophecy has still further to be fulfilled, for Jesus goes on to say, "Elijah indeed cometh and will restore (ἀποκαταστήσει) all things."¹

¹ Origen, in Matt. tomus xiii. ; vol. iii. p. 1096.

S. Chrysostom, in Matt. Homil. lvii. ; vol. ii. p. 150.

Theophylact, in Matt. xvii. 10 ; vol. i. p. 90.

Tertullian, de Anima, 35 ; vol. ii. p. 711.

S. Jerome, in Matt. xvii. 10 ; vol. vii. p. 124.

^a Elias.—"It is very difficult for an English reader who has not read or thought on the subject, to realize the fact that the Elias whom the Jews expected to appear in Messiah's days was not some weird, mythical being, or some merely symbolical person, but the veritable Elijah, who lived on earth, in flesh and blood, in the days of Ahab. 'Let us just seek to realize to ourselves,' says Archbishop Trench, 'the difference in the amount of awakened attention about a country congregation, which Matt. xvii. 10 would create, if it were read thus: And His disciples asked Him, saying, 'Why then say the Scribes that *Elijah* must first come?' as compared with what it now is likely to create.' And this argument applies, though in a less degree, to the scene of the Transfiguration. 'It is most important,' as the same writer has observed, 'to keep vivid and strong the relations between the Old and New Testament

S. Augustine, in Joan. tractat. iv. 5 ; vol. iii. p. 1408.

S. Gregory Magnus, in Ezechiel, Homil. 12 ; vol. ii. p. 921.

Janseus, in Concord. Evang. cap. lxvii. p. 49.

Maldonatus, in Matt. xvii. 10 ; vol. i. p. 232.

Cornelius a Lapide, in Matt. xvii. 10 ; vol. viii. p. 337.

in the minds of the great body of English hearers and readers of Scripture.' I imagine that few would deny the advantage of substituting the more familiar Old Testament names in such cases for the less familiar Septuagint forms preserved in the New."—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 152.

^b And restore all things (καὶ ἀποκαταστήσει πάντα).—"With regard to the important term ἀποκαταστήσει, it must be remarked that the process primarily signified by the verb is settlement into a due frame and position; and thus the act, if coming upon a previous state of incompleteness, is one of consummation; if of impairment or disarray, it is restoration; if of moral misguidance, it is recovery into a right frame."—GREEN'S 'Critical Notes on New Testament,' p. 20.

JESUS HEALS A DEMONIAC, WHICH THE DISCIPLES HAD BEEN UNABLE TO DO.

S. MATTHEW xvii. 14-21.

S. MARK ix. 14-29.

S. LUKE ix. 37-43.

- 14 And when they were come to the multitude, there came to Him a *certain* man, kneeling down to Him, and saying,
- 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.
- 16 And I brought him to Thy disciples, and they could not cure him. Then Jesus answered and said,
- O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me.
- 18 And Jesus rebuked
- 14 And when He came to *His* disciples, He saw a great multitude about them, and the scribes questioning with them.
- 15 And straightway all the people, when they beheld Him, were greatly amazed, and running to *Him*, saluted Him.
- 16 And He asked the scribes, What question ye with them?
- 17 And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;
- 18 and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away:
- 19 He answereth him, and saith,
- O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.
- 20 And they brought him unto Him: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
- 21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child.
- 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us.
- 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
- 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.
- 25 When Jesus saw that the people came running together, He rebuked
- 37 And it came to pass, that on the next day, when they were come down from the hill, much people met Him.
- 38 And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son: for he is mine only child.
- 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought Thy disciples to cast him out: and they could not. And Jesus answering said,
- O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him.
- 40 And I besought Thy disciples to cast him out: and they could not.
- 41 And Jesus answering said,
- O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming,

S. MATTHEW xvii.

the devil;

and he departed out of him:

and the child was cured from that very hour.

19 Then came the disciples to Jesus apart,
and said,

Why could not we cast him out?

20 And Jesus said unto them,
Because of your unbelief: for verily I say
unto you, If ye have faith as a grain of
mustard seed, ye shall say unto this moun-
tain, Remove hence to yonder place; and it
shall remove; and nothing shall be impos-
sible unto you.

21 Howbeit this kind
goeth not out
but by prayer and fasting.

14. ¶ And when they were come to the
multitude, there came to Him a *certain* man,
kneeling down to Him, and saying,

15. Lord, have mercy on my son: for he is
lunatick, and sore vexed: for oftentimes he falleth
into the fire, and oft into the water.

S. omits Lord: S.V. and is sick.

Vulg. Domine, miserere filio meo: quia lunaticus est, et male patitur.

16. And I brought him to Thy disciples, and
they could not cure him.

17. Then Jesus answered and said, O faithless
and perverse generation, how long shall I be
with you? how long shall I suffer you? bring
him hither to Me.

S*. But He answered and said unto them.

Vulg. Respondens autem ei Jesus, ait: O generatio incredula, et perversa, quousque ero vobiscum? usquequo patiar vos? afferite huc illum ad me.

18. And Jesus rebuked the devil; and he
departed out of him: and the child was cured
from that very hour.

S. and he was cured.

Vulg. Et increpavit illum Iesus, et exiit ab eo demonium, et curatus est puer ex illa hora.

S. MARK ix.

the foul spirit, saying unto him,
*Thou dumb and deaf spirit, I charge thee,
come out of him, and enter no more into him.*
26 And the spirit cried, and rent him sore,
and came out of him:
and he was as one dead; insomuch that many
said, He is dead.

27 But Jesus took him by the hand,
and lifted him up; and he arose.

28 And when He was come into the house,
His disciples asked Him privately,
Why could not we cast him out?
29 And He said unto them,

This kind
can come forth by nothing,
but by prayer and fasting.

S. LUKE ix.

the unclean spirit,

and healed the child,
and delivered him again to his father.
43 And they were all amazed at the mighty
power of God.

19. Then came the disciples to Jesus apart,
and said, Why could not we cast him out?

20. And Jesus said unto them, Because of
your unbelief: for verily I say unto you, If ye
have faith as a grain of mustard seed, ye shall
say unto this mountain, Remove hence to yon-
der place; and it shall remove; and nothing
shall be impossible unto you.

S.V. And He saith unto them: S.V. Because of your little faith.

Vulg. Dixit illis Iesus; Propter incredulitatem vestram.

21. Howbeit this kind goeth not out but by
prayer and fasting.*

S.V. omit this verse.

Vulg. Hoc autem genus non ejicitur, nisi per orationem et jejunium.

All the three Evangelists declare that, though this child's
malady varied, or was thought to vary, with the change of
the moon, it was caused by demoniac possession, and they
imply that the spirit which possessed him was one of unusual
power and malignity, and which resisted the command of
Jesus to come out of him with all the energy of despair. It
is clear from various passages (Matt. ix. 33; xii. 22, &c.)
that it was considered almost impossible to cast out a deaf

work in perfect good faith, however many errors they may have
allowed to creep in through carelessness or ignorance. Among
readings for which this cause has been suggested are . . . the
insertion of a mention of *fasting with praying*: S. Matthew xvii.
21, S. Mark ix. 29, Acts x. 30, 1 Cor. vii. 5."—C. E. HAMMOND,
'Textual Criticism,' p. 22.

* Vers. 21 omittit Tischendorf, uncinis includit Tregelles."—
SCRIVENER, N. T. 1877.

"A charge of altering the text of the Scriptures with a motive
is so serious a matter, that we ought only to make it if supported
by very strong grounds. Now, there is really no evidence that
the transcribers of all our known manuscripts did not do their

and dumb spirit; that is, a spirit that caused the man whom he possessed to become deaf and dumb. Jesus Himself also speaks of this kind as singularly difficult to cast out, and requiring an extraordinary degree of faith and devotional preparation.

It would appear from the context that the Scribes had questioned the power of the disciples to cast out the devil, and had challenged them to do it. The father of the child lays the blame of the failure on the inability of the disciples. Jesus assigns two reasons for this, and lays the blame on the disciples only partially. The first reason is the unbelief of the people who were present, the Scribes and the father of the child. It is to these that He addresses the words, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?"¹

His usual rule before healing the sick was to require from them a belief that He had the power to heal them. "Believe ye that I am able to do this?" was the common question before a cure. In the case of those who were physically unable to entertain this belief, as with this lunatic, He seems to have required this faith in His power from those who brought the sick to be healed. But the Scribes openly dispute His power to heal this child through His disciples, and the father of the child himself questions it. Hence partly arose the failure.

The second reason why the disciples could not cast out the devil, was their own want of faith, not their want of faith that Jesus had the power to cast out the devil, but that they themselves had the power, that Jesus had entrusted them with this power. From the sick, or from the friends of the sick, He required faith in His power to heal them; from His disciples He required more than this. He required them to believe that He had the power to heal, and that He had also entrusted them with similar power. The absence of Jesus, and the absence of the three principal disciples, Peter, James,

and John, the positive tone of the Scribes, and the difficulty of the case itself, may all have tended to cause the disciples to doubt their own power.

Jesus acknowledges the difficulty of the case, and He shows the remedy for this, and for all similar cases—prayer and fasting. But He does not here prescribe prayer and fasting as a duty for those who are the recipients of His divine power, but for those who dispense it.² To the former this would doubtless be beneficial, to the latter it was more than this—it was a necessary preparation, an absolute necessity for the exercise of His divine power; and the greater the opposition there was, the higher degree of supernatural power required, the greater He represents to be the necessity for prayer and fasting. There is every reason to believe that Jesus Himself was fasting when He cast out this devil: for this was the day after His Transfiguration. He had been in the mount all night, and He was met by this multitude as He was coming to His disciples.

Soon after the Ascension we find the Church acting on the rule that prayer and fasting was a necessary preparation in her ministers for the bestowal of God's spiritual gifts (Acts xiii. 3; xiv. 23). Ecclesiastical history also affords grounds for the belief that it was the rule of the primitive Church that her ministers should be fasting in the administration of the Sacraments generally.

Some have supposed that, in comparing faith to a grain of mustard seed, Jesus does not refer only to the small size of the seed, as He does in ch. xiii. 31, but also to the nature of the seed itself. The mustard seed, though small, is of a pungent, acrid taste, producing effects out of all proportion to its size. Such is faith, small though it be; it will accomplish wonders, it will remove mountains.³

"This mountain," to which Jesus here refers, and which He says they shall remove if they have faith, is the devil which possessed the child.⁴

JESUS FORETELLS HIS PASSION, DEATH, AND RESURRECTION.

S. MATTHEW xvii. 22, 23.

S. MARK ix. 30-32.

S. LUKE ix. 43-45.

	30	And they
		departed thence,
22 And while they abode in Galilee,		and passed through Galilee;
		and He would not that any man
		should know it.
	31	For He taught
		43 But while they wondered every one
		at all things which

¹ S. Chrysostom, in Matt. lvii.; vol. ii. p. 155.

Theophylact, in Matt. xvii. 17; vol. i. p. 91.

Jansenius, in Concord. Evang. cap. lxviii. p. 55.

Maldonatus, in Matt. xvii. 17; vol. i. p. 234.

Cornelius a Lapide, in Matt. xvii. 17; vol. viii. p. 338.

² Origen, in Matt. tomus xiii.; vol. iii. p. 1112.

Jansenius, in Concord. Evang. cap. lxviii. p. 59.

Maldonatus, in Matt. xvii. 20; vol. i. p. 237.

Cornelius a Lapide, in Matt. xvii. 20; vol. viii. p. 340.

³ Jansenius, in Concord. Evang. cap. lxviii. p. 57.

Maldonatus, in Matt. xvii. 20; vol. i. p. 235.

Cornelius a Lapide, in Matt. xvii. 20; vol. viii. p. 339.

⁴ Origen, in Matt. tomus xiii.; vol. iii. p. 1112.

S. Hilary Pict., in Matt. xvii. 19; vol. i. p. 1016.

S. Jerome, in Matt. xvii. 19; vol. vii. p. 126.

Trans. Homil. Origenis, in Jerem. Homil. ix.; vol. v. p. 657.

S. MATTHEW xvii.

Jesus said unto them,

23 The Son of Man shall be betrayed
into the hands of men:
and they shall kill Him,
and the third day
He shall be raised
again.

32

And they were exceeding sorry.

S. MARK ix.

His disciples,
and said unto them,

The Son of Man is delivered
into the hands of men,
and they shall kill Him;
and after that He is killed,
He shall rise
the third day.

32 But they understood not
that saying,

and were afraid
to ask Him.

S. LUKE ix.

Jesus did, He said
unto His disciples,

44 Let these sayings sink down
into your ears:
for the Son of Man shall be delivered
into the hands of men.

45 But they understood not
this saying,
and it was hid from them,
that they perceived it not:
and they feared
to ask Him of that saying.

22. ¶ And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men:

23. And they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.

Vulg. Et occidit eum, et tertia die resurgit. Et contristati sunt vehementer.

As the time drew near for His Death, Jesus made this the constant theme of His instruction to the Twelve. It is probably not more than ten or twelve days since Peter had confessed Him the Son of the living God, and it has been mentioned on three several occasions since that time, that His approaching Death and Passion was the subject of His conversation. The first time was immediately after Peter's confession, the second when they were in the Mount of Transfiguration, and the third after He had healed the possessed lunatic. But notwithstanding all this, the disciples were scarcely able to realize it as a certainty, or even as a possibility. They could not reconcile His being the Son of the living God, His being able to heal the sick, to cast out devils, and to raise the dead, with His suffering death Himself. Nor should it be a matter of surprise that they had such difficulty in comprehending this, when we consider that there had been no example of this before since the creation of the world. This perplexity of the Apostles may have been the reason why, as on the three occasions just mentioned, Jesus generally foretold His Death, after some fresh proof of His divine nature. The confession of Peter, the glory of the Transfiguration, the expulsion of the devil from the lunatic,

had all prepared the way for a prediction of His future sufferings. To temper their excessive sorrow for His Death, He tells them that, though they should kill Him, He should rise again the third day. S. Mark and S. Luke distinctly assert that they did not understand what He meant by these words, and were afraid to ask Him.

Before Jesus left Galilee the collectors of taxes required from Him the payment of the annual tribute (*τὰ δίδραχμα*), which was now due. A difference of opinion exists among commentators as to the nature of this tribute money. Some¹ suppose that this was the half-shekel, which was required from every upgrown man for the maintenance of the Temple service, but which had been diverted from its original purpose, and was now paid, either for the support of the Roman government generally or for the special object of the Capitol at Rome. Others hold that this tribute money was still paid to defray the expenses of the Temple service, and that it was not diverted from this purpose until after the destruction of the Temple by Titus. The question is beset with some difficulty. Lightfoot, who, after an elaborate examination of the matter, inclines to the latter opinion, is still rather doubtful.

As it was considerably more than a year since Jesus had fixed His residence at Capernaum, He must have been called upon to pay this tax once at least before. S. Peter, probably remembering this, answers the collectors of the tax accordingly, though they seem themselves either to have forgotten the circumstance, or to have been new in their office, and so not to have known it; or they may ask with a view to ascertain whether Jesus was one of those who resisted the payment of this tax as an unrighteous exaction from the Jewish nation.

¹ S. Jerome, in Matt. xvii. 24; vol. vii. p. 126.
V. Bede, in Matt. xvii. 24; vol. iii. p. 82.
Jansenius, in Concord. Evang. cap. lxi. p. 61.

Maldonatus, in Matt. xvii. 24; vol. i. p. 238.
Cornelius a Lapide, in Matt. xvii. p. 341.

24. ¶ And when they were come to Capernaum, they that received tribute money^a came to Peter, and said, Doth not your Master pay tribute?

Margin, called in the original, didrachma, being in value 15 pence.
S.V. Capernaum.
Vulg. Et cum venissent Capernaum, accesserunt qui didrachma accipiebant.

25. He saith, Yes. And when He was come into the house, Jesus prevented him,^b saying,

^a They that received the tribute money (οἱ τὰ διδραχμα λαμβάνοντες). — "Two things persuade me that this is to be understood of the half-shekel to be yearly paid into the treasury of the Temple.

"1. The word itself, whereby this tribute is called διδραχμα." This He illustrates by quotations from Josephus, Dion Cassius, the Seventy Interpreters, and the Targumists.

"II. The answer of Christ sufficiently argues, that the discourse is concerning this tax, when He saith, He is the Son of that King for whose use that tribute was demanded: for from thence were bought the daily and additional sacrifices, and their drink-offerings, the sheaf, the two loaves (Levit. xxiii. 17), the shewbread, all the sacrifices of the congregation, the red cow, the scapegoat, and the crimson tongue which was given for his horns, &c.

"But here this objection occurs, which is not so easy to answer. The time of the payment of the half-shekel was about the feast of the Passover; but now that time was far gone, and the feast of Tabernacles at hand. It may be answered: 1. That Matthew, who recites this story, observed not the course and order of time, which was not unusual with him, as being he, among all the Evangelists, that most disjoins the times of the stories. But let it be granted, that the order of the history in him is right and proper here.

"It is answered: 2. Either Christ was scarcely present at the Passover last past, or, if He were present, by reason of the danger He was in, by the snares of the Jews, He could not perform this payment, in that manner as it ought to have been. Consider those words which John speaks of the Passover last past, ch. vi. 4, 'The Passover, a feast of the Jews, was near;' and ch. vii. 1, 'After these things, Jesus walked in Galilee, for He would not walk any more in Judea, because the Jews sought to kill Him.'

"3. It was not unusual to defer the payment of the half-shekels of this year to the year following, by reason of some urgent necessity. Hence it was, when they sat to collect and receive this tribute, the collectors had before them two chests placed, in one of which they put the tax of the present year; in the other, of the year past.

"But it may be objected, Why did the collectors of Capernaum require the payment at that time, when, according to custom, they began not to demand it before the fifteenth day of the month Adar? I answer: 1. It is certain, there were in every city money-changers to collect it, and being collected, to carry it to Jerusalem. Hence is that, in the Tract. Shkalim cited, 'The fifteenth day of the month Adar, the collectors sit in the cities (to demand the half-shekel); and the five-and-twentieth, they sit in the Temple.'

"2. The uncertain abode of Christ at Capernaum gave these collectors no unjust cause of demanding this due, whenever they had Him there present; at this time especially, when the feast of Tabernacles was near, and they about to go to Jerusalem, to render an account perquisites of their collection.

"But if any list to understand this, of the tax paid the Romans, we do not contend. And then the words of those that collected the tribute, 'Does not your Master pay the didrachm?' seem to sound to this effect, 'Is your Master of the sect of Judas of Galilee?' — LIGHTFOOT on Matt. xvii. 24; vol. ii. p. 211.

"Everywhere out of Jerusalem, from those who had not yet paid, the Temple-dues began to be collected on the fifteenth day of Adar, the month before the Passover. The Talmud thus declares the custom: 'Out of Jerusalem, the rate-collectors sat everywhere

What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

S. He was entering.
Vulg. Att. Entram. Et cum intrasset in domum, prevenit eum Jesus, dicens.

26. Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free.

V. Now when he said, Of strangers, Jesus said unto him, S. Now he said, Of strangers. Now when he said, Of strangers, Jesus said unto him.
Vulg. Et ille dixit: A foris. Dixit illi Jesus, Ergo liberi sunt illi.

on the fifteenth of Adar, and quietly demanded of anyone the amount of the rate, yet did they not forcibly compel anyone who by that time had not yet presented it' (Tract. Schek). . . . The narrative implies that, by reason of the absence from Capernaum, the Lord had not yet offered the dues for the current year; that, in consequence, those dues were quietly demanded of Peter by the collectors (οἱ τὰ διδραχμα λαμβάνοντες); that, within Peter's knowledge, the Lord was in the habit of regularly paying the tax; and that, from the Lord's own caution against present or future offence, there were certainly no arrears. There can be but one conclusion, and let it be well weighed: the Passover was at hand; and the antitypical Temple-tax, the true 'ransom of souls,' was about to be paid." — McCLELLAN, 'New Testament,' p. 461.

"Their shekel was of the value of our half-crown, and their half-shekel was half as much. And as our half-crown is either in one piece, or hath five pences to make it up in value; so they had their shekel either in one piece, or four pieces to make it up. Those four pieces in the Greek language were called drachmes, in the Hebrew zuzes, in Latin pennies. And so the Greek renders the half-shekel here two drachmes. And the two pennies that the good Samaritan gave (Luke x. 35) is the very same sum, viz. half a shekel; the Roman penny being sevenpence-halfpenny, and two of them making half a shekel, or fifteen pence."

"The money-changers' tables that our Saviour overthrew in the Temple, were the tables of the collectors and receivers of this half-shekel. And then why should He overthrow their tables, when the money they received was of God's appointment? It was indeed, but the wretched receivers made a base trade of getting gain by changing their money. And for giving them single money for their whole shekel, or half-crown piece, they must be paid some profit. This is that that made our Saviour kick down their tables, and not any crossness against the sum, which was of God's own appointment.

"In that story, Matt. xvii. 24, it is this half-shekel money that they come to demand, which Christ, rather than He will not pay, will fetch it by miracle out of a fish's mouth." — LIGHTFOOT, Sermon on Exod. xxx. 15; vol. ii. p. 1204.

"In the incident relating to the tribute-money (Matt. xvii. 24, &c.), mention is made of two different coins or sums of money, the didrachma (τὰ διδραχμα) and the stater (στατήρα), the latter being double of the former; and this relation of value is important, and should have been preserved if possible, because it explains our Lord's words, 'Take it' (the stater) 'and give unto them for Me and for thee.' In our Version, however, didrachma is rendered 'tribute-money, tribute,' and stater, 'a piece of money.' — CAXTON LIGHTFOOT, 'On Revision of New Testament,' p. 168.

Jesus prevented him (προέβαλεν αὐτῷ ὁ Ἰησοῦς). — Words derived from the Latin and other foreign languages being comparatively recent, had very frequently not arrived at their ultimate sense when our Version was made, and were more liable to shift their meaning than others. . . . When He was gone into the house, Jesus prevented (προέβαλεν) him, saying, 'What thinkest thou, Simon?' in which passage, at all events, the original meaning of 'prevent' would not suggest itself to the English reader. We might with advantage recur to the rendering of Tyndale, 'spake first' for 'prevented.' — Ibid., p. 178.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee.

All MSS. a stater.

Vulg. invenies staterem.

Marg n, a stater. It is half an ounce of silver, in value 2s. 6d., after 5s. the ounce.

The point of our Saviour's argument does not turn on the nature of the tribute which He was required to pay, whether it was a civil or a religious one, but on the fact that He, the Son of Mary, is the Son of the living God. He reasons from the sons of earthly kings, and from the exemption from taxation which is by universal custom accorded to them, to Himself the Son of the King of kings, and to the exemption which He, as such, might claim from the payment of this tribute. But He does not claim His right or exemption from the payment of this tribute, in order that He may not give to His enemies any ground for concluding that He is hostile to the existing government. He came not to set right civil governments, or to redress the wrongs of injured subjects, but to establish a kingdom which should exist independent of the kingdoms of this world, yet in the very midst of them.

Different as this miracle was from those which Jesus generally wrought, it contains in it the usual characteristics

of His work. It was the domain in which He wrought that was changed, not the nature of His work. For whether He exercised His power over the world of spirits or amongst men, or in the elements, or over the irrational part of the creation, we see the same obedience to His command, the same readiness to execute His will. He has only to command, and a fish comes first to Peter's hand, bringing with it the money required, the tribute for two.

Many conjectures have been offered why Peter, and why Peter alone, was raised to the high honour of sharing with the Son of God in the payment of the tribute. It may have been because Peter was the person to whom the collectors of the tribute had addressed themselves, or because the tribute was collected in the place of which each man was an inhabitant, and that Peter alone of the Twelve had his residence at Capernaum (Matt. viii. 5, 14; Luke iv. 31, 38), or that Jesus selected Peter to the honour of sharing with Him in the payment of the tribute because He had just before confessed Him to be the Son of the living God, or it may be from some other reason unknown to us.

How, or in what place, the other Apostles paid this tribute the Evangelist omits to record, probably as a matter of slight moment, and relates this because it was done by a miracle, and because it gave occasion to Jesus to state His reason for paying it. The conduct of Jesus in this matter, and His reason for it, will serve for all time to come as a guide to all His followers in a similar position.

INTRODUCTORY NOTE.

The corruption of man's nature.—The following extracts may be sufficient to furnish an outline of the way in which writers in the Early Church explained the corruption of man's nature consequent on the Fall.

"In Adam all the parts of our nature were not only good in themselves, but they were happily co-ordinated, the one to the other (Gen. i. 31). Appetite was not rebellious against reason, nor passion against conscience. So that not only were the parts of his constitution excellent, as being the workmanship of God Himself, but the man who resulted from their union was good also. And this it is which is wanting in Adam's descendants, and which is expressed by that corruption of nature in which they are declared to be born (Ps. li. 5). Not, of course, that the constituents of our nature can change their character, since they are either indifferent, like the bodily appetites, or good, like the moral virtues; but they become evil *in us*, because the general disorganization of our constitution diverts each of them from their proper aim and service. To eat is not sinful, nor the appetite of hunger—but gluttony, whether in will or deed. How could the half-frozen inhabitants of Greenland have been affected, as the Moravians witness, at the declaration of our Lord's sufferings for the sins of men, unless there were some such principle as gratitude remaining in our constitution? And if these principles remain, they cannot have turned round and changed their nature; man's fault is, not that he feels gratitude or love, but that his love is so weak, and that his gratitude is not proof against temptation. The corruption of nature, then, does not lie in these separate portions of it, but in that perversion of man as a whole, by which their harmony is disturbed and their purposes frustrated. Therefore a woe is denounced in Scripture (Isaiah v. 20) against those who deny the truth of these constituent parts of the witness of man's conscience. For if there be no truth in such inward admonitions, what do we mean by speaking of good or evil; and why are we bound to adopt the one, and eschew the other? This was the result to which the Manichæans were led, by supposing human corruption to lie, not in the actings of man as a whole, but in the constituent parts of his nature. The source of evil was traced back from man to his author, and he was alleged to be the work of that evil spirit, whose impress was supposed to be visible in the elements of his nature.

"Human corruption then lies in man himself, in the compound creature, who was created good but chose evil. Adam, on the other hand, came from his Maker's hands in the purity of innocence. The compound creature was good. The whole being was in harmony with that higher part of it, which was intended to sway; while all the propensions and appetites moved along with it in happy subordination. He needed corroboration, but not improvement. Yet whence was it that he had light for the guidance of his being? Can man, who is a creature, have light in himself? Is not the light of the moral as well as of the physical world an emanation from the fountain of light? The very Heathen had a conviction that man's nature could not be developed in its fullest proportions, without such external aid: '*Nemo sine aliquo afflatu divino vir magnus unquam fuit.*' Conscience, that is, appears to tell us, that a moral being cannot attain to perfection without the co-operation of that Infinite Being in whom perfection is innate. In Adam, therefore, there must have been superadded to those natural qualities which have been described, some supernatural gift, for the guidance of the whole. . . . 'Man's nature,' said the Anti-Pelagian Fathers, at the Council of Orange (canon 19), 'even if it remained in that entireness in which it was created, could never preserve itself without its Creator's help.' There must have been some divine principle in man—some supernatural gift, superadded to the constitution of his nature. And such we are told there was. For not only did God create 'man out of the dust of the earth,' thus giving him body, and breathe 'into his nostrils the breath of life,' whereby he 'became a living soul,' but He also created man in His own image—in the image of God created He him.' . . . Three effects are derived especially from the gift of God's image: first, lordship over the earth and lower animals (Gen. i. 28); secondly, knowledge of God's works in creation, with which the possession of language was intimately connected; thirdly, intercourse with God, from whom man received direct instructions respecting his conduct (Gen. ii. 16). Now, of these three things, the last seems to have been that of which sin most completely deprived him. . . .

"This effect of God's image was lost by sin, by which that image in general suffered detriment. . . . This partial loss of a principle which is not totally forfeited, led some of the ancient writers to discriminate between God's *likeness*, when en-

was lost by sin, and His *image*, which was still retained. The distinction is especially maintained by the Alexandrian Fathers. And S. Cyril of Jerusalem (Catech. xiv. 10; p. 836, Migne) says, 'God's *image* man received at the Creation; but His *likeness* he obscured through disobedience.' And so says Tertullian (de Anima, 41; vol. ii. p. 720, Migne), 'What comes from God is not so much extinguished as overshadowed. It can be overshadowed, because it is not God; it cannot be extinguished, because God gave it.' The image of God, therefore, remains as that principle of conscience which S. Paul vindicates even for the heathen world (Rom. ii. 15). . . . That which was bestowed as a peculiar attribute on the Son Incarnate, could belong to man only as an indwelling gift by supernatural communication. So that our first parents, as S. Chrysostom (De Gen. Homil. xv.) says, 'were clothed with glory from above.' And S. Athanasius (Oratio ii. contr. Arian, 68; vol. ii. p. 292; Oratio iii. 38; vol. ii. p. 405, Migne) speaks of the first man as 'having received grace from without, and having lost it.' That which guided him was an illumination from that exhaustless fountain which has its centre in Him, before whom the angels hide their faces, and 'who dwelleth in the light which nothing can approach unto' (1 Tim. vi. 16).

"The guiding light then of original humanity was not merely that perfection of natural understanding which resulted from the happy constitution of man's inherent powers, but a special and supernatural indwelling of the great Author of all knowledge. And as this results from the general testimonies of Scripture respecting that sole source of wisdom who dwells above, so it is confirmed by what is taught respecting the subsequent gifts bestowed upon mankind. For even the Heathen must have derived their remaining light of conscience, however darkened and confused, from Him who is 'the true light which lighteth every man' (John i. 9). And it is the peculiar blessing of Christians that, by their union with Christ, they may renew that connection with God which Adam lost. For it was through the intervention of the Word, or Eternal Son, that man was originally created in the image of his Maker: for it was by Him that 'the worlds were made.' He was that Word or Wisdom whose 'delights were with the sons of men' (Prov. viii. 31). Especially does

S. John tell us that it was through Him that the Light or guidance of man was given.

"Now, it is set forth in numerous places of Holy Writ, that the peculiar gift of the Holy Ghost, which is bestowed in the Gospel, is that through union with the Son of God we may regain the perfect image of the Creator. Christ 'became the head of man's race,' says S. Irenæus (contr. Hæc. iii. 18, 1; p. 932, Migne), 'that in Him we might recover the likeness of God, which in Adam we had lost.' Inasmuch, then, as the gift of union with Christ, which is bestowed by the Holy Ghost, is plainly a supernatural blessing, and that through it we are to recover that likeness to God which man originally possessed, it follows that the likeness of God must have been some Divine presence superadded to primitive nature. This presence of a superior Being was what gave perfection to that likeness of God in which man was created. . . .

"And this may lead us to some further appreciation of what has been already stated, that birth-sin does not lie in the depravation of those individual principles of right and wrong which constitute the witness of our conscience, but in the disorder and disarrangement which our being, regarded as a whole, has derived from sin. This is the 'fault and corruption' of every man's nature. For the very cause of this disorder is the withdrawal, or at least the obscuration, of that divine light by which man was originally guided. And hence arises the turmoil and confusion of clamorous appetites warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. . . . So that man's corruption consists, first, in the deprivation of the divine guidance which he has rejected, for 'the light shined in darkness, and the darkness comprehended it not;' and secondly, in the consequent rebellion of the lower principles of his body and soul. Now, that this is the real nature of man's sinfulness is evidenced by the fact that Christ our Lord took our common nature; and it may also be shown to be most accordant with those principles of justice which the Most High has sanctioned in Holy Scripture. That Christ should have taken man's nature, shows that its corruption was not in such wise inherent in its existence, that to assume the nature was to adopt the sin.' . . . —R. I. WILBERFORCE, 'On the Incarnation,' pp. 62-74.

CHAPTER XVIII.

[1. Christ warneth His disciples to be humble and harmless: 7. to avoid offences, and not to despise the little ones: 15. teacheth how we are to deal with our brethren, when they offend us: 21. and how oft to forgive them: 23. which He setteth forth by a parable of the King, that had account of his servants, 32. and punished him, who showed no mercy to his fellow.]

[Vulg. *Proposito parabo docet quoniam maior sit in regno celorum, et quam sit a pusillo in scandalum cecidit: quomodo forte et nos peccatis debet corrigi, et Ecclesiam non audemus prophanos haberi, potestate ligandi atque solvendi discipulis tradita: docet etiam, quam sit opus bonorum ac sanorum petito sibi consentientium et quod fratri in nos peccati sit ignoscendum, accommodata ad hoc parabola de rege rationem cum servis suis, merenti.]*

ONE of the greatest differences in the character of the Apostles before the Descent of the Holy Spirit, and after, was in their self-love, or in the value they put upon themselves and their labours. After the Descent of the Holy Spirit, and after years of unparalleled labours and persecution for the Gospel, we hear not a word among them of contention for place or power. During our Saviour's ministry on earth, when the Twelve had been called to be His disciples, but when as yet they had suffered no hardship or persecution for His sake, when they had undergone comparatively little toil, they dispute which of them should be the greatest in the new kingdom. They had the most indistinct notions as to the nature of His kingdom, but they had gathered that there would be in it different degrees of honour, and they each

wished to be the first. We infer from the Gospels that this was a frequent subject of discussion among them. It was probably renewed whenever there arose any fresh occasion to remind them of it, and the last chapter contained an account of two circumstances which might give rise to the renewal of this dispute. Of the twelve Apostles Jesus had selected only three to accompany Him to the Mount of Transfiguration. Though the other nine were ignorant as yet what had taken place there, they felt that to be chosen to accompany their Master was an honour. One of these same three Jesus had chosen a little later to be joined with Himself in the payment of the tribute. It was probably such thoughts as these that gave rise to the following question.¹

THE DISCIPLES CONTEND WHO SHOULD BE THE GREATEST.

S. MATTHEW xviii. 1-3.

S. MARK ix. 33-37.

S. LUKE ix. 46-48.

33 And He came to Capernaum:

and being in the house He asked them,
What was it that ye disputed
among yourselves by the way?

34 But they held their peace: for by the way
they had disputed among themselves,
who *should* be the greatest.

46 Then there arose a reasoning among them,
which of them should be greatest.

1 At the same time came the disciples
unto Jesus, saying, Who is
the greatest in the kingdom of heaven?

2 And Jesus

35 And He

sat down, and called the twelve,
and saith unto them, If any man
desire to be first, *the same*
shall be last of all, and servant of all.

36 And He took a child,
and set him in the midst of them;
and when He had taken him
in His arms,

47 And Jesus,
perceiving the thought of their heart,

called a little child unto Him,
and set him in the midst of them,

took a child,
and set him by Him.

3 and said,
Verily I say unto you,
Except ye be converted,

He said unto them,

48 and said unto them,

¹ S. Jerome, in Matt. xviii. 1; vol. vii. p. 128.
Origen, in Matt. tomus xiii. vol. iii. p. 1129.

S. Chrysostom, in Matt. Homil. lviii. vol. ii. p. 167.
Euthymius, in Matt. xviii. 1; vol. ii. p. 703.

S. MATTHEW xviii.

S. MARK ix.

S. LUKE ix.

and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in My name receiveth Me.

37

Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

Whosoever shall receive this child

in My name receiveth Me: and whosoever shall receive Me receiveth

Him that sent Me: for he that is least among you all, the same shall be great.

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

V. Now at the same time.
Vulg. In illa hora accesserunt discipuli ad Iesum dicentes; Quis, putas, major est in regno celorum?

S. Matthew's habit sometimes of weaving two incidents into one relation, and sometimes of compressing into one utterance or formula what Jesus delivered in two, occasionally causes an appearance of discrepancy between the accounts of the Evangelists. In this chapter we have an example of both these. Of the first of these we have an example in verse 1, and of the second in verse 8. S. Mark says that the disciples had disputed by the way which of them should be the greatest, and that when they came to Capernaum Jesus called them unto Him, and that they held their peace. But, though they held their peace at the first from shame, we may fairly conclude that they afterwards stated the cause of their dispute, and referred the question, "Who is the greatest in the kingdom of heaven?" to Him, for He answers it. But S. Matthew puts both these—their disputing by the way, and their referring the question to Jesus—into one relation. Again, S. Mark represents Jesus as saying, "If thy hand offend thee, cut it off," &c. (43); "And if thy foot offend thee, cut it off," &c. (45). But S. Matthew, consistently with his usual habit, compresses these two injunctions into one, and says, "If thy hand or thy foot offend thee, cut them off," &c.

2. And Jesus called a little child unto Him, and set him in the midst of them,

S.V. And He called.
Vulg. Et advocans Iesus parvulum, statuit eum in medio eorum.

3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Jesus answered their question, "Who is the greatest in the kingdom of heaven?" but not in the sense in which they asked it, and in which they had disputed about it. They meant, who is the greatest, or first, in honour and rank—greatest according to man's estimate. Jesus showed them who was the greatest, or first, in personal graces, greatest in the eyes of God, greatest in the only sense in which it was right for them to strive to be great. This solution of their question He gives partly by His words, and partly by His action. Calling unto Him a child, He set him in the midst of the disciples; then taking him in His arms, He held him up as an example to them. The child which, according to the estimation of men, was morally and spiritually the least among them, was in reality, and in the sight of God, the greatest, as being the most free from thoughts of ambition, of guile and jealousy. The more they were able, by God's grace, to return to the state of innocence in which this child, by reason of its age, then was, the greater would they be in the kingdom of heaven, the greater would be their reward hereafter. Nay, unless they acquired this freedom from worldly ambition, the temper which belonged to children naturally, and which might be again acquired by them supernaturally, they should have no reward from His Father in heaven.¹

The change from children in age to children in disposition is easy. Having commended the humility, simplicity, and guilelessness of children, and the dignity and blessedness of those who most nearly resemble them in their temper, He next turns to the reward of those who receive or who in any way assist such children, whether children in age or disposition, who believe in Him. In appearance they receive poor, weak, friendless creatures, in reality they receive God; and their reward shall be accordingly.

5. And whoso shall receive one such little child in My name receiveth Me.

Between this verse and the next, S. Mark and S. Luke insert the question of S. John respecting the man who cast out devils in the name of Christ, but did not follow with

¹ Origen, in Matt. tomus xiii.; vol. iii. p. 1136.
Chrysostom, in Matt. Homil. lviii.; vol. ii. p. 168.

S. Hilary Pict., in Matt. xviii. 3; vol. i. p. 1018.
S. Jerome, in Matt. xviii. 3; vol. vii. p. 128.

them, and whom they had on that account forbidden. When Jesus speaks of the reward of those who should receive one such little child in His name, a doubt seems to have arisen in the mind of S. John as to whether they had acted rightly in the case which he states. Jesus answers this, and then returns to the point on which He was speaking before their

interruption. He had declared what should be the reward of those who assist the young, or the meek and gentle, who believe in Him, and He now lays down the punishment which he deserved who should cause such to falter or stumble, or wander from the path of rectitude which they were pursuing.

ON OFFENCES.

S. MATTHEW xviii. 6-9.

- 6 But whoso shall offend one
of these little ones which believe in Me,
it were better for him that a millstone
were hanged about his neck,
and that he were drowned
in the depth of the sea.
- 7 Woe unto the world because of offences !
for it must needs be that
offences come; but woe to that man
by whom the offence cometh !
- 8 Wherefore if thy hand or thy foot
offend thee, cut them off,
and cast *them* from thee:
it is better for thee
to enter into life halt or maimed, rather
than having two hands or two feet
to be cast into everlasting fire.
- 9 And if thine eye offend thee,
pluck it out,
and cast it from thee:
it is better for thee to enter
into life with one eye,
rather than having two eyes
to be cast into hell fire.

S. MARK ix. 42-50.

- 42 And whosoever shall offend one
of *these* little ones that believe in Me,
it is better for him that a millstone
were hanged about his neck,
and he were cast
into the sea.
- 43 And if thy hand
offend thee, cut it off:
it is better for thee
to enter into life maimed,
than having two hands
to go into hell,
into the fire that never shall be quenched:
- 44 where their worm dieth not,
and the fire is not quenched.
- 45 And if thy foot offend thee, cut it off:
it is better for thee to enter halt
into life, than having two feet
to be cast into hell,
into the fire that never shall be quenched:
- 46 where their worm dieth not,
and the fire is not quenched.
- 47 And if thine eye offend thee,
pluck it out:
it is better for thee to enter
into the kingdom of God with one eye,
than having two eyes
to be cast into hell fire:
- 48 where their worm dieth not,
and the fire is not quenched.
- 49 For every one shall be salted with fire,
and every sacrifice shall be salted with salt.
- 50 Salt is good: but if the salt have lost
his saltness, wherewith will ye season it?
Have salt in yourselves,
and have peace one with another.

6. But whoso shall offend one of these little ones which believe in Me,^a it were better for him

^a But whoso shall offend one of these little ones, &c.—“As this entire passage especially brings into notice the terms *σκανδαλον*, *σκανδαλίζω*, a statement may accordingly here be made of their various uses in the New Testament.

“One action signified by the verb consists in a jarring or shock given, by word or deed, to a frame of settled or rooted opinions (Matt. xv. 12; Rom. xiv. 21; 1 Cor. viii. 13; 2 Cor. xi. 29), or to feelings, true or false, of right and duty (Matt. xvii. 27). Another

is that of thwarting the otherwise free drift of believing acceptance or constant discipleship, with its moral rule; as in the present place, and also Matt. xi. 6; xiii. 21, 57; xxiv. 10; xxvi. 31, 33; Mark iv. 17; vi. 3; xiv. 29; Luke vii. 23; John vi. 61; xvi. 1. Whatever things produce, or are of a kind to produce, any of these effects are *σκανδαλα*.

“It is at once clear, however, when the speaker is considered, that the words *σκανδαλον εἰ ἐμοῦ* (Matt. xvi. 23) do not exclude

that a millstone^a were hanged about his neck, and *that* he were drowned in the depth of the sea.

Vulg. expedit et ut suspendatur mola asinaria in collo ejus.

To be cast into the sea with a millstone, such as was turned by cattle, round the neck, indicated certain death, and, as some think, also a death of shame and disgrace.

Jesus may have meant this as a general caution to all. If He had any special reference to the disciples, He may have intended it as a warning to them of the mischief they might cause, if by their disputes for power, or place, or supremacy, they should injure the faith of some weak, or of some sincere, believer in Him,—“of one of these little ones which believe in Me.”¹

In the next three verses He goes on to show (1) the fearful nature of offences; (2) the certainty of their coming; and (3) the desirability of avoiding them at any cost. Offences would be the cause of unutterable woe to the world, but such is the weakness of human nature, and the temptations to which man is exposed, that offences are as certain to happen as if they were sent by an unchangeable decree. No price, however great, is too great to pay for the cessation of an offence, or of an occasion to sin.²

7. ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

S.V. cut it off and cast it; S.V. maimed or halt.

Vulg. abscede eum, et projice ab eo: boni in tibi est ad vitam ingredi et tibi in, vel claudum.

9. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

“An offence” is that which furnishes an occasion or temptation to sin. “To offend” is to cause another to sin,

to be the occasion to another of falling into sin. The two last verses Jesus had uttered once before (ch. v. 29, &c.). If the eye, or the hand, or the foot furnish a temptation to sin, and this can only be avoided, or can best be avoided, by the sacrifice of these members, no wise man should hesitate to part with them.

Having answered John's question about the man whom they saw casting out devils in His name, Jesus resumes the instruction He was giving to them on “the little ones.” Before the interruption He had stated the blessing of those who should receive one such in His name. Now He goes on to show what would be the punishment of those who should cause such to offend against God, and to wander from the right path. Of the two Evangelists who record this S. Mark is the more particular, and adds several expressions omitted by S. Matthew. According to S. Mark Jesus describes their punishment in terms with which the Jews were already familiar: for He uses the very words in which Isaiah had long before described the punishment of those who have transgressed against God. The prophet said, “They shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh” (lxvi. 24). Jesus says, “They shall be cast into hell, where their worm dieth not, and the fire is not quenched.” Of these two expressions, the former, “their worm dieth not,” may indicate the punishment arising from remorse, from the gnawings of their own conscience; and the latter, “the fire is not quenched,” may denote the pain inflicted on the body—or the description may be doubled merely to intensify the suffering, and not to distinguish between one portion and another, but to express pain and suffering to the highest possible degree. However these expressions may be used, whether separately or cumulatively, each is so worded as to declare that the punishment will be ceaseless, without intermission, and without end.

From the mention of the fire that never shall be quenched S. Mark represents Jesus as passing on to say, “For every man shall be salted with fire, and every sacrifice shall be salted with salt.” Of the many explanations that have been given of these words the three following are selected, as being the most in agreement with the context.³ The difference

Euthymius, in Matt. xviii. 7; vol. ii. p. 711.

² See Jansenius, in Concord. Evang. cap. lxxi. p. 73.

Maldonatus, in Marc. ix. 49; vol. i. p. 603.

Cornelius a Lapide, in Marc. ix. 49; vol. viii. p. 604.

¹ S. Jerome, in Matt. xviii. 6; vol. vii. p. 129.

² S. Jerome, in Matt. xviii. 7; vol. vii. p. 129.

Origen, in Matt. tomus xiii.; vol. iii. p. 1156.

S. Chrysostom, in Matt. I. omil. lix.; vol. ii. p. 177.

any of the above-mentioned meanings; and, further, that the Dative *ἐπ' αὐτόν*, not *ἐκ αὐτοῦ*, would be necessarily found in association with such meanings. Here the Genitive must be regarded as objective; and the resulting purport of the words in question is, that Peter's views and prejudices, and his avowal of them, run counter to the due acknowledgment and acceptance of the true character and work of his Master.—GREEN'S ‘Critical Notes on New Testament,’ p. 21.

* Millstone (*μύλος ἀσινῶν*).—“A cattle mill, *mola asinaria*, is

mentioned by Cato (*de Re Rustica*, 10), in which human labour was supplied by the use of an ass or some other animal. The mill did not differ in its construction from the larger kinds of hand-mill.”—SMITH'S ‘Dictionary of Antiquities.’

“They had also a large mill on a very similar principle as the hand-mills; but the stones were of far greater power and dimensions: and this could only have been turned by cattle or asses, like those of the ancient Romans, and of the modern Carinens.”—WILKINSON, ‘Ancient Egypt,’ vol. ii. p. 118, &c.

between these three explanations depends on the sense in which the word "fire" is here taken.

1. Some have supposed that by the word "fire" here Jesus meant trials from self-denial and affliction, and that He is adducing a reason why they should cut off the offending hand, or foot, or eye. As, according to the Law of God (Levit. ii. 13), every sacrifice offered to God must be salted with salt, and thus preserved from corruption, and rendered acceptable for His service, so every one who would sincerely serve God must be so seasoned with divine wisdom as to endure every deprivation and self-denial rather than offend against God.

2. The word "fire" has also been understood as used in the same sense as it is above; namely, the fire by which the wicked will finally be punished. In this case the two clauses will be opposed to each other, and will refer to different persons, the former to the wicked and the latter to the righteous. Thus the sense will be, Every wicked man shall be salted with fire, as every sacrifice is salted with salt; but as salt preserves the victim from corruption and decay, so the fire shall have on the wicked a penal and a preserving power: it will inflict punishment, and will at the same time render the punishment everlasting. But, on the other hand, every victim acceptable to God—that is, every righteous man—shall be salted with wisdom and discretion, and shall thus be preserved from sin and evil.

3. The word "fire" may also be understood as referring to the fire of affliction in this life, and to the fire of punishment in the life to come. The sense will then be, "Every man must be salted with fire," just as every sacrifice is salted with salt. If he is salted with the fire of trial and affliction in this world, he will be preserved from corruption and will not sin against God; but if not, then he will be salted with the fire of punishment in the world to come.

Holy Scripture contains many references to salt, and to the property which it possesses to preserve from corruption. From the Law, which enacted that every sacrifice offered to

God should be salted with salt (Levit. ii. 13), the Jews were more alive to such allusions than they would have been had salt been used only for domestic purposes. Our Saviour had already called the Apostles "the salt of the earth" (S. Matt. v. 13), because by their instructions and example they were to preserve the world from the corruption of sin. In allusion to this, and to their dispute about priority, He says, "Salt is good; but if the salt have lost his saltness, wherewith shall ye season it? Have salt in yourselves, and have peace one with another." If the Apostles, who were sent to season the whole world with the doctrine of Jesus, were by their disputes and contentions for power to lose the spirit of Jesus, how could they season the world with it? how could they preserve the world from corruption? If the teachers were themselves corrupt, how could they save the world from corruption? Thus by their disputes for priority in office they were marring the very object for which they had been invested with their office.

In the sixth verse Jesus warns His hearers against offending the little ones, the humble and the lowly in heart, that believe in Him. In the three following verses He speaks of offences in general, and, in the tenth verse, He returns again to the little ones. In an earnest and solemn manner He bids His disciples take heed lest they despise them, and then subjoins two reasons, or, as others think, only one, why they should not do this.

The little ones themselves must not be despised because their angels are held in such honour. For they are continually in the presence of God, and enjoy the highest privilege and happiness accorded to created beings. This is the first reason.

10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.*

* **Guardian angels.**—Query. Whether every faithful person, during his life on earth, hath his particular guardian angel, more constantly to preside and watch over him? I answer, the affirmative hath been a received opinion, and seems to be confirmed by some very considerable texts of Scripture. It is an opinion that hath been entertained in former ages with a general consent, both among Jews and Christians, as hath been observed and fully proved by learned men; nay, the very heathens too had such a notion among them, though perhaps they went too far, assigning to every man his good genius universally. Thus Menander, "Every man, as soon as he is born, hath his genius to attend and assist him, as the good guide of his after-life." And Arrianus upon Epictetus, speaking of God, saith, "He hath given to every man his peculiar genius, as his keeper or guardian, to whose custody he is delivered; and that a watchful guardian, that cannot by any means be withdrawn from the faithful discharge of his office."

"As this opinion hath been generally received among Jews, Christians, and heathens, so it seems to be favoured by divers texts of Scripture. I shall take notice of some of them, as the time will permit. In St. Matt. xviii. 10, our Saviour cautions all men to take heed how they offend any of His little ones that believe on

Him, subjoining this reason of that caution, "For I say unto you, their angels do always behold the face of My Father which is in heaven." They have their guardian angels to assist them, and to avenge all injuries done unto them; and therefore take heed how you offend them. The main force of the proof lies in the pronoun *αὐτῶν*, their angels, which plainly intimates that all Christ's little ones who believe in Him, i.e. all humble and faithful persons, have their proper angels assigned to them, as their guardians and protectors. And besides we are to consider (what the learned Grotius seasonably advises) that the persons to whom our Saviour spake these words were Jews, and consequently that the words ought to be interpreted in such a sense as may correspond with their conceptions and apprehensions. Now 'tis certain (as I have already noted) that the Jews generally believe every good man to have his genius or guardian angel more constantly to watch over him. Another text which seems plainly to countenance the opinion of guardian angels, is that known one, in the 12th chapter of the Acts of the Apostles.

* * * * *
"From these and the like texts of Scripture, seeming so plainly to favour the general belief of Jews, Christians, yea and of the wiser

S. Paul's definition or description of angels is that they are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). "Their angels" (*οἱ ἄγγελοι αὐτῶν*) therefore will be ministering spirits, sent forth to minister for them and for their salvation. The belief of the early Church¹ was that to every man an angel was appointed to watch over him for his salvation, and who should be his representative, so to speak, before God. Nor does this in any way infringe on the belief that Jesus Christ is the only Mediator, the one source and cause of all reconciliation between man and God, the well-beloved Son in whom the Father is well pleased.

The question may be asked, What is the general relation of angels to men? S. Paul says that they are ministering spirits, and that the object of their ministering is the salvation of man. But what are the ways in which they endeavour to accomplish man's salvation? This question can best be answered, and the manifold nature of the services which angels render to man can only be learnt, by an examination of the passages in the Old and New Testaments in which angels are expressly recorded to have appeared to men. (1) The Lord God placed cherubims, the most pure and exalted order of angels, at the east of the garden of Eden to keep the way of the tree of life (Gen. iii. 24). (2) An angel brought back Hagar, and comforted her with promises of future prosperity when fleeing from her mistress (Gen. xvi. 7). (3) Three angels promised Abraham that he should have a son (Gen. xviii. 10). (4) Two angels delivered Lot, and destroyed Sodom and Gomorrah (Gen. xix.). (5) An angel again appeared to Hagar, and showed her a well of water (Gen. xxi. 17). (6) An angel appears to Abraham when about to slay Isaac, and forbids him (Gen. xxii. 11). (7) Jacob in his dream sees a ladder from heaven and angels ascending and descending on it. (8) An angel instructs Jacob how to multiply the cattle that were to be his (Gen. xxxi. 11). (9) Angels meet Jacob on his way from Mesopotamia into Canaan (Gen. xxxii. 1). (10) An angel places himself between the host of Israel and the host of the Egyptians, to cause light and safety to the one and darkness and destruction to the other (Exod. xiv. 19). (11) God sent an angel to conduct the children of Israel through the wilderness into the land of Canaan (Exod. xxiii. 20). (12) An angel spake through the mouth of the ass, and reproved Balaam (Numb. xxii. 22). (13) An angel com-

forted the Israelites, when afflicted by their enemies (Judges ii. 1). (14) An angel stirreth up Gideon against the Midianites (Judges vi. 11). (15) An angel appears to Manoah and his wife, and promises them a son (Judges xiii.). (16) An angel destroys Israel by pestilence because of the numbering of the people by David (2 Sam. xxiv. 16). (17) An angel appears to Elijah, and supplies him with food and drink before his forty days' fast in the mount of God (1 Kings xix. 5). (18) An angel sends Elijah to meet the messengers of Ahaziah (2 Kings i. 3). (19) An angel smites the army of the Assyrians, and destroys 185 thousand (2 Kings xix. 35). (20) An angel delivers Shadrach, Meshach, and Abed-nego out of the fiery furnace (Dan. iii. 19, &c.). (21) An angel delivers Daniel in the den of lions (Dan. vi. 22). (22) The angel instructs Daniel in the knowledge of the future (Dan. ix. 20, &c.). (23) An angel instructs Zechariah as to the future (Zech. i. 12, &c.).

In the New Testament it is related: (1) That angels announced the Birth of Jesus to the shepherds, and sang "Glory to God in the highest," &c. (Luke ii. 9, &c.). (2) An angel commanded Joseph to take the young Child into Egypt (Matt. ii. 13). (3) An angel commanded him to return with the young Child (Matt. ii. 19). (4) Angels ministered to Jesus after His Temptation (Matt. iv. 11). (5) In His agony an angel strengthened Him (Luke xxii. 43). (6) An angel announced His Resurrection (Matt. xxviii. 2). (7) An angel delivers Peter out of prison (Acts xii. 7, &c.). (8) An angel sends Philip to meet the eunuch (Acts viii. 26). (9) An angel appears to Cornelius (Acts x. 3). (10) An angel appears to S. Paul and promises him deliverance from shipwreck (Acts xvii. 23). (11) An angel appeared to S. John in the Isle of Patmos.

Thus in at least eleven places in the New Testament, and in upwards of twenty in the Old, the nature of the services which angels render to man is distinctly specified. Generalizing from these separate instances, we may fairly conclude that these instruments in carrying on God's gracious designs towards mankind are continually engaged in their office of shielding the body from evil and the soul from sin. They seek to defeat all suggestions and temptations to evil, and to substitute in their place others to good. They excite to prayer and to other acts of devotion, and present these to God. In all temptations they afford strength and support, and especially in the last great conflict with Satan in the

¹ Origen, in Matt. tomus xiii.; vol. iii. p. 1165.
S. Chrysostom, in Matt. Homil. lix.; vol. ii. p. 185.
Theophylact, in Matt. xviii. 10; vol. i. p. 95.
S. Hilary Pict., in Matt. xviii. 10; vol. i. p. 1020.
S. Jerome, in Matt. xviii. 10; vol. vii. p. 130.
— in Isaiah lxvi. 20; vol. iv. p. 671.
S. Gregory Magnus, Moral. ii. 3; vol. i. p. 556.

[Peter

Peter Lombard, 2 sent. 11 dist. 1; p. 163. Migne.
S. Thomas Aquinas, Sum. i. quest. 113, art. 1-7; vol. i. pp. 1366-1373.
Jansenius, in Concord. Evang. cap. lxxi. p. 74.
Maldonatus, in Matt. xviii. 10; vol. i. p. 243.
Grotius, in Matt. xviii. 10: Critici Sacri; vol. vi. p. 567.
Cornelius a Lapide, in Matt. xviii. 10; vol. viii. p. 347.

heathens, I cannot but judge it highly probable, that every faithful person at least hath his particular good genius or angel, appointed by God over him, as the guardian and guide of his life. But yet if any man shall look on our inferences from those texts as not demonstrative, and shall modestly doubt or dissent from

so received an opinion; for my part I shall not quarrel with him, provided that in general he acknowledges the ministry of angels, for the good of those who shall be heirs of salvation, as need shall require."—BISHOP BULL, Sermon on Hebrews i. 14; vol. ii. p. 498.

hour of death. After death they conduct the soul to its future place of abode. It may be that all the communications of a soul and God, or between a soul and what we call the immaterial world, are made through the angel appointed to watch over it.

The second reason why the little ones must not be despised is because Jesus came to save them. He who was God was made Man, in order to save all that was lost—that is, all the race of Adam: to save that which was lost through the corruption of man's nature consequent on Adam's disobedience.

11. For the Son of Man is come to save that which was lost.^a

S.V. *omit this verse.*

Vulg. Venit enim Filius hominis salvare quod perierat.

If the disciples, by their contention for place or power, throw any impediment or hindrance in the way of the little ones, either those who are physically weak and helpless, or those who are spiritually humble and meek and lowly,—if they, in any way, defeat the efforts of Jesus to save such, great will be their responsibility. He then goes on to illustrate the eagerness with which He seeks the salvation of such as these, by the following parable.

S. Matthew alone records verses 12-35.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

S.V. *omits into the mountains.*

Vulg. nemine relinquit nonaginta novem in montibus, et vadit querere eam que erravit.

13. And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

Vulg. quia gaudet super eam magis quam super nonaginta novem que non erraverunt.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Vulg. Sic non est voluntas ante Patrem vestrum qui in celis est, ut pereat unus de pusillis istis.

Jesus explains and illustrates the love of the Father for the little ones of the flock, and adds, as it were, another reason why they should not be despised, by what takes place among men, by the conduct of a shepherd towards his sheep.

If a shepherd have a flock of a hundred sheep, and only one of them be gone astray, and that the least and most weakly in the flock, and which has probably been led astray because it is young and weak and inexperienced, he does not on that account neglect it, but he leaves the ninety and nine to the charge of others, and goes himself after the little one that is lost.

He does not intend to assert that the shepherd receives more satisfaction from the safety of the one sheep than he does from the safety of the ninety and nine, but that the expression of joy and rejoicing is more called forth by the recovery of that which had been lost than it is by the continued safety of the others. By the very circumstances of the case the feelings of the shepherd had been more concentrated on the one sheep than on the ninety and nine; namely, those of anxiety by its loss, and those of rejoicing by its recovery.

Two explanations have been given of this parable. Some¹ have interpreted the whole flock of mankind, and explain the ninety and nine of those who, by their condition in life, are protected from any strong temptation to wander from the right path, and the one sheep of those who, by their weakness in one form or other, either of body or mind, are exposed to almost certain seduction.

Others² explain the parable of men and angels. According to them, the ninety and nine are the angels, who are secured by their state from temptation to sin; and the one sheep that wanders from the fold is man, who is tempted and led astray by the wiles of Satan. The Son of Man came to save that which was lost: He became Man in order to save lost, ruined, fallen man. From certain expressions in the parable some have conjectured that the number of angels is much beyond the number of men, as much so as ninety and nine exceeds one.

It may be that both these interpretations are comprehended under the terms of the parable. The point which Jesus especially set forth was the zeal of the Shepherd and His love for the lost.

In a land abounding with sheep like the East, the shepherd and his relation to his flock would naturally form a common source of illustration. Our Saviour again and again makes use of it. S. Luke (xv. 3, &c.) represents Him as on another occasion delivering this very parable, but at greater length, and to illustrate a kindred subject, or the same subject expressed in a slightly different form. Here the one sheep that wanders from the fold represents especially "the little ones." In S. Luke the one sheep represents sinners in general.

It has been pointed out³ that this is a specimen of a perfect

¹ Jansenius, in Concord. Evang. cap. xciv. p. 218.

Maldonatus, in Matt. xviii. 12; vol. i. p. 244.

Cornelius a Lapide, in Matt. xviii. 12; vol. viii. p. 350.

² S. Irenaeus, contr. Hæreses, in. 19 (alias 21), p. 941.

Origen, in Joshua, Homil. vii.; vol. ii. p. 862.

S. Cyril Hierosol. Catech. xv. 24, p. 904.

³ Theophylact, in Matt. xviii. 12; vol. i. p. 95.

S. Hilary Pict., in Matt. xviii. 12; vol. i. p. 1020.

S. Ambrose, in Apologia David v.; vol. i. p. 859.

S. Gregory Magnus, in Evang. Homil. xxxiv.; vol. ii. p. 1247.

³ Cornelius a Lapide, in Matt. xviii. 12; vol. viii. p. 349.

parable, and that it contains all the separate parts necessary to give perfect completion to it. First comes the introduction, expressed in the words, "For the Son of Man is come to save that which was lost;" then the parable itself; and after that the conclusion, or application of the parable, in the words, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

From those who are offended Jesus passes on to those who cause the offence. The connection may be somewhat of this kind. So far should they be from being despised who are either physically or spiritually weak, and who are thereby offended and led into sin, that not even should they be despised who by their conduct give grave cause of offence, and even occasion of sin, to others.

15. ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

S.V. *omit* against thee: S.V. go, tell him.
Vulg. Si autem peccaverit in te frater tuus, vade, et corripce eum inter te et ipsum solum.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Five different steps or stages in the process of reconciliation are here indicated. 1. The offender must be remonstrated with privately. 2. Before two or three witnesses. 3. The matter must then be laid before the Church, or before the constituted authorities or representatives of it. 4. The Church must rebuke him. 5. If he refuse to hear the Church, he is to be treated as if he had never been admitted to communion with the Church; he is to be refused participation in the Sacraments of the Christian religion. All these measures must be undertaken in the spirit of love, and with prudence and discretion, and with a view to the offender's restoration. The object of even the last step, excommunication, is not punishment, but reformation.

One or two witnesses are to be taken for two reasons: partly that their presence and influence may prevail upon the offender to repent, and partly that they may be able afterwards to testify of his obstinacy to the Church.¹

Jesus is not here speaking to casual or general hearers, He is giving instruction to His twelve Apostles as to their future

conduct in the settlement of disagreements that would arise between brethren in the Church (*ἐν τῇ ἐκκλησίᾳ*), or in the congregation of men, in which they would have authority to bind and loose. What would be the nature of the Church, and what would be the nature of the authority delegated to them, they would only learn after the Descent of the Holy Spirit. At present the only conception which they would form of this would be from the constitution of the Sanhedrin. As natives of Palestine they would know that in every town the authorities of the Sanhedrin could decide upon all minor questions, while the graver ones were referred to the great Sanhedrin at Jerusalem.

Jesus evidently uses the expression "the Church" here in the sense of that portion of His Church existing in the place where this breach of love is supposed to take place. Instead of at once despising the aggressor for his wrong doing, they are to endeavour to remedy it, and to try every means to remove the cause of disunion. If private remonstrance, first alone, and then before one or two witnesses, fail, they are to bring the matter, still in the same spirit of love, before the Church; that is, before the constituted authorities or representatives of the Church in the place where the case arises. To interpret His words of the universal Church, or of the representative of the universal Church, would be to render His command impracticable and impossible.

Jesus then gives them a solemn promise, prefaced with words which amount to little short of an oath, "Verily I say unto you," that if they act thus according to His command their words and deeds shall have a force beyond that of private individuals. They had experienced enough already to know the nature of this promise, and to feel certain that, extravagant as others might think His promise, it would be fulfilled. When He had sent them to heal the sick, and to cast out devils, they found by experience that Jesus ratified their words; that they wielded a power, a supernatural power, which was not theirs but His, but of which they were the authorized ministers and dispensers. From this they would understand what He meant, and would have the fullest confidence in His promise when He said:

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

The determination of the Church, acting on the command of Jesus and in simple reliance on His power, though He Himself had ascended into heaven, would be ratified, confirmed, and made good in heaven.² This would be the

¹ S. Augustine, *Sermo lxxxii.* (alias 16 de verbis Domini); vol. v. p. 506.

² S. Chrysostom, in *Matt. Homil. ix.*; vol. ii. p. 195.

Theophylact, in *Matt. xviii. 16*; vol. i. p. 96.

³ S. Chrysostom, in *Matt. Homil. ix.*; vol. ii. p. 197.

Tertullian, *Apolog. 39*; vol. i. p. 469.

S. Hilary Pict., in *Matt. xviii. 18*; vol. i. p. 1021.

S. Augustine, *Sermo lxxxii.* (alias 16 de verbis Domini); vol. v. p. 506.

⁴ S. Thomas Aquinas, *Sum. iii. quest. 84*; vol. iv. p. 853.

Jansenius, in *Concord. Evang. cap. lxxii. p. 78.*

Maldonatus, in *Matt. xviii. 17*; vol. i. p. 246.

Cornelius a Lapide, in *Matt. xviii. 18*; vol. viii. p. 354.

case whether their determination was to convey the grace and the assurance of pardon by communicating with the offender, or by excommunication to deprive him for the time being of the privileges of a Christian. In the case of the incestuous Corinthian, we have an instance on record in which the Apostolic Church used the power with which they were entrusted for the salvation of offending members of Christ.

The power to bind and to loose was promised to the Church—to the twelve Apostles now, and after them to those who should occupy the same seat. The Church was to continue for ever; and so long as the Church should continue, so long would she require, and would possess, the power to deal with obstinate offenders for their good, and to cut them off from the mysteries of salvation, until in true repentance they should acknowledge and forsake their sins.

Jesus had given this same promise a short time before. Now He gives it to the assembled Twelve, and to all of them equally; then He gave the promise to Peter alone, and with an addition, which He here omits. When Peter confessed that He was the Son of the living God, Jesus said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (xvi. 19). The power to bind and to loose is not an addition to the power of the keys of the kingdom of heaven, but an explanation,—an explanation in what the power of the keys consisted. These are two expressions to denote one and the same office or authority. In conferring this office—or, rather, when promising this office—on the assembled Twelve, Jesus omits the former expression which He had used in His promise to Peter, and restricts Himself to the latter clause, that which explains the nature of the office. Whether described by both these expressions, or by only one of them, the authority indicated is doubtless the same. It is also probable that Jesus did not confer this power on either S. Peter or the other Apostles until after His Resurrection, when He breathed on them and said, "Receive ye the Holy Ghost: whose soever sins," &c. (John xx. 22).

Signal as the honour would be to have this power conferred on him twice, first singly and then together with the other Apostles, it would not increase the extent of S. Peter's power: for the repetition of a grant does not extend the limits of it. But if the authority assigned to S. Peter was not increased by the repetition of its grant, he could not possess greater power and authority than the other Apostles, and he could not be to them the source of their power and authority. But if S. Peter in his own lifetime was not the source of authority to the Apostles, the successors of S. Peter could inherit from him no claim to be the source of authority to the successors of the other Apostles.

That Peter did receive unusual honour from our Saviour, sometimes together with James and John and sometimes alone, there can be no question. Along with James and John, Peter was taken to be a witness of His power over death when He raised Jairus' little daughter to life again; with them he was present at His Transfiguration, and with them he was admitted to a closer presence in the Agony in the garden. It was to Peter alone of the Twelve to whom Jesus had said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Peter was the only one of the Twelve whom He had joined with Himself in the payment of the tribute money. It was to Peter that He said, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke xxii. 32). It was to Peter alone that He thrice gave the charge to feed His lambs or His sheep (John xxi. 15, &c.). Distinctly as the primitive Church recognized the honour paid to Peter—and she was no niggard in her praise of his zeal, or in her estimation of the honour to which he was exalted—she did not hold that this conveyed a higher degree of authority, either to S. Peter himself or to his successors after him.

From forgiveness of injuries and reconciliation of brethren the transition to the blessings of union was natural and easy, and Jesus proceeds to describe the wonderful power which harmony in their petitions has to prevail with God.¹

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven:

*V. Agam veritatem loquar.
Vulg. Iterum dico vobis.*

20. For where two or three are gathered together in My name, there am I in the midst of them.

Even the smallest number that can be gathered together, even two, will receive, when they agree together to ask what is consistent with God's will, and with the conditions of the trial in which He has placed them. Whether this applies to the alteration or modification of natural objects, or of things relating to the body or not, it has mainly reference to such things as relate to that for which the Son of God was manifested in the flesh,—namely, the recovery of the lost, the salvation of man. The salvation of themselves and of others may be granted, while the particular points in their petition may not be granted, as not in reality contributing to that end, but only so in their opinion. The removal of certain supposed thorns in the flesh may be refused, while these, in answer to their prayer, may be made to contribute to their salvation.

¹ S. Hilary Pict., in Matt. xviii. 19; vol. i. p. 1021.

S. Jerome, in Matt. xviii. 19; vol. vi. p. 112.

S. Chrysostom, in Matt. Homil. lx.; vol. ii. p. 198.

Theophylact, in Matt. xviii. 19; vol. i. p. 96.

Euthymius, in Matt. xviii. 19; vol. ii. p. 725.

Cornelius a Lapide, in Matt. xviii. 19; vol. viii. p. 355.

Men are gathered together in His name when they believe that He, the Son of Mary, is the Son of God; when the object of their meeting together is to increase His glory, to worship Him themselves and to spread the worship of His name among others, and with no private or selfish ends to gain beside.

It is on this and similar promises, and so far as they can conform to the conditions here laid down, that the Church in her public assemblies for worship, and in her synods and councils for deliberation, can claim among them the presence of Jesus and the guidance of His Holy Spirit. The nature of His presence, and how it is always associated with peace, we learn from the way in which He appeared to His disciples after His Resurrection. Though invisible to them, until He manifested Himself, it was a real, actual presence, as real as His presence among them at the time when He uttered these words, but after a different manner. He was not present after the conventional way of speaking common among men, when they say they are present with an absent friend, because their thoughts are with him. His presence before His Resurrection and His presence after are the only ways in which Jesus is ever recorded to have been present with His disciples, the only ways in which they had experienced His presence among them. In one of these ways alone could they afterward understand His words, when He said, "For where two or three are gathered together in My name, there am I in the midst of them."

Thus it is that Jesus instructs His Apostles how to deal with a Christian brother who commits an injury against another, whether he repent and acknowledge his offence, or whether He continue obstinate in refusing to acknowledge it. From this Peter takes occasion to inquire how often the offence is to be forgiven him, in case he repent and acknowledge it. S. Matthew does not, in so many words, represent Peter as asking Jesus how often he should forgive an offending brother who repented and acknowledged his offence, but the context seems to require this.

21. ¶ Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?^a

S*. Then came Peter and said: V. Then came Peter and said unto Him.
Vulg. Tunc accedens Petrus ad eum, dixit.

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Peter evidently thought that he had taken the extreme limit of forgiveness; that even Jesus would not extend the duty beyond seven times. But His answer proved that the duty of forgiveness could not be limited by numbers. Whether we interpret the expression seventy times seven figuratively for an indefinite number, or literally as meaning 490 times, the meaning will be much the same: for a command to forgive 490 times may fairly be taken as equivalent to a command to forgive indefinitely.¹

In His answer to Peter Jesus shows how unlimited the duty of forgiveness is in its nature; and to show the absolute necessity of it if we ourselves wish to obtain forgiveness from God, He delivers the following parable.

23. ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Vulg. Ideo assimilatum est regnum celorum homini regi.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

S*. many talents.
Vulg. oblatus est ei unus qui debebat ei decem millia talenta.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

S.V. the Lord: S.V. and wife and children.
Vulg. Jussit eum dominus ejus venditari, et uxorem ejus, et filios.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Margin, besought him.
V. *oravit* Lord.
Vulg. Proci dens autem servus ille, orabat eum, dicens: Patientiam habe in me, et omnia reddam tibi.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

V. of the servant.
Vulg. Misertus autem dominus servi illius.

28. But the same servant went out,^b and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and

¹ S. Chrysostom, in Matt. Homil. lxi.; vol. ii. p. 202.

[S. Augustine,

^a Shall I forgive him? till seven times?—"This question of Peter respects the words of our Saviour, v. 15. How far shall I forgive my brother, before I proceed to the extremity? What? seven times? He thought that he had measured out by these words a large charity, being in a manner double to that which was prescribed by the schools." Lightfoot then shows this by quotations from the Rabbinical writings.—LIGHTFOOT on Matthew xviii. 21;

S. Augustine, Sermo lxxxiii. (alias 15 de verbis Domini); vol. v. p. 316.

vol. ii. p. 216.

^b But the same servant went out, and, &c. (ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος).—"The prominence given to the participle ἐξελθὼν is not without its significance, indicating that the instant of his exit from the presence of his forgiving master was marked by the servant's harshness to his fellow."—GREEN'S 'Critical Notes on New Testament,' p. 22.

took *him* by the throat, saying, Pay me that thou owest.

V. omittit eum; S.V. omittit me.
Vulg. Egressus autem servus ille . . . reddere quod debet.

29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

S.V. omittit at his feet; S.V. omittit all.
Vulg. Ut procedens conservus ejus, rogabat eum, dicens: Patientiam habet in me, et omnia reddam tibi.

30. And he would not: but went and cast him into prison, till he should pay the debt.

S. and went.
Vulg. Ille autem noluit: sed abiit.

31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

S. now they came.
Vulg. et venerunt et narraverunt domino suo.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity^a on thee?

Vulg. Nonne ergo oportuit et te misereri conservi tui, sicut et ego tui miseris sum?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Vulg. quoadusque redderet universum debitum.

35. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

S.V. omittit their trespasses.
Vulg. si non remiseritis unusquisque fratri suo de cordibus vestris.

The parable of the Scriptures is a short story, or a short account, either by way of history or fiction, of what takes place among men, or in the natural world, and is used by

our Saviour to exemplify God's dealings with mankind, especially in His Church. It is not pretended that every particular in every parable has its counterpart in God's dealings with man, or in the economy of grace. It is sufficient if the main point or scope of the parable, which is generally indicated, has its counterpart. Many of the particulars are put into the narrative merely because they are necessary to bring out the main point of the parable, and not because they are intended to have any special meaning in it. In this parable there are several particulars which, in all probability, will have no counterpart in the future world.

In the parable¹ the lord exacts payment from his servant of the ten thousand talents, though he had formerly forgiven him the debt, because of his ingratitude. This is the way in which men act towards each other where they can; for nothing raises in a man a stronger feeling of anger against another than ingratitude. We have every reason to believe that, with God, a sin or debt once forgiven will not be reopened. The object of this parable, as seen in verse 35, is not to show how severely God punishes ingratitude, but how severely He punishes unforgiveness of injuries. Such will be God's anger against an unforgiving spirit that the punishment which He will inflict upon it will equal the punishment which men inflict on the basest ingratitude—that God will not exact a debt even of ten thousand talents in the case of a merciful man, but that He will in the case of one who refuses to forgive his brother.

The immense difference between the sins which we commit against God and those which one man commits against another is shown to be in the proportion of ten thousand talents to a hundred pence. Taking the talent of silver at 187*l.* 10*s.* and the penny at 7*d.* this will be as 1,875,000*l.* to 3*l.* 2*s.* 6*d.*, or in general terms as nearly 2,000,000*l.* to little more than 3*l.* To have incurred such a debt as this the servant must have occupied a place of trust about his master, and, impossible as it was for him ever to pay such a debt, yet, like all debtors, he promises to pay it all, if time be allowed him. In 2 Kings iv. 1 we have an instance of the practice of selling the children of a debtor to satisfy the demands of the creditor. Among the Jews the harshness of this law was mitigated by the year of jubilee (Levit. xx. 39), when all that had been sold, land or persons, returned to the original holder.

¹ S. Thomas Aquinas, Sum. iii. quæst. 88, art. i. and iii.; vol. iv. pp. 894-900.

Jansenius, in Concord. Evang. cap. lxvii. p. 84. [Maldonatus,

Maldonatus, in Matt. xviii. 34; vol. i. p. 251.

Cornelius a Lapide, in Matt. xviii. 34; vol. viii. p. 359.

^a To have had compassion—had pity (ἐλεῖναι—ἡλεῖναι).—“Why should we read in Matt. xviii. 33: ‘Shouldest not thou also have had *compassion* (ἐλεῖναι) on thy fellow-servant, even as I had *pity* (ἡλεῖναι) on thee?’—CANON LIGHTFOOT, ‘On Revision of New Testament,’ p. 34.

The principle on which our Translators acted in rendering one

and the same Greek word, repeated in the same paragraph and even in the same verse, by two English words, has been defended with considerable success, on the ground that this different treatment is required by a difference in the genius of the two languages. (See ‘Quarterly Review’ for July 1872, p. 154, &c.)

INTRODUCTORY NOTE TO CHAPTER XIX.

Celibacy.—"Married men, it is clear, might be ordained; but there was a strong feeling against digamy, or second marriage, occasionally amounting to a prohibition. By the third Apostolical Canon, bishops, priests, and deacons are enjoined not to put away their wives; but by the nineteenth, of those who enter into the sacred profession single, readers and singers only are named to whom marriage is allowed. Celibacy clearly was not imposed by law; at the same time it would be unfair not to acknowledge that superior excellence was universally attributed to a virgin life. Widowhood, too, was a state highly commended in the time of the Apostles themselves; still, we find Dionysius, bishop of Corinth, objecting to a forced celibacy in a letter to the Church of Gnossum, in Crete, with the answer of Pinytus, their bishop, who upheld it (Euseb. 'Ecol. Hist.' iv. 23; vol. ii. p. 384, Migne). S. Ignatius would deprecate constraint even more strongly."—E. S. FOULKES, 'Manual of Eccles. Hist.' p. 40.

"Fourth century: Celibacy was not generally imposed upon the clergy; indeed, Socrates ('Ecol. Hist.' i. 11) styles it a new law that was brought forward at the Nicene Council, forbidding bishops, priests, and deacons to cohabit with wives married before ordination. And Paphnutius, who opposed it, says it would be contrary to the old tradition to separate them; still, it was a part of the same tradition, that those who entered holy orders unmarried should remain so (Sozomen, 'Ecol. Hist.' i. 23). The thirty-third Elviran Canon enjoins abstinence upon the three orders, and even subdeacons placed in the ministry; on the other hand, in the East, though married bishops did not ordinarily cohabit, still they were not inhibited: and Socrates ('Ecol. Hist.' v. 22) asserts that many, while bishops, had children by a lawful marriage. On the whole, it may be said that while marriage was not the slightest bar to the highest order, and abstinence was very generally practised by the married clergy but not enforced, it would be hard to find a clear instance of marriage after ordination, which was expressly prohibited priests in the first Neo-Cæsarean, deacons with one exception in the tenth Ancyran, and the higher orders generally in the nineteenth, or, according to others, the twenty-seventh Apostolical Canon."—Ibid. p. 122.

"The principle of the Church not to admit to the higher orders persons who have married again, is based notoriously

upon the precept of S. Paul the Apostle (1 Tim. iii. 2; Titus i. 6). That the Apostle, in requiring that a bishop should be the husband of one wife, and likewise, in the parallel case of a widow, that she must be the wife of one husband, refers not to simultaneous but successive polygamy, is clear of itself to every unprejudiced person. The Church has always understood it so, and it is an exegesis external to the Church that has taken the trouble to obscure the question, and attribute this meaning to the Apostle,—that men living in polygamy might be members of the Christian community indeed, only they might not be chosen as bishops; and this in the Roman empire, where every simultaneous second marriage was null, and, according to the Prætor's edict, involved infamy, and was punished as adultery; so that the offence of polygamy, with which Justin Martyr (Dialog. cum Tryph., ed. Otto, ii. 442, 460) reproaches the Jews of his time, certainly only found tolerance when it was practised by stealth. In more recent times, however, that exegesis has become somewhat less prejudiced, and Schleiermacher, Heydenreich, Baur, De Wette, and Gilbert have acknowledged that the Apostle means to say that men who, after the death of their first wife, have taken a second or a third, are excluded from holding office in the Church.

"In the first centuries, there was no doubt about the meaning of the Apostle; his prohibition was always applied to those who had lived in successive polygamy. In the time of Callistus [first part of the third century] also it was the universal rule that, as Origen says (in Luc. Homil. xvii.; vol. iii. p. 1847, Migne), a Bishop, a Presbyter, a Deacon, and a Widow, should not have married a second time."—DÖLLINGER, 'Hippolytus and Callistus,' trans., p. 130.

"In the Apostolical Constitutions, vi. 17, and in the 17th Apostolical Canon, it is declared that one who has married a second time, cannot be received into the order of Clergy; yet the canon adds the condition, if he did not take his first as well as his second wife until after baptism. This has always remained the principle of the Greek Church, only he was looked upon as impeded by digamy who had married again as a *Christian* . . . In the Latin Church both theory and practice were different. Here it was merely affirmed that the cleric must be the most perfect example possible to his congregation; that, if he had married twice, he became useless as a preacher of continence."—Ibid. p. 134.

"The practice of the Church of the first three centuries has hardly been fairly dealt with by Protestant controversialists. It is easy to point to the examples of married apostles, of bishops and presbyters, who had wives, and to whom children were born long after their ordination; and these prove, of course, that marriage was not looked on as incompatible by the Church's law with ministerial duties. But it is difficult, perhaps impossible, to point to one instance in which the marriage was contracted after ordination. Hefele, a singularly fair and accurate writer, says ('Beiträge,' i. p. 123) that there is absolutely no example of such a marriage. The unwritten law of the ancient Greek Church was indeed like that of the Greek Church at the present day. Marriage was permitted in the clergy, but, as such, they were not allowed to marry. There were obviously many reasons for a rule which, at first sight, appears illogical and inconsistent. It carried into practice the principle that a man should abide in the state in which a sacred vocation had found him (1 Cor. vii.). It fulfilled the condition laid down by S. Paul, that the bishop-presbyter was to be the husband of one wife, and yet guarded against the risk, so imminent in all religious sects, of priestly influence being exercised to secure a wealthy marriage. It allowed the holiness of married life, yet tacitly implied the higher excellence of the celibate. Towards the close of the third century,

the principle was formulated into a law, and both the so-called Apostolical Canons (c. 25) and Constitutions (vi. 17) rule that only the lower orders of the clergy—subdeacons, readers, singers, door-keepers, and the like—might marry after their appointment to their office. Those who disregarded the law, and the offenders were numerous enough to call for special legislation, were to be punished by deposition (Conc. Neo-Cæsar., c. 1). Another council, held about the same time, A.D. 314, at Ancyra, made a special exception (c. 10) in favour of deacons who, at the time of their ordination, gave notice to the ordaining bishop that they did not intend to remain single. If they did not give notice, and yet married, they were to lose their office.

"The growing feeling that celibacy was a higher state than marriage, affected before long what has been just described as the law of the Church for the first three centuries. The married clergy might, from various motives—genuine or affected aspirations after greater purity—desire to be free from what they had come to regard as an impediment to attaining it. The penalty of deposition pronounced by the Apostolical Canons (c. 6) on any bishop, presbyter, or deacon, who separated himself from his wife 'under the pretence of piety,' shows that so far the Church was determined to maintain the validity of the contract as still binding."—SMITH'S 'Dict. of Christian Antiquities,' p. 325.

CHAPTER XIX.

[2. *Christ healeth the sick*: 3. *answereth the Pharisees concerning divorce*: 10. *sheweth when marriage is necessary*: 13. *receiveth little children*: 16. *instructeth the young man how to attain eternal life*, 20. and *how to be perfect*: 23. *teleth His disciples how hard it is for a rich man to enter into the Kingdom of God*, 27. and *promiseth reward to those that forsake any thing to follow Him*.]

[Vulg. *Matrimonium docet ex sua instituti ne esse indissolubile, nec uxorem extra causam fornicationis posse dimitti: inter varios eunuchos laudat illos qui se castrantur propter regnum colorum: parvulis manus imponit: adolescens qui omnia se servasse precepit dicebat, auditio Christi consilio de omnibus vendendis abijt tristis: difficile ergo assertit divitem intrare regnum colorum: et quid illis promissi sit qui omnibus relictis ipsum sequuntur.*]

FROM S. JOHN

vii. 2, &c., we learn that during the last year of His ministry Jesus went up from Galilee to Jerusalem, to the Feast of Tabernacles.

x. 22, &c., that He was also present at Jerusalem at the Feast of Dedication.

x. 40, that He afterwards retired beyond Jordan, to the place where John at first baptized.

xi. 1, &c., that He again went into the neighbourhood of Jerusalem, that is, to Bethany, and raised Lazarus from the dead.

xi. 53-55, that to avoid the machinations of His enemies, He retired to Ephraim, a city of Judæa, and that the Passover was nigh.

FROM S. LUKE

ix. 51, &c., we learn that when the time of His Ascension was being fulfilled, He stedfastly set His face to go to Jerusalem; that the Samaritans of a certain village refused to receive Him, because they concluded that He was on His way to the Temple at Jerusalem, to worship at one of the annual feasts.

xiii. 22, that He went through the villages and cities teaching as He journeyed toward Jerusalem.

xvii. 11, that as He went to Jerusalem, He passed through the midst of, or through the borders of, Samaria and Galilee (*διὰ μέσου Σαμαρείας καὶ Γαλιλαίας*); that He healed ten men that were lepers.

S. Matthew xix. 1, &c., and S. Mark x. 1, immediately after their relation of the Transfiguration and of the incidents and teaching connected with it, go on to say that Jesus departed from Galilee, and came into the coasts of Judæa beyond Jordan.

The question, and one of great importance to the right understanding of this subject, is raised: Does the departure of Jesus from Galilee into Judæa, recorded by S. Matthew xix. 1, and by S. Mark x. 1, refer to any of the journeys to Jerusalem mentioned by S. John and S. Luke; and if so, to which of them, and under what circumstances? The early

commentators have left little to indicate in what way they harmonized and reconciled these several notices of our Lord's journeys to Judæa and Jerusalem. In the sixteenth century the subject received considerable attention, as we learn from Jansenius, bishop of Ghent,¹ and others. Among writers of the present century, it has been a still more fruitful source of discussion and of disagreement. In a very careful and minute examination, Mr. McClellan² has enumerated not less than ten different ways, including some minor differences, in which it has been attempted by modern writers to explain and to reconcile these passages. For instance, Lightfoot,³ in the seventeenth century, and many later commentators, have held that S. Luke (ix. 51), S. Matthew (xix. 1), and S. Mark (x. 1), all three referred to the same journey as S. John (vii. 2); that is, that the journey which Jesus is described as making with a view to His Ascension, was the Feast of Tabernacles, and not the Passover, and that He made it when it wanted at least six months before the Passover at which He suffered. After pointing out the great improbability of this explanation, as well as of the others, Mr. McClellan gives an explanation which is simple, and apparently very probable, and which, so far as I know, had escaped the observation of all previous writers. He suggests that the several notices of a journey by our Lord from Galilee to Jerusalem in S. Luke (ix. 51; xiii. 22; xvii. 11) do not refer to different journeys, but to different incidents or to different stages in one and the same journey—namely, His final journey from Galilee to Jerusalem for the Passover at which He should suffer, and after which He should ascend to the Father; that this is the same journey that S. Matthew (xix. 1) and S. Mark (x. 1) mention, and also the same as is referred to by S. John (x. 40; xi. 54); that though S. John does not state that Jesus returned to Galilee after His departure from it for the Feast of Tabernacles, or after His presence at Jerusalem at the Feast of Dedication, it is highly probable that He did return after one of these, and most probably after the Feast of Dedication, and that it was after the Feast of Dedication that He made the journey to Jerusalem, with a view to His Ascension.

If this explanation is correct, it would appear that Jesus is

¹ Jansenius, in Concord. Evang. cap. lxxiii. p. 85.

² McClellan, New Testament, p. 452.

³ Lightfoot, Harmony of the New Testament, sect. lvi.-lxiii; vol. i. pp. 242-248.

now preparing to make His final departure from Galilee, and to begin the journey up to Jerusalem which should lead to His Crucifixion and Ascension; that the beginning of this journey is recorded by S. Matthew (xix. 1, 2), S. Mark (x. 1), and S. Luke (ix. 51); that several incidents and subjects of instruction during various stages of this journey are mentioned by S. Matthew (xix. 3-30; xx. 1-34), by S. Mark

(x. 2-52), by S. Luke (ix. 51-62; xiii. 22; xvii. 11-37; xviii., xix. 1-27), and by S. John (x. 40; xi. 1-54); and that the journey to Jerusalem, which was now begun, was not completed until Jesus entered Jerusalem in triumph riding on an ass, as recorded by S. Matthew xxi., S. Mark xi., and S. Luke xix. 29, &c.

THE JOURNEY OF JESUS FROM GALILEE TO JERUSALEM WITH A VIEW TO HIS ASCENSION.

S. MATTHEW xix. 1, 2.

S. MARK x. 1.

S. LUKE ix. 51.

1 And it came to pass, *that* when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed Him; and He healed them there.

1 And He arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

51 And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem.

1. And it came to pass, *that* when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan;*

2. And great multitudes followed Him; and He healed them there.

The question of divorce which the Pharisees submit to Jesus, was one of absorbing interest and constant discussion among the Jews. The rival schools of Shammai and Hillel, as Lightfoot shows, had taken opposite sides on this subject. The former limited the permission of divorce to the case of adultery; the latter not so. Probably in the crowd which stood around Jesus, there was not a single man whose sympathies had not already been enlisted on one side or the other. It was a subject which concerned every man there, and it

was therefore the very question with which to tempt Jesus. Decide which way He would, as the Pharisees imagined, He must offend one side or the other.¹

The subject in dispute was not whether divorce was allowable or not. On that point they were all agreed, and their question to Jesus was not whether divorce was allowable at all, for all allowed it, but whether it was allowable in any case besides that of adultery. That Jesus would give a decision opposed to both parties among the Jews, and that He would denounce and prohibit divorce as contrary to the law of God, was a thought which had never entered their heads. Instead of answering their question, He shows that from the beginning divorce was not intended or allowed; that afterwards it was permitted merely as a concession to their weakness, in order to prevent a greater evil; and that henceforth He, the new Legislator, withdrew this concession.

PRECEPTS RESPECTING DIVORCE.

S. MATTHEW xix. 3-12.

S. MARK x. 2-12.

3 The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause?

2 And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him.

¹ Origen, in Matt. tomus xiv. 16; vol. iii. p. 1225.

S. Jerome, in Matt. xix. 1; vol. vii. p. 133.

[Ven.

Ven. Bede, in Matt. xix. 1; vol. iii. p. 85.

* He came into the coasts of Judæa beyond Jordan.—“If it were barely said *ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου*, ‘the coasts of Judæa beyond Jordan,’ by the coasts of Judæa one might understand the bounds of the Jews beyond Jordan. Nor does such a construction want its parallel in Josephus; ‘for Hyrcanus,’ saith he, ‘built a fortification, the name of which was Tyre, *μεταξὺ τῆς τε Ἀραβίας καὶ τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου*, οὐ

μετὰ τῆς Ἑρσεβαντίδος, ‘between Arabia and Judæa beyond Jordan, not far from Essebonitis’ (Antiq. xii. 4, 11). But see Mark here, chap. x. 1, relating the same story with this our Evangelist, *ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν Ἰορδάνου*, ‘He came,’ saith he, ‘into the coasts of Judæa, taking a journey from Galilee along the country beyond Jordan.’—LIGHTFOOT on Matt. xix. 1; vol. ii. p. 217.

S. MATTHEW XIX.

And He answered and said unto them,

Have ye not read, that He
which made *them* at the beginning
made them male and female,
and said, "For this cause shall a man
leave father and mother,
and shall cleave to his wife:
and they twain shall be one flesh?"

Wherefore they are no more twain,
but one flesh.

What therefore God hath joined together,
let not man put asunder.

They say unto Him, Why did Moses then command
to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of
your hearts suffered you to put away your wives:
but from the beginning it was not so.

And I say unto you, Whosoever shall put away
his wife, except it be for fornication, and shall
marry another, committeth adultery: and whoso marrieth
her which is put away doth commit adultery.

His disciples say unto Him, If the case of the man
be so with *his* wife, it is not good to marry.

But He said unto them, All men cannot receive
this saying, save they to whom it is given.

For there are some eunuchs, which were so born
from *their* mother's womb: and there are some eunuchs,
which were made eunuchs of men: and there be
eunuchs, which have made themselves eunuchs for the
kingdom of heaven's sake. He that is able to receive it,
let him receive it.

3. ¶ The Pharisees also came unto Him,
tempting Him, and saying unto Him, Is it
lawful for a man to put away his wife for every
cause?

V. *omits* The: S.V. *omit* unto Him: S.V. *omit* for a man.
V le fit, cessant ad eum pharisei tentantes eum, et dicentes: Si licet
hominem dimittere uxorem suam, quocunque ex causa?

4. And He answered and said unto them,
Have ye not read, that He which made *them* at
the beginning

made them male and female,

S.V. *omit* unto them: V. He who created them.
Vulg. qui respondens, ait eis: Non legistis, quia qui fecit hominem ab initio,
masculum et feminam fecit eos?

5. And said,

"For this cause shall a man leave father and
mother,

S. MARK X.

3 And He answered and said unto them,
What did Moses command you?

4 And they said, Moses suffered to write
a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them,
For the hardness of your heart
he wrote you this precept.

6 But
from the beginning of the creation
God made them male and female.

7 For this cause shall a man
leave his father and mother,
and cleave to his wife;

8 and they twain shall be one flesh:
so then they are no more twain,
but one flesh.

9 What therefore God hath joined together,
let not man put asunder.

10 And in the house His disciples asked Him
again of the same *matter*.

11 And He saith unto them, Whosoever shall put away
his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband,
and be married to another, she committeth adultery.

and shall cleave to his wife:
and they twain shall be one flesh."

Vulg. et erant duo in carne una.

6. Wherefore they are no more twain, but one
flesh. What therefore God hath joined together,
let not man put asunder.

The union that existed between Adam and Eve, both from
their formation from one and from the impossibility of their
being united to others, because there was no other, was to be
to man in the place of an express command from God, that
the union between a man and his wife could never be dis-
solved except by death. In other words, in the union
between Adam and Eve was seen an actual instance, and
a prophetic figure, of the way in which God unites man and
wife.

Jesus shows that marriage cannot be dissolved:—1. Because

that would be contrary to nature; for a man and his wife are not two, but one. 2. Because it would be contrary to the original institution of marriage by God.

The reasons for the indissolubility of marriage between a man and his wife, as gathered from other parts of Scripture, are three:—1. That there might be the greater love and union between those thus united for ever. 2. That thus they might be the better able to bring up and educate their offspring. 3. That the indissolubility of marriage between man and wife might prefigure the indissoluble union of the Word with the flesh, and of His union, through the flesh, with the Church.¹

The command of God here expressed by the words "He said," which were really uttered by Adam, was the production or the description of a present effect, and the promulgation of a law for the future; that so it was in the case of Adam and Eve, and so it should be in the case of every man and his wife.²

By His reference here to the Mosaic account of the Creation and of the formation of man, contained in Genesis i. and ii., Jesus gives His testimony to the substantial accuracy of that account, and of its truth as an historical fact.

Jesus first shows that in the beginning, in the time of man's innocency, marriage was indissoluble. By the disobedience of Adam and Eve, their condition, and that of their posterity, was materially altered; the power which controlled their passions was diminished or withdrawn. Moses, the legislator for God's chosen people, is commanded to adapt His requirements from them to the altered state of their moral life. He knew that, if the only release from a hated wife was by her death, many among them would compass the death of their wives by violent means. To prevent this, he suffered a man to put away his wife in certain cases and under certain conditions (Deut. xxiv. 1), but he commanded him first to give her a writing of divorcement. What those cases were is the question which the Pharisees submit to Jesus. In the eagerness of discussion they overstate their case, and would appear to imply that in certain cases Moses had commanded a man to put away his wife. The correction to this, and which the words that Jesus used may have intentionally supplied, is, that Moses *suffered* him to put away his wife, but *commanded* him to give her a writing of divorcement. He commanded him first to give her a writing of divorce, partly that it might be a deliberate act, not done in haste and without sufficient reflection, and partly that it might be a protection to her.

Instead of answering their question, He reminds them of the original institution of marriage; of its actual indissolubility from necessity, and from the command of God; of the relaxation introduced by Moses, with the reason of it; and declares that He—the new Legislator, He who came to

restore to man the power to regulate his passions—that He withdraws the concession made by Moses, and republishes the original law of God as to the indissolubility of marriage.

7. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

S. Jesus saith unto them.
Vulg. Ait illis.

9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

V. omits and shall marry another: V. causeth her to commit adultery.
S. omits and whoso marrieth her which is put away doth commit adultery.
Vulg. Quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, moechatur: et qui dimissam duxerit, moechatur.

Those who have studied S. Matthew's style, will have observed that, when recording the same words of Jesus as S. Mark and S. Luke, he frequently varies the form of their expression, and often with a view to brevity. His conciseness, or rather his fulness of meaning, with the brevity of his expression, occasionally leads to obscurity as to his meaning. In the last chapter, verse 8, attention was called to an instance where S. Matthew and S. Mark record the same words of Jesus, and give the same meaning to His words, but which S. Matthew compresses into one proposition, while S. Mark relates them at greater length, and in two distinct propositions. In verse 9 of this chapter we have, in all probability, an instance where S. Mark on this occasion, and S. Luke on another (xvi. 18), records in one clear proposition that which S. Matthew divides into two, but so briefly as to have raised a question as to the sense in which he intended his words to be understood.

We may attribute the difference between S. Matthew's and S. Mark's relation of our Saviour's words to the difference in their two styles of writing; that is, to their different modes of correctly reporting the same observation. We may also explain it in another way. As Jesus repeated this His new law, delivering it once to the people, as recorded by S. Matthew, and again to His disciples in the house, as recorded by S. Mark, He may have varied His form of expression, without any change in His meaning. The difference between the two Evangelists will be seen at a glance.

¹ Cornelius a Lapide, in Matt. xix. 6; vol. viii. p. 363.

² S. Hilary Pict., in Matt. xix. 5; vol. i. p. 1023.

S. Augustine, de Genes. ad litteram ix. 13; vol. iii. p. 408.

Theophylact, in Matt. xix. 5; vol. i. p. 100.

Euthymius, in Matt. xix. 5; vol. ii. p. 743.

S. MATTHEW.

9 And I say unto you,
Whosoever shall put away
his wife,
except it be for fornication,
and shall marry another,
committeth adultery,
&c.

The question here is, In what sense did S. Matthew intend His words to be understood? Two interpretations have been given to His words.

I. The first of these may be expressed in S. Matthew's own words, with the addition of the single word "whosoever,"¹ and divided into two propositions, thus:

1. Whosoever shall put away his wife, except it be for fornication, committeth adultery, and

2. Whosoever shall marry another, committeth adultery. That is, whosoever shall marry another, having put away his wife on the ground of fornication, committeth adultery.

II. Others have thought that S. Matthew meant, that whosoever putteth away his wife, not convicted of fornication, and marieth another, committeth adultery; while whosoever putteth away his wife, convicted of fornication, and marieth another, does not commit adultery.

The difference between these two interpretations is simply this. The first implies that the adultery of a husband or wife cannot dissolve the marriage, though it may form a sufficient ground for the innocent one to separate from the guilty, but in no case to marry another—that marriage once contracted is indissoluble, except by death. The second interpretation regards the adultery of the husband or the wife as a dissolution of the marriage, and leaves the innocent party free to marry another. This makes marriage to depend, for its binding nature, on the will of the married, and not on the nature of marriage itself, or on the institution of God; it regards marriage as nothing more than a civil contract between two persons, which either of them can terminate by their own act at any moment.

That the former of these interpretations is the correct one is clear from the following and other considerations.

1. This, and this alone, is in keeping with the context, and in harmony with the whole drift of our Saviour's argument. He had been teaching them that to dissolve the union of the married, of two united into one flesh, was against nature, and against the institution of God. He had commenced His argument by reference to the beginning, to the time of man's innocency, as the time when marriage was in its normal condition. He then accounts for the relaxation introduced by Moses, and declares it a departure from the original institution. Then, as the Legislator of a new dispensation, He delivers His decree on the subject, He repeals the Mosaic relaxation, and restores marriage to its original dignity.

S. MARK.

11 And He saith unto them,
Whosoever shall put away
his wife,
and marry another,
committeth adultery against her,
&c.

Both here and in His Sermon on the Mount (Matt. v. 31, 32) He uses the same formula in recalling this permission of Moses as He did in superseding the other Mosaic enactments, "But I say unto you" (*ἀλλὰ ἐγὼ λέγω*).

2. This interpretation is the only one that agrees with that of S. Mark and S. Luke (xvi. 18), who declare in the most absolute form, and without any limitation, that he who putteth away his wife and marieth another committeth adultery, and that he who marries her that is put away causeth her to commit adultery. They make no exception, as in the case of adultery. With them the marrying another while the husband or wife is still living, constitutes the adultery here spoken of. If the fornication of a man or woman united in marriage dissolve the marriage, they would be free to marry again, without committing adultery in so doing, which Jesus expressly declares that they do.

3. This interpretation alone removes all temptation to collusion between husband and wife, with a view to the dissolution of their union, in order to be married to others.

4. This is the doctrine taught in other portions of Holy Scripture, as by S. Paul (1 Cor. vii. 10, 11, 39). He shows that death, and not adultery, dissolves their union. The relation between husband and wife is a permanent one, and can be no more dissolved by anything but death than can the relation between father and child. The relation may be abused, but it cannot be dissolved.

5. This is the interpretation of this passage, and of the general teaching of Scripture, held by the most eminent fathers of the early Church who wrote on this question, and which has been ratified by various Councils in the Church.²

S. Matthew relates that Jesus delivered His decree on the subject of marriage first to the people, and then, as we learn from S. Mark, to the disciples: for, to convince themselves that they had not mistaken His meaning, they question Him respecting it privately in the house, when He again, in the most absolute and unrestricted form, declares, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark x. 11, 12).

When Jesus had, in such strong and distinct terms, restricted the right of the married to put away each other to the single ground of fornication, and had denied them the permission in any case to marry again, the disciples were astonished at what was to them a doctrine so novel, and they cannot refrain from giving utterance to their surprise.

10. ¶ His disciples say unto Him, If the case of the man be so with his wife, it is not good to marry.

S.V. The disciples say: S^a. omits unto Him.
Vulg. Dicunt ei discipuli ejus.

11. But He said unto them, All men cannot

¹ Cornelius a Lapide, in Matt. xix. 9; vol. viii. p. 364.

² For the authorities, see S. Matt. v. 32, p. 125.

receive this saying, save *they* to whom it is given.

12. For there are some eunuchs, which were so born from *their* mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

S. anitis For.
Vulg. Sancti in eunuchi.

Jesus here shows that all men cannot act on the disciples' conclusion; that all men cannot abstain from marriage; in fact, that there are only three classes of men that can, whom He calls eunuchs. The first two of these are led to abstain from marriage by a sort of natural compulsion, and the last by voluntary choice and by the special grace of God. The first class consists of those who possess the natural organic power, but who, from some physical weakness, lack the inclination for marriage. The second class consists of those who possess the inclination, but who have been deprived by man of the natural power. Such are the eunuchs found in Eastern Courts, and who are generally appointed to guard the harems of kings and nobles. The third class consists of those who embrace the celibate life for the kingdom of heaven's sake.

Our Saviour's words here virtually imply that, besides those who are physically unfitted, the only men who can live the life of the unmarried are among those who are earnestly striving for the kingdom of heaven, and only a few even among them. None but they have a sufficiently strong motive to induce them to enter on this lifelong struggle, and to none but them is supernatural strength supplied, to enable them to carry it on successfully to the end. Jesus does not prescribe this as the rule for the many; He only invites them to it as a state of eminence and excellence to which few will attain. Of those few some embrace the celibate life because they consider the task to which they are called, such as missionary work, incompatible with the cares and ties of a family; others, because they look upon it as a life of peculiar self-restraint and self-denial, and thwarting of the human will,—in short, as a life of sacrifice and of entire self-dedication to God, and therefore as more acceptable to God than a life which is less so.¹ It was doubtless these words of our Saviour, and the example of John the Baptist, which influenced so many in the early ages of the Church to devote themselves to a life of celibacy and of uninterrupted service of prayer and praise to God.

The value which the Early Church set upon celibacy, and which she learnt from this and similar passages of Scripture, may be gathered from the regulations that were made with respect to the clergy.

LITTLE CHILDREN BROUGHT TO JESUS.

S. MATTHEW xix. 13-15.		S. MARK x. 13-16.		S. LUKE xviii. 15-17.	
13	Then were there brought unto Him little children, that He should put <i>His</i> hands on them, and pray: and the disciples rebuked them.	13	And they brought young children to Him, that He should touch them: and <i>His</i> disciples rebuked those that brought <i>them</i> . But when Jesus saw <i>it</i> , He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of heaven.	15	And they brought unto Him also infants, that He would touch them: but when <i>His</i> disciples saw <i>it</i> , they rebuked them.
14	But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.	14	But when Jesus saw <i>it</i> , He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.	16	But Jesus called them unto <i>Him</i> , and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God.
		15	Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.	17	Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
15	And He laid <i>His</i> hands on them, and departed thence.	16	And He took them up in His arms, put <i>His</i> hands upon <i>them</i> , and blessed them.		

¹ S. Hilary Pict., in Matt. xix. 12; vol. i. p. 1024.
S. Augustine, de Virginit. 23; vol. vi. p. 408.
S. Jerome, adv. Jovin. i. 12; vol. ii. p. 228.

Origen, in Matt. tomus xv. 1; vol. iii. p. 1253.
S. Chrysostom, in Matt. Homil. lxii.; vol. ii. p. 222.
Euthymius, in Matt. xix. 12; vol. ii. p. 749.

13. ¶ Then were there brought unto Him little children, that He should put *His* hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.

S. said unto them.
Vulg. Jesus vero ait eis.

15. And He laid *His* hands on them, and departed thence.

When they saw the blessing that followed the laying on of His hands upon those who were diseased, they concluded that some good would come to their children if Jesus laid His hands on them. What that blessing was, or how great it was, they may not have realized to themselves. The parents of these children were probably disciples of Jesus, and they may have wished, as far as in them laid, to make

their children His followers too. The Twelve object on the ground that they were incapacitated by their age from possessing the faith that was necessary; S. Matthew and S. Mark calling them "young children" (*παιδιά*), and S. Luke "infants" (*βρέφη*).¹ But Jesus by His words and action settled for this and for all future time, that the immaturity of the reasoning faculties in children, as recipients of His blessing, was more than counterbalanced by their simplicity, candour, and absence of all guile—that the defect of their intellectual qualities was a less bar to their receiving His blessing, and becoming His disciples and inheritors of the kingdom of heaven, than was the abuse of these in upgrown men; nay, that the normal character of His followers was the confiding, guileless temper shown by children.²

It may be, as some have supposed, that it was the favourable decision which Jesus made respecting the case of little children, and their peculiar aptitude for the kingdom of heaven, that led the young man mentioned in the succeeding paragraph to come unto Him.

A CERTAIN RICH YOUNG RULER COMETH TO JESUS.

S. MATTHEW xix. 16–22.

S. MARK x. 17–22.

S. LUKE xviii. 18–23.

	17	And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?	
16	And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?	18	And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?
17	And He said unto him, Why callest thou Me good? <i>there is none good but one, that is, God:</i> but if thou wilt enter into life, keep the commandments.	18	And Jesus said unto him, Why callest thou Me good? <i>there is none good but one, that is, God.</i>
18	He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.	19	Thou knowest the commandments.
19	Honour thy father and <i>thy</i> mother: and, Thou shalt love thy neighbour as thyself.	20	Thou knowest the commandments.
20	The young man saith unto Him,	21	And he said,

¹ S. Jerome, in Matt. xix. 13; vol. vii. p. 136.
V. Bede, in Matt. xix. 13; vol. iii. p. 86.
S. Chrysostom, in Matt. Homil. lxii.; vol. ii. p. 222.
Theophylact, in Matt. xix. 13; vol. i. p. 101.
Euthymius, in Matt. xix. 13; vol. ii. p. 751.

² Origen, in Matt. tomus xv. 8; vol. iii. p. 1276.
S. Jerome, in Matt. xix. 14; vol. vii. p. 136.
S. Augustine, de Peccatorum Meritis, i. 19; vol. x. p. 122.
V. Bede, in Matt. xix. 14; vol. iii. p. 86.

S. MATTHEW xix.

S. MARK x.

S. LUKE xviii.

All these things have I kept
from my youth up :
what lack I yet ?

21

Jesus

said unto him,

If thou wilt be perfect,
go *and* sell that thou hast,
and give to the poor,
and thou shalt have treasure
in heaven :
and come

and follow Me.

22

But when the young man
heard that saying,
he went away sorrowful :
for he had great possessions.

Master,
all these have I observed
from my youth.

21

Then Jesus beholding him
loved him,
and said unto him,
One thing thou lackest :

go thy way, sell whatsoever thou hast,
and give to the poor,
and thou shalt have treasure
in heaven :
and come,
take up the cross,
and follow Me.

22

And
he was sad at that saying,
and went away grieved :
for he had great possessions.

22

All these have I kept
from my youth up.

Now when Jesus
heard these things,
He said unto him,
Yet lackest thou one thing :

sell all that thou hast,
and distribute unto the poor,
and thou shalt have treasure
in heaven :
and come,

follow Me.

23

And
when he heard this,
he was very sorrowful :
for he was very rich.

16. ¶ And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life ?

S.V. one came to Him and said, Master, what : S. may inherit.
Vulg. Et ecce unus accedens, ait illi : Magister bone, quid boni faciam ut habeam vitam æternam.

17. And He said unto him, Why callest thou Me good ? *there* is none good but one, *that is*, God : but if thou wilt enter into life, keep the commandments.^a

S.V. Why askest thou Me concerning what is good ? He who is good is one.
Vulg. Quid Me interrogas de bono ? Unus est bonus, Deus.

18. He saith unto Him, Which ? Jesus said,

“Thou shalt do no murder,
Thou shalt not commit adultery,
Thou shalt not steal,
Thou shalt not bear false witness,

S. omits unto Him.

Vulg. Dicit illi.

19.
Honour thy father and thy mother :
and,
Thou shalt love thy neighbour as thyself.”

S.V. Honour father and mother.
Vulg. Honora patrem tuum et matrem tuam.

20. The young man saith unto Him, All these things have I kept from my youth up : what lack I yet ?

S.V. omits from my youth up.
Vulg. Omnia hæc custodivi a juventute mea.

21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow Me.

V. saith : S*. become perfect.
Vulg. Aut illi Jesus : Si vis perfectus esse, vende, quæ habes et da pauperibus, et habebis thesaurum in celo : et veni, sequere me.

22. But when the young man heard that saying, he went away sorrowful : for he had great possessions.

S. omits that saying : V. great riches.
Vulg. Cum audisset autem adolescens verbum, abiit tristis : erat enim habens multas possessiones.

That this young man was sincere in his application to Jesus, and in no sense a hypocrite, is clear from the whole tenor of the interview, and especially from S. Mark's observation that Jesus loved him. Two defects are visible in his character, but not that of hypocrisy. On the contrary, he appears to have been singularly sincere and earnest. His first defect was, that, much as he admired Jesus as an eminent teacher of the way in which to serve God, he had not the slightest conception of Him as God ; that He, the wandering Galilean, the associate of ignorant fishermen, was God, had never entered his thoughts. His second defect was, that he placed too high a value on worldly riches.

Jesus asked the question, “Why callest thou Me good ? *there* is none good but one, *that is*, God,” in order to correct the imperfect notion which this young man had formed, as to whom Jesus was. He meant that the title of good would not belong to Him if He were, as this young man thought, a mere man ; but that, inasmuch as He was God, One with the Father, it did belong to Him, and in the fullest sense.

^a τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ; εἰς τὸν δὲ ἀγαθόν. Laehmann, Tischendorf, Tregelles. (Scrivener, N. T. 1877.) For a full statement of the evidence for the reading here, see Hammond's ‘Textual Criticism,’ p. 72.

Our Saviour's object in these words was often discussed by the early writers in the Church.¹

In answer to His inquiries, Jesus points out, first, what should be the life of the ordinary Christian; and, secondly, what was the saintly life. Every one who would attain eternal life must believe that He, Jesus, the Son of Mary, though only a man in appearance, was in reality God, and the author of all good to men; and, in addition to this, he must keep the commandments that God had given of old by Moses to man. Faith in Jesus, the God Incarnate, and a daily life in accordance with this, was expected from every one who would inherit eternal life. But from the man who would be perfect and saintly even a stricter life than this was necessary, and a life differing in its strictness according to the different circumstances of the individual. To one man the way to this saintliness was through continence, through the celibate life, as He had shown above in verse 12; to another it was through voluntary poverty. The latter was clearly the way in which this young man could become perfect for eternal life; and the counsel which Jesus accordingly gives him is, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me" (Mark x. 21). Upon this appears the weakness in his

character, or rather the difficulty of a man in his position—that is, of a rich man—living a saintly life. He had successfully resisted the common temptations incident to youth and to riches, but he could not rise higher than this.²

The lesson to be learnt from the conduct of this young man is not the difficulty of living uprightly amidst riches or great possessions, walking in the fear of God, and assisting those around him, but the difficulty of voluntarily parting with riches, giving up the ownership of them, for the sake of Jesus and His service. The first is the act of a Christian, the second of a saint. To live as poor in the possession of great wealth, and to distribute a share, even a full share, among the poor, was probably within this young man's reach; not more, perhaps, than he had already done, or at least could attain to: but to part from them entirely, to become actually poor for the sake of Jesus, as poor as the fishermen whom He saw already around Him, was beyond his strength, and he goes away sorrowful.

When the young man had departed sorrowful, but yet had refused the choice which was offered him, and thus had declined the only way in which he could become perfect, Jesus proceeds to impress upon His disciples the extreme difficulty that a rich man, from the very nature of the case, would always have in entering the kingdom of heaven.

JESUS POINTS OUT THE DANGER OF RICHES.

S. MATTHEW xix. 23-30.

S. MARK x. 23-31.

S. LUKE xviii. 24-30.

23	Then	23	And	24	And when Jesus saw that he was very sorrowful,
	said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.		Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!		He said, How hardly shall they that have riches enter into the kingdom of God!
24	And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25	It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25	For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
25	When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved?	26	And they were astonished out of measure, saying among themselves, Who then can be saved?	26	And they that heard it said, Who then can be saved?

¹ S. Basil, Epist. Amphilochio cccxxvi. (alias 391); vol. iv. p. 876.

S. Chrysostom, in Matt. Homil. lxi. iii.; vol. ii. p. 227.

S. Epiphanius, Hæres. lxi. x.; vol. ii. p. 292.

S. Cyril Alex. Thesaurus, Assertio xxii.; vol. viii. p. 528.

S. Ambrose, in Luc. xviii. 18; vol. ii. p. 1785.

S. Augustine, contr. Maximin. ii. 23; vol. viii. p. 800.

S. Jerome, in Matt. xix. 17; vol. vii. p. 136.

² S. Basil, Homil. in Divites; vol. iii. p. 277.

Euthymius, in Matt. xix. 20; vol. ii. p. 757.

S. Augustine, Epist. Hilario clvii. (alias 89), cap. 4; vol. ii. p. 687.

S. Thomas Aquinas, Sum. ii. 2, quæst. 186; vol. iii. p. 1325.

S. MATTHEW xix.

S. MARK x.

S. LUKE xviii.

26 But Jesus beheld *them*,
and said unto them,
With men
this is impossible;
but with God
all things are possible.
27 Then answered Peter
and said unto Him,
Behold, we have forsaken all,
and followed Thee:
what shall we have therefore?
28 And Jesus said
unto them,
Verily I say unto you,
That ye which have followed Me, in the
regeneration when the Son of Man shall sit
in the throne of His glory, ye also shall sit
upon twelve thrones,
judging the twelve tribes of
Israel.
29 And every one
that hath forsaken houses,
or brethren, or sisters, or father,
or mother, or wife,
or children, or lands,
for My name's sake,
shall receive
an hundredfold,
and shall inherit
everlasting life.
30 But many that are first
shall be last;
and the last shall be first.

27 And Jesus looking upon them
saith,
With men
it is impossible,
but not with God:
for with God
all things are possible.
28 Then Peter began
to say unto Him,
Lo, we have left all,
and have followed Thee.
29 And Jesus answered
and said,
Verily I say unto you,
There is no man
that hath left house,
or brethren, or sisters, or father,
or mother, or wife,
or children, or lands,
for My sake,
and the Gospel's,
but he shall receive
an hundredfold
now in this time,
houses, and brethren, and sisters,
and mothers, and children, and lands,
with persecutions;
and in the world to come
eternal life.
31 But many that are first
shall be last;
and the last first.

And He
saith,
The things which are
impossible with men
are possible
with God.
Then Peter
said,
Lo, we have left all,
and followed Thee.
And He said
unto them,
Verily I say unto you,
That there is no man
that hath left house,
or parents, or brethren,
or wife,
or children,
for the kingdom
of God's sake,
who shall not receive
manifold more
in this present time,
and in the world to come
life everlasting.

23. ¶ Then said Jesus unto His disciples,
Verily I say unto you, That a rich man shall
hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for
a camel to go through the eye of a needle,^a than
for a rich man to enter into the kingdom of
God.

S. That it is
Vulg. Ut autem dico valde: Facillius est camelum per foramen acus transire,
quam divitem intrare in regnum celorum.

25. When His disciples heard *it*, they were

exceedingly amazed, saying, Who then can be
saved?

S.V. the disciples.
Vulg. Auditis autem his, discipuli mirabantur valde.

26. But Jesus beheld *them*, and said unto
them, With men this is impossible; but with
God all things are possible.

It has been proposed to obviate the strangeness of the
Eastern metaphor in this passage, and by reading *κάμλος*,
a cable or rope, instead of *κάμηλος*, a camel, to reduce its pro-

^a A camel to go through the eye of a needle.—A phrase used
in the Schools, intimating a thing very unusual and very difficult.
There, where the discourse is concerning dreams and their inter-
pretation, these words are added (Rab. Berac. fol. 55, 2): 'They do
not show a man a palm-tree of gold, nor an elephant going through
the eye of a needle.' The gloss is, 'a thing which he was not wont
to see, nor concerning which he ever thought.'

^b "In like manner, R. Sheshith answered R. Amram, disputing
with him and asserting something that was incongruous, in these
words (Bava Mezia, fol. 38, 2): 'Perhaps thou art one of those
of Pumbeditha, who can make an elephant pass through the eye of
a needle;' that is, as the Aruch interprets it, who speak things
that are impossible."—LIGHTFOOT on Matt. xix. 24; vol. ii. p.
219.

portions more nearly to the limits of the Western imagination. But this proposal receives no support either from the Evangelists, or from the other manuscripts, or from the ancient commentators on the passage.¹ Lightfoot shows, from the Rabbinical writers, that for an elephant to go through the eye of a needle was a common proverb in the Jewish nation, meaning thereby that a thing was as difficult, or as impossible, as it would be for the largest animal in creation to go through the smallest known aperture. Whether Jesus had any particular meaning in substituting the camel, the common beast of burden of the country, for the elephant of the proverb, it is not easy to say; whether, for instance, He meant to imply that riches was to a man what its burden was to the camel, an oppression and a hindrance, or any additional hindrance in going through a small opening.

That which in the 23rd verse Jesus calls "hard," in the 26th He calls "impossible,"—"impossible with men," that is, by the mere strength of human nature, but "possible with God," and to man with the supernatural strength which God supplies to him. But before Jesus said this, the Evangelist adds, that He beheld or looked upon them (*ἐμβλέψας*), as if to impress this especially on their minds. We may form some estimate of the power of His look by the effect which it afterwards had upon Peter. "The Lord turned and looked upon (*ἐμβλέψε*) Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." (Luke xxii. 61, 62.)

27. ¶ Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration^a when the Son of Man shall sit upon twelve thrones, judging the twelve tribes of Israel.

The word *παλιγγενεσία*, "regeneration," is only used twice in the New Testament, here and Titus iii. 5. In the latter place by "the washing of regeneration," or "through the font of regeneration" (*διὰ λουτροῦ παλιγγενεσίας*), S. Paul evidently means the renewal, the re-making of man's nature, by baptism into

Jesus, the God Incarnate. But by this word Jesus refers to the re-making of man's whole nature, which shall take place at the Resurrection, when even our vile bodies shall be made like unto His glorious Body, and perhaps also to the change which shall take place in all creation.²

There are several points in this passage which rather lead to the conclusion that Jesus says "they shall sit upon twelve thrones, judging the twelve tribes of Israel," not so much because they were His Apostles, as because they had left all to follow Him. One of those to whom He addresses these words would forfeit the promise here made, and also the privilege of an Apostle; and two others, to whom He did not here speak, would be added to the number. Judas, by his betrayal of the Son of Man, would forfeit the right to sit and judge and also the privilege of being an Apostle, and S. Matthew and S. Paul would be added to this number. Jesus could not therefore mean that this reward should be limited to the twelve men to whom He was then speaking, nor indeed to any number of twelve, but that it should be given to those who should leave all to follow Him. At present the twelve Apostles were the only men who as yet had left all to follow Him, and therefore He seems to confine the reward of this conduct to their number.³

Sometimes we use the term Israel of the descendants of Abraham after the flesh, and then by the twelve tribes of Israel we include the whole Jewish nation, all whose descent was from Abraham, through the sons of Jacob. Sometimes we use the term Israel of the spiritual Israel, of those who were the children of Abraham, inasmuch as they are followers of his faith. Then by the twelve tribes of Israel we should mean the whole family of God, all who in every age have believed in Him. If the twelve tribes of Israel here mean the whole family of believers, it will follow that Jesus does not say that they shall judge all mankind, both good and bad, but that they shall judge those who have believed in Him. Those who have left all to follow Jesus shall judge those who have also believed in Him, but who have followed Him with less of self-denial than themselves. How much is implied in the words that "they shall sit upon twelve thrones, judging the twelve tribes of Israel," it is impossible for man to say. They certainly indicate pre-eminence above all others, that those who have left all in this world to follow Jesus shall receive the highest reward in the world to come; that they

¹ Origen, in Matt. tomus xv. 20; vol. iii. p. 1309.

S. Chrysostom, in Matt. Homil. lxi. iii.; vol. ii. p. 231.

S. Hilary Piet., in Matt. xiv. 24; vol. i. p. 1027.

S. Jerome, in Matt. xiv. 24; vol. vii. p. 138.

² S. Augustine, contr. duas Epist. Pelag. iii. 3; vol. x. p. 591.

iv. 11; vol. x. p. 635.

[S. Gregory

S. Gregory Magnus, Moral. iv. 25 (alias 23); vol. i. p. 660.

Theophylact, in Matt. xix. 28; vol. i. p. 163.

Euthymius, in Matt. xix. 28; vol. ii. p. 765.

³ Origen, in Matt. tomus xv. 24; vol. iii. p. 1324.

S. Cyril Alex. in Isaiah lx. 21; vol. iii. p. 1349.

S. Augustine, de Civit. xx. 5; vol. vii. p. 663.

S. Jerome, Epist. lxxi. (alias 28) ad Lucianum; vol. i. p. 670.

^a In the regeneration.—Lightfoot understands this of a regeneration, or of a renewing of manners and doctrine; but Schleusner has well observed that the Syr. has what is equivalent to *in seculo novo*, which in the Oriental idioms expresses a future state of being. It is plain, therefore, that with Campbell we should

join *ἐν τῇ παλιγγενεσίᾳ* with *καθίσεσθε*, about which there have been doubts. Kypke has a good note on this passage, which he understands as it is here explained.—BISHOP MIDDLETON on the Greek Article, p. 174. See also note on John iii. 3.

shall occupy the place next in honour to the Son of Man, the Judge of all mankind.

Thus glorious, unspeakably glorious, shall be the reward of those who leave all to follow Jesus; and He then goes on to show that those who do not leave all, but who leave any one thing to follow Him, shall receive an ample, an abundant reward,—that they shall receive a hundredfold.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

S^t. omits houses or: S^t. adds or houses after or lands: V. omits or wife: V. shall receive manifold.

Vulg. Et omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam eternam possidebit.

In this passage such a principle of interpretation must be adopted as will apply to all these several particulars equally, and under the same two conditions. First, they are all promised for this life; and secondly, they must all be understood in a sense in which they will bear to be multiplied indefinitely, or a hundredfold. These words cannot therefore be understood in the literal sense in which we usually understand father and mother and wife, &c.: for Jesus could not possibly promise, if in time of persecution any of them should forsake father or mother or wife on account of Him and their belief in Him, that he should receive instead of one father a hundred fathers, and instead of one wife many, or a hundred wives. What He means most probably is this, or something to this effect: If for the sake of Jesus, and in consequence of their belief in Him, they should suffer persecution, and should be compelled to relinquish father or mother or wife, &c., that they should suffer no real loss; but instead of one father, or one mother, they should find a hundred who would show them the affection of a father or mother, and instead of one wife they should find a hundred who would show them the love and devotion of a wife. If it be lands or houses that they forsake, they should receive even more than they had before: for they shall receive to the full satisfaction of all their bodily wants, and even of all their desires. The sweet consolations of love and devotion

which they had forfeited for their faith in Jesus, shall be supplied to them, and in even richer abundance, by the Church, which is a family bound together by closer and more real and more lasting ties than any mere human family. History records numberless instances in which we can see how this has been fulfilled, even to the very letter, especially in times of persecution.¹

In the last thirteen verses, that is from the sixteenth, Jesus describes three different degrees of service to Him, and to all of them He promises eternal life, together with the reward appropriate to each. 1. In answer to the young ruler He shows that eternal life shall be the reward of the man who believes that He, Jesus, the Son of Mary, is God, the author and dispenser of all good, and who shall keep His commandments. 2. But if, in addition to the precepts of the Gospel, anyone add the counsels of perfection, and forsake all in order to follow Jesus, that he shall not only inherit eternal life, but he shall also receive a reward greater than language ever before expressed, and shall sit in the resurrection on a throne beside the Son of Man, judging the twelve tribes of Israel. 3. That he who, in time of persecution, stands firm in the faith, and gives up his worldly possessions and his dearest ties rather than deny his faith, shall have all these supplied to him in this world, and in the world to come shall inherit eternal life. To comfort them still more under persecution, He concludes with the assurance that many who are first in this world, and in the estimation of men, shall be last at the day of resurrection, and that many who are last now shall be first then.

30. But many *that are* first shall be last; and the last *shall be* first.

S. last shall be first, and first last.

Vulg. Multi autem erunt primi novissimi, et novissimi primi.

The arrangement which makes the chapter end after verse 30 is unfortunate: for this verse is most intimately connected with what goes before; and it also forms the introduction of the parable which begins the next chapter.² This is evidently the view taken by those who drew up the new Table of Lessons: for they make the lesson to begin with verse 27 of chapter xix., and end with verse 16 of chapter xx.

¹ Origen, in Matt. tomus xv. 25; vol. iii. p. 1328.

Theophylact, in Matt. xix. 29; vol. i. p. 104.

Euthymius, in Matt. xix. 29; vol. ii. p. 769.

Jansenius, in Concord. Evang. cap. c. p. 266.

Cornelius a Lapide, in Matt. xix. 29; vol. viii. p. 376.

² Jansenius, in Concord. Evang. cap. c. p. 267.

Maldonatus, in Matt. xx.; vol. i. p. 275.

Cornelius a Lapide, in Matt. xix. 30; vol. viii. p. 378.

INTRODUCTORY NOTE TO CHAPTER XX.

Jericho.—"After traversing for six hours the almost total desolation which marks the long descent from Jerusalem to the Valley of the Jordan, over bare limestone hills, the eye is suddenly caught by the sight of a thread of verdure at the bottom of a deep glen, the most romantic in the whole of Palestine, almost recalling by its depth and narrowness the defile of the Sîk on the approach to Petra. This green thread is the course of the torrent now called Kelt, possibly the ancient Cherith, and, if so, doubtless deriving its name from the manner in which its course is 'cut' through these tremendous precipices. To any who has seen the Barada, on the approach to Damascus, the sight of the Wâdy Kelt at once suggests by anticipation the prospect which awaits him as he issues from the desert-hills. It bursts through the opening, and in the desert-plain of the Jordan far and wide extends the green circle of tangled thickets, in the midst of which are the hovels of the modern village, beside which stood, in ancient times, the great city of Jericho. It is not, however, only or chiefly to the torrent stream of the Kelt that Jericho owes its oasis. A little to the north of the issue of that stream into the plain rise, out of the foot of the same limestone range, two living springs—one now, as always, called Dûk (1 Macc. xvi. 14, 15); the other and larger, as well as more celebrated, now called the spring 'of the Sultan,' or 'of Elisha.' From these springs trickle clear rills through glades of tangled forest-shrub, which, but for their rank luxuriance and Oriental vegetation, almost recall the scenery of an English park. . . .

"The third stage in the history of Jericho is that in which its palm-groves and gardens of balsam were given by Antony to Cleopatra. They were first farmed for her, and then redeemed for himself by Herod the Great, who made this one of his princely residences, in which he was living at the time of his death. It was this Roman Jericho through which Christ passed on His final journey to Jerusalem; passed along the road beside which stood the sycamore-tree; went up into the wild dreary mountains; caught from the summit of the pass the first glimpse of the line of trees and houses on the summit of Olivet; and so went His way through the long ascent, the scene of His own parable of the Good Samaritan, till He reached the friendly home perched aloft on the mountain side—the village of Bethany. . . .

"In the time of the Crusades the sugar-cane was grown here, and near 'Ain-Sûltân the sugar-mills and their

aqueducts in part remain."—STANLEY, 'Sinai and Palestine,' p. 305, &c.

"According to the Bourdeaux pilgrim, A.D. 333, the Jericho of that day was at the descent of the mountains, one and a half Roman miles distant from the fountain; while he places the more ancient city at the fountain itself. I am inclined to adopt this suggestion; and to regard the remains around the opening of the Wâdy Kelt, half an hour S. of 'Ain es-Sûltân, as marking the site of the Jericho of Herod and the New Testament: while those around the fountain may have belonged to single edifices scattered among the gardens, and to the walls by which the latter were enclosed. The earliest city of all would naturally have been adjacent to the fountain; and the site of the later Jericho may have been changed in order to evade the curse. But any distinct traces of the former city are now hardly to be looked for. The site, both at the fountain and at the opening of Wâdy Kelt, accords entirely with the account of Josephus ('Antiq.' v. 1, 4), that Jericho was sixty stadia distant from the Jordan.

"Jericho is often mentioned; but its varying fortunes are not very definitely described. It was early rebuilt, notwithstanding the curse; and became a school of the prophets (Judg. iii. 13; 1 Kings xvi. 34; 2 Kings ii. 4, 5). After the exile its inhabitants returned; and it was later fortified by the Syrian Bacchides (Ezra ii. 34; Neh. iii. 2; 1 Macc. ix. 50). Pompey marched from Scythopolis along the Ghôr to Jericho, and thence to Jerusalem; and Strabo speaks of the castles Thrax and Taurus, in or near Jericho, as having been destroyed by him (Josephus, 'Antiq.' xiv. 4, 1; Strabo, xvi. 2, 40). Herod the Great in the beginning of his career captured and sacked Jericho; but afterwards adorned and strengthened it, after he had redeemed its revenues from Cleopatra ('Antiq.' xv. 4, 1, 2). He appears to have not unfrequently resided here. He built over the city the fortress Cypros; and between the castle and the former palace erected other palaces, and called them by the name of his friends (Josephus, 'Antiq.' xvi. 5, 2; 'Bell. Jud.' i. 21, 4, 9). There was also here a hippodrome or circus (Josephus, 'Antiq.' xvii. 6, 5; 'Bell. Jud.' i. 33, 6). The cruel tyrant at length closed his career and life at Jericho. It was here that, the 'ruling passion being still strong in death,' he summoned around him the nobles of the land in great numbers, and, having shut them up within the hippodrome, gave a strict charge to his sister Salome to cause them to be

put to death the moment he expired; in order, as he said, that his own decease might be commemorated throughout the land by an appropriate mourning,—a worthy consummation of an atrocious life! This charge, however, his sister was wise enough to leave unfulfilled (Josephus, 'Antiq.' xvii. 6, 5, also 8, 1, 2; 'Bell. Jud.' i. 33, 6-8). The palace at Jericho was afterwards rebuilt with greater splendour by Archelaus (Josephus, 'Antiq.' xvii. 13, 1).

"It was this Jericho which our Lord visited, lodging with Zaccheus and healing the blind man (Luke xviii. 35, &c.; xix. 1-7; Matt. xx. 29, &c.; Mark x. 46, &c.). The city became the head of one of the toparchies; and was visited by Vespasian just before he left the country, who stationed here the tenth legion in garrison (Josephus, 'Bell. Jud.' iii. 3, 5; iv. 8, 1; v. 2, 3)."—ROBINSON, 'Biblical Researches,' vol. ii. p. 298, &c.

"Raha, the ancient Jericho, is situated six leagues to the north-east of Jerusalem, in a plain six or seven leagues long

by three wide, around which are a number of barren mountains that render it extremely hot. Here formerly was cultivated the balm of Mecca. From the description of the Hadjes, this is a shrub similar to the pomegranate-tree, with leaves like those of rue; it bears a pulpy nut, in which is contained a kernel that yields the resinous juice which we call balm or balsam. At present there is not a plant of it remaining at Raha; but another species is to be found there, called *Zakkoun*, which produces a sweet oil, also celebrated for healing wounds. This *Zakkoun* resembles a plum-tree; it has thorns four inches long, with leaves like those of the olive-tree, but narrower and greener, and prickly at the end; its fruit is a kind of acorn, without a calyx, under the rind of which is a pulp, and then a nut, the kernel of which yields an oil that the Arabs sell very dear: this is the sole commerce of Raha, which is no more than a ruinous village."—VOLNEY, 'Travels in Egypt and Syria,' vol. ii. p. 269.

CHAPTER XX.

[1. *Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17. foretelleth His Passion: 20. by answering the mother of Zebedee's children teacheth His disciples to be lowly: 30. and giveth two blind men their sight.]*

[Vulg. *Parabolam proponit de operariis in vineam conductis, quorum ultimis idem datur denarius cum primis: Jesus discipulis Passionem ac Resurrectionem suam predicat: et occasione ambitionis filiorum Zebedee docet discipulos, quod non potestate et ostensione domini, sed officio ministerii debeant esse majores: egrediens vero Iericho duos cecos illuminat.]*

S. Matthew alone records the parable of the labourers in the vineyard.

1. For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

Vulg. Simile est regnum celorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam.

2. And when he had agreed with the labourers for a penny a day,^a he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the marketplace,

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

S. into my vineyard.

Vulg. Ite et vos in vineam meam, et quod justum fuerit dabo vobis.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

S.V. omit hour. S.V. omit idle.

Vulg. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis.

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

S*. omits us: S.V. omit and whatsoever . . . ye receive.

Vulg. Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

S. and give the hire.

Vulg. Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos.

9. And when they came that *were hired* about the eleventh hour, they received every man a penny.

V. But when.

Vulg. Cum venissent ergo.

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

V. And when.

Vulg. Venientes autem et primi.

11. And when they had received *it*, they murmured against the goodman of the house,

* For a penny a day.—“The *denarius*, a silver piece of the value originally of ten and afterwards of sixteen asses, is always in the English Authorized Version rendered a *penny*. Its absolute value, as so much weight in metal, is as nearly as possible the same as the French franc. Its relative value as a purchasing power, in an age and country where provisions were much cheaper, was considerably more. Now, it so happens that in almost every case where the word *denarius* occurs in the New Testament, it is connected with the idea of a *liberal* or *large* amount; and yet in these passages the English rendering names a sum which is absurdly small. Thus the Good Samaritan, whose generosity is intended to appear throughout, on leaving takes out ‘two pence’ and gives them to the innkeeper to supply the further wants of the wounded man. Thus again, the owner of the vineyard whose liberality is contrasted with the niggardly envious spirit, the evil eye of others, gives, as a day’s wages, a penny to each man. It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our Version was made, and

when wages were lower, it must have seemed wholly inadequate. The inadequacy again appears, though not so prominently, in the two hundred pence, the sum named as insufficient to supply the bread to the five thousand.

“The rendering ‘a penny’ was probably handed down in this familiar parable (the vineyard) from the time when this sum would be no inadequate remuneration for a day’s labour; but long before the Versions of the Reformed Church were made, this had ceased to be the case. Even in Henry VIII.’s reign, a labourer earned from sixpence to eightpence a day (Froude, i. p. 29, sq.): though after the Restoration the rate of wages does not seem to have advanced much upon this amount (see Macaulay, i. p. 413).”—CANON LIGHTFOOT, ‘On the Revision of the New Testament,’ p. 166. “The labourer’s hire throughout Palestine would now be five or six pence, a little more than one shilling. In the time of the New Testament money must have been nearly as dear again; for we find a *denarius* (sevenpence halfpenny) paid as the established price of a day’s work.”—BURTON’S ‘Unexplored Syria,’ vol. ii. p. 234.

12. Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Vulg. qui portavimus pondus diei et aestus.

13. But he answered one of them, and said, Friend, I do thee do wrong: didst not thou agree with me for a penny?

14. Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen.^a

S.V. omit for many be called, but few chosen.

Vulg. Sic erunt novissimi primi, et primi novissimi: multi enim sunt vocati, pauci vero electi.

In the preceding chapter, in answer to the young man, what he should do to have eternal life, Jesus shows that there would be a great difference even among those who should inherit eternal life, and that this difference would depend on men themselves. He then points out three instances of this. One man should have eternal life by believing in Him the Son of God, and by keeping His commandments. Another, who, in addition to this, should forsake all that he had and follow Him, should inherit eternal life and should receive honour and glory unspeakable along with it. Another, who should forsake any one thing for Jesus, should experience His special provision and protection in this world, and in the world to come should inherit eternal life. In the parable He continues the same subject.

It may be that Jesus delivered this parable to illustrate more than one point in God's dealings with men. But that which the context brings out into the strongest relief is to this effect,¹ that men's opportunities of working for God will differ: some will have greater, and others less; some will be first and others last in this, and that the reward will vary according to the zeal of the workman under the circumstances in which he is called to work. In other words, eternal life will be given to men working under different conditions of life: some under what are considered more favourable circumstances, and others under less so; that, in estimating the value of the work done, the circumstances under which it was done will be taken into account, as well as the work itself.

What is done in a vineyard portrays, or is an outline of, God's dealings with men in the kingdom of heaven, or in His

Church. The rate of wages is a penny a day. That is what those hired first agree for, and all the rest of the labourers are paid at the same rate. The husbandman says to those hired later, that he would give them whatsoever was right; that is, that the rate of wages was a penny a day, and whatever portion of that they earned they should receive.

In a vineyard the advantages which one labourer possesses over another can only be expressed in time, by the longer or shorter time a man is hired to work. In the Church this difference, or this superiority one over the other, exists under many different forms, besides the length of time which they are employed to do work.

In the evening he gives them their wages, beginning with those hired last, who receive a penny, though they had only worked one hour in the vineyard. The explanation of this doubtless is, that such had been the industry and zeal of those hired last that their work, in the eye of God, who considers the circumstances of the workman as well as the work, was equal in value to that done by those hired first. The length of life, the longer or shorter time during which each individual Christian is called to work in the Church, depends on God. The reward he will receive depends on himself, on the zeal and on the self-sacrifice he will show in the service of God.

The murmuring of those who were hired first offers no real difficulty in the explanation of the parable: for the vineyard is not the kingdom of heaven, but a parable to explain and to illustrate God's dealings with men in respect to the kingdom of heaven. But in a parable, besides the main scope of it, there are many particulars put in merely for the completion of the parable, which are not essential parts of it, and which have no counterpart in the reality. Such is the murmuring of those who were hired first. This is stated to draw out more clearly the husbandman's rule as to his mode of payment, that he rewards men in proportion to the value of the work done, and, in estimating the value of the work, that he takes into account the circumstances under which the work was done, as well as the work itself.

By translating the Roman *denarius* (*δηνάριον*), which is of the value of sevenpence halfpenny, by the English word "penny," our translators have fixed a sum too low to be the wages for a day's labour, especially when it was intended, as it was here, to be a payment on a very liberal scale.

The parable of the labourers in a vineyard furnishes one of the many instances of the way in which Jesus seized upon the modes of instruction common among the Jews, and adapted them to His own purpose. Lightfoot² quotes from the Rabbinical writers a parable of labourers in a vineyard, which differs but slightly from this.

¹ For the explanation of this parable, see

Mablonatus, in Matt. xx. 1-16; vol. i. pp. 274-281.

Cornelius a Lapide, in Matt. xx. 1-16; vol. viii. pp. 379-385.

² Lightfoot, Harmony of the New Testament, sect. lxx.: vol. i. p. 249.

^a "πολλοὶ γὰρ ἐπὶ τὴν ἐκκλησίαν ἐκκλησιάζονται, οὐκ ὅσοι ἐκλεκτοὶ ἐσονται." — SCRIVENER, N. T. 1877.

JESUS FORETELLS HIS DEATH AND PASSION.

S. MATTHEW xx. 17-19. And Jesus	S. MARK x. 32-34.	S. LUKE xviii. 31-34.
17 going up to Jerusalem	32 And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid.	31 Then He took unto Him the twelve,
took the twelve disciples apart in the way, and said unto them,	And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem;	and said unto them,
18 Behold, we go up to Jerusalem;	33	Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.
and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death,	and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death,	32 For He shall be delivered unto the Gentiles,
19 and shall deliver Him to the Gentiles to mock, and to scourge,	34 and they shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him,	and shall be mocked, and spitefully entreated, and spitted on:
and to crucify Him: and the third day He shall rise again.	and shall kill Him: and the third day He shall rise again.	33 and they shall scourge Him, and put Him to death: and the third day He shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

17. ¶ And Jesus going up to Jerusalem^a took the twelve disciples apart in the way, and said unto them,

V. But when Jesus was about to go up to Jerusalem, He took S.V. apart, and in the way He said unto them.
Vulg. Et ascendens Iesus Ierosolimam, assumpsit duodecim discipulos secreto, et ait illis.

18. Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn Him to death,

V. omits to death. Vulg. et condemnabunt eum morte.

19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.

^a S. Chrysostom, in Matt. Homil. lxxv.; vol. ii. p. 251.

^a And Jesus going up to Jerusalem.—“I may remark generally that there occur instances, again and again, of perturbations of the text in our oldest MSS. (corresponding sometimes with readings vouched for by the most ancient of the Fathers), which admit of no more intelligible or inoffensive solution than by referring them to the Lectionary practice of the primitive Church.

“Thus, when in-text of *καὶ ἀναβαίνειν ὁ Ἰησοῦς εἰς Ἱερουσόλυμα* (S. Matt. xx. 17), Cod. B reads (and is almost unique in reading) *Μέλλων δὲ ἀναβαίνειν ὁ Ἰησοῦς*; and when Origen quotes the place in the same way, but sometimes is observed to transpose the

Twice before had Jesus forewarned the Apostles of His approaching Death and Passion, each time foretelling His Resurrection on the third day; once on Peter's confession of Him as the Son of God (Matt. xvi. 21), and again after His Transfiguration on the Mount (Matt. xvii. 22). But on neither of these occasions had He entered so fully into the manner of His Death as now. The nearer the time the more particular He is in His account, specifying even the part which the Jews and Gentiles should respectively take in His Passion. Their own chief priests and the scribes should condemn Him to death, but the Romans should be the instruments in carrying this into execution. It would be they who should mock and scourge and spit upon Him and crucify Him. But on the third day He should rise again.¹

Of the three Evangelists S. Mark is the most minute and

S. Jerome, in Matt. xx. 17; vol. vii. p. 142.

position of the Holy name in the sentence; when again six of Matthai's MSS. (and Origen once) are observed to put the same name after *Ἱερουσόλυμα*; when, lastly, two of Field's MSS. and one of Matthai's (and I daresay a great many more, if the truth were known) omit the words *ὁ Ἰησοῦς* entirely,—who does not see that the true disturbing force in this place, from the second century of our *æra* downwards, has been the Lectionary practice of the primitive Church?—the fact that *there* the lection for the Thursday after the eighth Sunday after Pentecost began?—BURGON, ‘The Last Twelve Verses of S. Mark,’ p. 223.

exact in his description of this journey. He alone notices that Jesus went before them (*προάγων αὐτοὺς*), probably to express His eagerness to suffer the indignities and death which He foretells, and that they followed Him amazed and afraid. That something unusual was about to take place they clearly saw; what that was they did not in the least understand. Reading our Saviour's words in the light that their fulfilment has thrown upon them, we are astonished at the blindness of the Apostles. That they did not understand His words S. Luke distinctly states, and the request which

James and John immediately after prefer is another proof of this. If they had understood His words, they could scarcely have asked to sit one on His right hand and the other on the left in His kingdom. It is clear that Jesus foretells His Death and Passion, not so much that His disciples might understand His words beforehand, but that they might afterwards call them to mind, and remember that He had said this to them. Thus their faith in Him would receive no shock; they could have no suspicion that these things had come upon Him unawares.

THE REQUEST OF ZEBEDEE'S SONS.

S. MATTHEW xx. 20-28.

- 20 Then came to Him the mother
of Zebedee's children with her sons,
worshipping Him, and desiring
a certain thing of Him.
21 And He said unto her, What wilt thou?
She saith unto Him, Grant
that these my two sons may sit,
the one on Thy right hand,
and the other on the left,
in Thy kingdom.
22 But Jesus answered and said,
Ye know not what ye ask.
Are ye able to drink of the cup that I shall
drink of, and to be baptized with the baptism
that I am baptized with?
They say unto Him, We are able.
23 And He saith unto them, Ye shall
drink indeed of My cup,
and be baptized with the baptism that I am
baptized with:
but to sit on My right hand, and on My left,
is not Mine to give, but *it shall be given*
to them for whom it is prepared
of My Father.
24 And when the ten heard *it*, they were
moved with indignation against
the two brethren.
25 But Jesus called them *unto Him*,
and said, Ye know that
the princes
of the Gentiles exercise dominion over them,
and they that are great exercise authority
upon them.
26 But it shall not be so among you:
but whosoever will be great among you,
let him be your minister;
27 and whosoever will be chief among you,
let him be your servant:
28 even as the Son of Man came not to be
ministered unto, but to minister,
and to give His life a ransom for many.

S. MARK x. 35-45.

- 35 And
James and John,
the sons of Zebedee, come unto Him,
saying, Master, we would that thou shouldst do
for us whatsoever we shall desire.
36 And He said unto them, What would ye
that I should do for you?
37 They said unto Him, Grant unto us
that we may sit,
one on Thy right hand,
and the other on Thy left hand,
in Thy glory.
38 But Jesus said unto them,
Ye know not what ye ask:
can ye drink of the cup that I
drink of? and be baptized with the baptism
that I am baptized with?
39 And they said unto Him, We can.
And Jesus said unto them, Ye shall
indeed drink of the cup that I drink of;
and with the baptism that I am
baptized withal shall ye be baptized:
40 but to sit on My right hand and on My left hand
is not Mine to give; but *it shall be given*
to them for whom it is prepared.
41 And when the ten heard *it*, they began
to be much displeased with
James and John.
42 But Jesus called them *to Him*,
and saith unto them, Ye know that
they which are accounted to rule
over the Gentiles exercise lordship over them;
and their great ones exercise authority
upon them.
43 But so shall it not be among you;
but whosoever will be great among you,
shall be your minister:
44 and whosoever of you will be the chiefest,
shall be servant of all.
45 For even the Son of Man came not to be
ministered unto, but to minister,
and to give His life a ransom for many.

20. ¶ Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.

21. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.

V. but she said, Grant.

Vulg. At illi: Dic ut s'deant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram, in regno tuo.

Not content with being of the three whom Jesus had twice already selected for special honour (Mark v. 37; Matt. xvii. 1), and with being of the twelve who should sit on thrones judging the twelve tribes of Israel (Matt. xix. 28), James and John are seized with a corrupt feeling of ambition.¹ As yet none had been made equal with them but Peter, but they desire to obtain and to secure for themselves for ever the first place of honour. S. Mark says that James and John make the petition, and S. Matthew that their mother makes it for them. The probability is that it was their petition, but made through their mother, whom they accompanied, and in whose request they joined; and Jesus, in his reply, addresses not the mother but her sons, as being their petition. According to all notions of human policy, no one except His Mother was so likely to obtain a favourable reply to a petition as Salome, who was their mother and the sister of the Blessed Virgin. But they knew not what they asked: for they had mistaken the nature of His kingdom, both in supposing that the first place in it could be granted on the ground of human relationship, and also in thinking that any could be first in honour who was not also first in humility, first in suffering for His sake.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the

cup that I shall drink of, and to be baptized with the baptism that I am baptized with?² They say unto Him, We are able.

S.V. omit and to be baptized with the baptism that I am baptized with.
Vulg. Potestis bibere calicem, quem ego bibiturus sum? Dicunt ei: Possumus.

23. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left,³ is not Mine to give, but it shall be given to them for whom it is prepared of My Father.

S.V. omit And: S.V. omit and be baptized with the baptism that I am baptized with: V. or on My left.

Vulg. At illi: Calicem quidem meum bibetis: sedere autem ad dexteram meam vel sinistram non est meum dare vobis, sed quibus paratum est a Patre meo.

According to the common usage of Scripture, He speaks of His approaching Passion as His cup. It might also be called a baptism,² inasmuch as through it He washed and cleansed His servants from their sins. James and John soon showed that as yet they were not able to drink His cup, when at the Crucifixion they, with the rest, forsook Him and fled. They were not able to drink His cup until after the Descent of the Holy Spirit. They were able in the sense that they were willing, as far as they knew themselves, to undertake this. Unable to drink His cup as they were at His Crucifixion, after the Descent of the Holy Spirit they soon proved themselves both willing and able, and James was called upon to drink it (Acts xii. 2) first.

Jesus does not mean to say³ that it was not in His power, but that it was in His Father's power, to give this to those who were not prepared for it. Nor does He say that it was not in His power to give it at all; but that it was not His to give it to them, on the ground of their human relationship to Him, but that He could give it only to those to whom

¹ S. Jerome, in Matt. xx. 22, 24; vol. vii. pp. 143 and 144.

S. Augustine, de Consens. Evang. ii. p. 64; vol. iii. p. 1137.

S. Gregory Magnus, in Evang. Homil. 27; vol. ii. p. 1206.

V. Bede, in Matt. xx. 22; vol. iii. p. 89.

S. Chrysostom, in Matt. Homil. lxxv; vol. ii. p. 254.

Theophylact, in Matt. xx. 22; vol. i. p. 106.

Euthymius, in Matt. xx. 22; vol. ii. p. 783.

² Origen, in Matt. tomus xvi. 6; vol. iii. p. 1384.

S. Chrysostom, in Matt. Homil. lxxv; vol. ii. p. 255.

Theophylact, in Matt. xx. 22; vol. i. p. 106.

³ S. Chrysostom, in Matt. Homil. lxxv; vol. ii. p. 256.

S. Epiphanius, Haeres. lxxix. 58; vol. ii. p. 296.

S. Cyril Alex. Thesaurus, Assertio xxvi; vol. viii. p. 420.

S. Ambrose, de Fide, v. 5; vol. iii. p. 662.

S. Jerome, in Matt. xx. 23; vol. vii. p. 144.

⁴ "The clause 'and to be baptized with the baptism that I am baptized with,' in verses 22, 23, is omitted by Lachmann, Tischendorf, and Tregelles."—SCRIVENER, N. T. 1877.

For a concise statement of the evidence for the reading here, see Hammond's 'Textual Criticism,' p. 74.

⁵ But to sit on My right hand, and on My left (τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντίου μου).—The non-indicative aorist is made to play a conspicuous part in the Greek of the Greek Testament, as in classical Greek, especially in marking immediateness of time or rapidity of action. Many passages, otherwise obscure, come out perfectly clear with this light thrown upon them. Take, for example, our Lord's words, S. Matthew xx. 23: 'My cup ye shall drink, and ye shall be baptized with the baptism I am baptized with; but *not* to sit (τὸ δὲ καθίσαι) on My right hand and

on My left, I cannot give, though it shall be given to those for whom it has been prepared by My Father.' . . . In (1) S. John ii. 5, 'Whatsoever He saith unto you, do it.' Here the aorist imperative ποιεῖτε is better rendered, 'do it at once, or without delay.' (2) S. Matt. xxvi. 53, which we render, 'Thinkest thou that I cannot at once call My Father to My side (παπακαλέσαι), and at once He will place at My side (παρῆσθαι) more than twelve legions of angels?' (3) In S. Matthew ix. our Lord commands the paralytic 'to take up his bed at once, and go on his way' (ἄρον σου τὴν κλίνην καὶ ὕπαγε). Elsewhere we have περιπατεῖ for the aorist imperative, marking a clear distinction between the single immediate act of taking up the bed and the continued act of walking.—'The Church Quarterly Review,' April 1876, p. 126.

it had been promised,—that is, to those who approved themselves worthy to receive it. He does not by these words refuse this to James and John, but stimulates them to strive for it.

24. And when the ten heard *it*, they were moved with indignation against the two brethren.

S. they began to be much displeased with.
Vulg. Et audientes decem, indignati sunt de duobus fratribus.

25. But Jesus called them *unto Him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

S.V. *omit* but: V. it is not so.
Vulg. Non ita erit inter vos.

27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.^a

From the Evangelists' account it would appear that the

two disciples and their mother had not preferred their request to Jesus openly and in the presence of the other ten,¹ but secretly and apart from them, but that Jesus, knowing that the disciples were all equally guilty of the same ambition, delivered His answer aloud, and in the presence of them all, and intended it as an answer and reproof to the thoughts of all the twelve.

As they had more than once contended which of them should be the greatest, it is probable that the indignation which the ten felt against James and John, was aroused not so much by anger or sorrow at their ambition, as by fear lest they should obtain their request, and should be preferred before the others.²

Calling the disciples unto Him, Jesus delivers them a rule of life which, faithfully carried out, would be a cure for all thoughts of ambition. Whosoever would be first among them, is to become their servant, and that not with the object of gaining his end, but to humble himself, and to mortify all desires for greatness. He then instances the Gentile rulers in their conduct to those beneath them, as an example to be avoided by all who would be His disciples, and sets forth Himself as the great Example in humility. He, who was God, became Man; He, who was the object of all worship, through the Incarnation became the servant of all, and gave His life a ransom for many. Though the ransom was offered for all, some would not accept Him as their ransom—many would, but not all.^b

JESUS HEALS TWO BLIND MEN NEAR JERICO.

S. MATTHEW xx. 29-34.

S. MARK x. 46-52.

S. LUKE xviii. 35-43.

	46	And they came to Jericho:	35	And it came to pass, that as He was come nigh unto Jericho,
29	And as they departed from Jericho,	and as He went out of Jericho with His disciples		
	a great multitude followed Him.	and a great number of people,		
30	And, behold, two blind men	blind Bartimæus, the son of Timeus,		a certain blind man

¹ Maldonatus, in Matt. xx. 24; vol. i. p. 286.
Cornelius a Lapide, in Matt. xx. 24; vol. viii. p. 389.

^a A ransom for many (λύτρον ἀντὶ πολλῶν).—"A ransom in the stead of many," not λύτρον πολλῶν, which words would predicate the result; whereas the language employed denotes the potency of the offering, even if it found no exercise, and thus no actual result should follow. Thus the preposition is no pleonasm, but material to the conveyance of a specific idea: which is again expressed, with some variation of terms, in the words ὁ δὸς ἑαυτὸν ἀντὶ λύτρον ὑπὲρ πάντων, 1 Tim. ii. 6.—GREEN'S 'Critical Notes on New Testament,' p. 25.

^b Interpretation.—"After S. Matt. xx. 28, there is found in D, in the Curetonian, and one codex of the Harclean (*margin*) Syriac, and in almost all the codices of the Vetus Latina, but in no other Greek MS. or early version, an extensive interpolation, which may be seen in Scrivener's Introduction, p. 425. There are numberless variations in these authorities, and S. Jerome has rejected it.

² Cornelius a Lapide, in Matt. xx. 24; vol. viii. p. 390.

There is no doubt that it is an interpolation; but since it was certainly current in the second century, and rejected in the fourth, the text exhibited by any document containing it would probably be very ancient."—HAMMOND'S 'Textual Criticism,' p. 75.

The following translation of this singular interpolation is taken from Scrivener's Introduction, p. 8:—"But you, seek ye that from little things ye may become great, and not from great things may become little. Whenever ye are invited to the house of a supper, be not sitting down in the honoured place, lest should come he that is more honoured than thou, and to thee the lord of the supper should say, 'Come near below,' and thou be ashamed in the eyes of the guests. But if thou sit down in the little place, and he that is less than thee should come, and to thee the lord of the supper shall say, 'Come near, and come up and sit down,' thou also shalt have more glory in the eyes of the guests."

S. MATTHEW xx.

S. MARK x.

S. LUKE xviii.

sitting by the way side,

sat by the highway side begging.

when they heard
that Jesus passed by,
cried out, saying,
Have mercy on us, O Lord,
Thou Son of David.

47 And when he heard
that it was Jesus of Nazareth,
he began to cry out, and say,
Jesus, Thou Son of David,
have mercy on me.

31 And the multitude
rebuked them,
because they should hold their peace:
but they cried the more,
saying, Have mercy on us, O Lord,
Thou Son of David.

32 And Jesus stood still, and
called them,

48 And many
charged him
that he should hold his peace:
but he cried the more a great deal,
Thou Son of David,
have mercy on me.

49 And Jesus stood still, and
commanded him to be called.
And they call the blind man, saying unto him,
Be of good comfort, rise; He calleth thee.

50 And he, casting away his garment,
rose, and came to Jesus.

51 And Jesus answered
and said unto him, What wilt thou
that I should do unto thee?
The blind man said unto Him, Lord,
that I might receive my sight.

52 And Jesus

said unto him, Go thy way;
thy faith hath made thee whole.

And immediately he received
his sight, and followed Jesus in the way.

and said, What will ye
that I shall do unto you?
They say unto Him, Lord,
that our eyes may be opened.

33 So Jesus
had compassion on them,
and touched their eyes:

and immediately their eyes received
sight, and they followed Him.

36 and hearing the multitude pass by,
he asked what it meant.

37 And they told him,
that Jesus of Nazareth passeth by.

38 And he cried, saying,
Jesus, Thou Son of David,
have mercy on me.

39 And they which went before
rebuked him,
that he should his peace:
but he cried so much the more,
Thou Son of David,
have mercy on me.

40 And Jesus stood, and
commanded him to be brought unto him:

and when he was come near,

41 He asked him, saying, What wilt thou
that I shall do unto thee?

42 And he said, Lord,
that I may receive my sight.
And Jesus

said unto him, Receive thy sight:
thy faith hath saved thee.

43 And immediately he received
his sight, and followed Him,
glorifying God:

and all the people, when they saw it,
gave praise unto God.

29. And as they departed from Jericho, a
great multitude followed Him.

S.^t omits Him.

[Vulg.

Vulg. Et egredientibus illis ab Iericho, secuta est eam turba multa.

30. ¶ And, behold, two blind men^a sitting by
the way side, when they heard that Jesus passed

^a And, behold, two blind men.—“Mark and Luke here speak of one blind man; Matthew of two. The case is similar to that of the demoniacs of Gadara.

“More difficult is it to harmonize the accounts as to the place where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was departing from Jericho (ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερικῶς); while Luke seems to describe it as happening during His approach to the city (ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερικῶς). Several ways of solving this difficulty have been proposed.

“1. The language of Mark is, καὶ ἔρχονται εἰς Ἱερικῶς, ‘they came to Jericho.’ This, it is said, may be understood as implying that Jesus remained some days at least in Jericho, where He would naturally visit points of interest in the vicinity; as, for example, the fountain of Elisha, a mile or more distant. That He did actually spend the Jewish Sabbath at Jericho is evident from the fact that He arrived at Bethany on the first day of the week. The miracle therefore may have been wrought, not when He was finally leaving Jericho for Jerusalem, but when He was occasionally going out of, and returning to, Jericho. So Newcome, ‘Harm.’

“2. The verb ἐγγίζειν, it is said, may signify not only to draw near, but also to be near, e.g. ἐγγὺς εἶναι. Hence the language of Luke may include also the idea expressed by Matthew and Mark, i.e. while He was still near the city. So Grotius, Comm. on Matt. xx. 30. Passow, in his Lexicon, gives a like definition, ‘nahe seyn,

nahe kommen, sich nähern,’ i.e. ‘to be near, to draw near;’ but neither he nor Grotius brings forward any references to classic authors in support of such a meaning. Indeed it is very doubtful whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are passages which go to imply such a usage. Thus, Luke xix. 29, ὅς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν, while we read in Matt. xxi. 1, ὅτε ἤγγισεν εἰς Ἱερουσόλυμα, καὶ ἤλθεν εἰς Βηθφαγή πρὸς τὸ ὕψος τῶν ἐλαιῶν, implying that they had already arrived at Bethphage and Bethany. So trop. Phil. ii. 3, μέχρι θανάτου ἤγγισε, he was nigh unto death. The usage of the LXX. is more definite: as they often put ἐγγίζειν for Heb. נִרְאָה near, even of place. So of Naboth’s vineyard, 1 Kings xxi. 2, ὅτι ἐγγίζειν αὐτὸς τῷ οἴκῳ μου, because it is near unto my house. Also Deut. xxi. 3, ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ, the city next [nigh] unto the slain man, v. 8, xxii. 2; and trop. Jer. xxiii. 23; Ruth ii. 20; 2 Sam. xix. 42. These instances seem sufficient to bear out the proposed interpretation in Luke; which is also adopted by Le Clerc, Doddridge, Pilkington, and others. Nor is this method of explanation made useless for the purpose of reconciling the Evangelists, by Luke xix. 1, as Newcome asserts. In connection with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus ‘entered and passed through Jericho;’ and lastly records the visit to the house of Zaccheus, apparently within the city. Luke xix. 1 therefore is not more at variance with this view re-

by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.

S. Have mercy on us, Jesus, Thou Son: V. O Lord, have mercy on us, Thou Son.
 Vulg. dicentes: Domine, miserere nostri, fili David.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David.

S.V. O Lord, have mercy on us, Thou Son.
 Vulg. dicentes: Domine, miserere nostri, fili David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto Him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.

S.V. immediately they received.
 Vulg. Misertus autem eorum Jesus, tetigit oculos eorum. Et confestim viderunt, et secuti sunt eum.

When we compare the three Evangelists together, it appears that S. Matthew speaks of two blind men whose eyes Jesus opened in the neighbourhood of Jericho, S. Mark of one, and S. Luke of one; that S. Mark gives the name of the blind man, and that S. Luke does not; that, with one single exception, the terms in which S. Mark and S. Luke describe their respective blind men, and all the circumstantial details of their cure, agree, in a most remarkable manner, with each other, and also with the terms in which S. Matthew relates the case of the two blind men. The exception mentioned is, that S. Matthew says that Jesus opened the eyes of two blind men, and S. Mark of one blind man, as they went out of Jericho, while S. Luke's language has been thought to imply that Jesus opened the eyes of the blind man of whom he speaks, as He entered Jericho. Two solutions of this

apparent difficulty have been offered, and that without any straining of the narrative.

Some¹ think that S. Luke is recording the case of a blind man whose eyes Jesus opened as He entered Jericho, and S. Mark that of another blind man whose eyes He opened as He left Jericho. For S. Matthew to put these two cases together, and to relate them as having taken place as they departed from Jericho, would not be inconsistent with his usual practice, so often pointed out, of classifying things so far as they were alike, and overlooking the points in which they differ, and of thus relating in a general way that Jesus opened the eyes of two blind men as He left Jericho, though one really and literally took place as He entered Jericho, and the other as He went out of it. Others² think that S. Matthew is exact and accurate when he says that Jesus opened the eyes of the two blind men as He left Jericho, and that the one whom S. Luke mentions began his supplication to Jesus as He entered Jericho, but did not receive an answer to his petition until He was going out of Jericho. Strictly interpreted, the narrative of S. Luke implies that the blind man was sitting begging as Jesus entered Jericho, and that He passed by him, and it may be, passed on to some distance before Jesus commanded him to be brought to Him.

It is probable, but not certain, that S. Mark and S. Luke are not speaking of the same blind man, but of two different men. Supposing they mean one and the same man, it would be absurd to argue that S. Matthew is mistaken in mentioning two blind, because the other Evangelists speak of only one: for it is the common practice of all the Evangelists at times to record only a portion of what they saw, or of what took place. We could have no better instance of this than we have in this very place, and on this very visit of Jesus to it. Reading S. Matthew and S. Mark alone, we might have concluded that Jesus had passed through Jericho on His way to Jerusalem, and that little or nothing had occurred worthy of notice, except that Jesus had opened the eyes of two blind men: for they neither of them say one word about Zaccheus; yet it was on this very visit that the incident relating to him occurred.

¹ S. Augustine, de Consens. Evang. ii. 65; vol. iii. p. 1137.

Quæst. Evang. ii. 48; vol. iii. p. 1361.

Jansenius, in Concord. Evang. cap. ev. p. 292.

² S. Ambrose, in Luc. xviii. 35; vol. ii. p. 1791.

Maldonatus, in Matt. xx. 30; vol. i. p. 288.

respecting the miracle than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connection with which other more important circumstances are related; not indeed in the order of time, but partly by anticipation.

"3. Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot, 'Chron. Temp. in N. T.' app. ii. p. 42."—ROBINSON, 'Harmony of the Four Gospels,' p. 206.

"Jesus healeth one blind man as He entereth into Jericho, of which Luke speaketh, and another as He goeth out, of which the other two. Matthew indeed speaketh of two healed as He came out of Jericho; comprehending, it may be, the story of him that was healed on the other side of the town, and this together in one story, for brevity sake. Or if there

were two healed on this side of the town, Mark only mentions one, because he rather aimeth at showing of the manner or kind of the miracle, than at the number."—LIGHTFOOT, 'Harmony of the New Testament,' sect. lix.; vol. i. p. 250.

"The true solution is surely patent enough. (1) As to the number of the healed. As on other occasions, S. Matthew supplies the total number, while S. Mark and S. Luke select the more prominent case, without denying the existence of any other. (2) As to the time and place of the healing. The facts stated are as follows:—According to S. Luke, one blind man sat begging at the Lord's entry; according to S. Mark, one, begging or otherwise, at the Lord's departure, when also he made supplication, was rebuked, and was healed; according to S. Matthew, it thus fared with two at the Lord's departure. . . ."—McCLELLAN, 'New Testament,' p. 467.

From the expressions which these blind men apply to Jesus it would appear that they were acquainted with the prophecy of Isaiah (xxxv. 5, &c.), which was generally understood of the Messiah, and in which he promises that, as the glorious effects of His coming, the eyes of the blind shall be opened. Nor is it a matter of surprise that at a time when there was a general expectation of the coming of the Messiah, and an examination into the prophecies respecting Him, that men in their condition should fix their attention on those prophecies which promise the blessing of sight to the blind; and that thus they would be ready to welcome as the Messiah the first man who could fulfil this condition. To call Jesus the Son of David was to confess in the most unqualified terms that they acknowledged Him as the Messiah.¹

Jesus is recorded to have opened the eyes of the blind on six different occasions. The first time He opened the eyes of two blind men (Matt. ix. 27); the second, of a man possessed with a devil, blind and dumb (Matt. xii. 22); the third, of a blind man at Bethsaida (Mark viii. 24); the fourth, of a man blind from his birth in Jerusalem (John ix.); the fifth, of the two blind men here; and lastly, of those whose eyes He opened in the Temple (Matt. xxi. 14).

As already stated, it is not very easy to say what was the exact order in the course of our Lord's ministry here; for this has to be gathered from the incidental notices made by the four Evangelists, which are not given in any connected series, but which have to be fitted together, as indicated by the various expressions used by one or other of them. Under these circumstances, to speak with certainty would be presumptuous. The following appears to be the most probable order of the events embraced by this and the preceding chapter.

Jesus went up to Jerusalem for the Feast of Tabernacles (John vii. 2, &c.). He was also present at Jerusalem at the Feast of the Dedication (John x. 22).

Though no mention is made of His return, He most probably returned to Galilee after the Feast of the Dedication, if not also after the Feast of Tabernacles.

After this He made His final departure from Galilee to go up to Jerusalem with a view to His Crucifixion and Ascension (Matt. xix. 1; Mark x. 1; Luke ix. 51).

On the refusal of the Samaritans to receive Him as He was journeying southward to Jerusalem, He turned eastward and went along the borders of Galilee and Samaria, crossing over the Jordan into Peræa (Luke xvii. 11).

He then abode some time at Bethabara beyond Jordan (John x. 40). Here it most probably was that the Pharisees questioned Him on the subject of divorce (Matt. xix. 3; Mark x. 1).

On receiving a message from the sisters of Lazarus He left Bethabara, accompanied by the Twelve Apostles, and went to Bethany, where He raised Lazarus from the dead (John xi. 1, &c.). He then retires from Bethany to Ephraim (John xi. 54).

When the Passover drew near He prepared to go up to Jerusalem, and on the way instructs the disciples respecting His approaching Crucifixion (Matt. xx. 17).

As He passed through Jericho He opened the eyes of two blind men (Matt. xx. 29, &c.; Mark x. 46, &c.; Luke xviii. 35, &c.).

At Jericho He became the guest of Zacchæus (Luke xix. 1, &c.); delivers the parable of the Pounds, &c.; arrives at Bethany six days before the Passover (John xii. 1).

¹ See note p. 63.

INTRODUCTORY NOTE.

The barren fig-tree.—"He came to it, and found nothing thereon, but leaves only." (Matt. xxi. 19.) 'This place is not a little obscure, being compared with Mark, who seems to say, that therefore figs were not found on this tree, because it was not yet the time for figs. Why then did our Saviour expect figs, when He might certainly know that it was not yet the time of figs? And why, not finding them, did He curse the tree, being innocent, and agreeable to its own nature?'

"I. We will first consider the situation of this tree. Our Evangelist says that it was in the way, ἐν τῇ ὁδῷ. This minds me of a distinction used very often by the Talmudists, between the fruits of trees of common right, which did not belong to any peculiar master, but grew in woody places or in common fields, and the fruits of trees which grew in gardens, orchards, or fields that had a proper owner. How much difference was made between these fruits by the Canonists, as to tything and as to eating, is in many places to be met with through the whole classis entitled *seeds*. This fig-tree seems to have been of the former kind, a wild fig-tree, growing in a place or field not belonging to anyone in particular, but common to all. So that our Saviour did not injure any particular person when He caused this tree to wither; but it was such a tree that it could not be said of it that it was mine or thine.

"II. He found nothing thereon but leaves, because the time of figs was not yet a great while."

Lightfoot then quotes the following words of the Talmudists:—"The beginning of leaves is in the month Nisan." (Jerus. Sheviith, fol. 35, 4.) 'From the putting forth of leaves till there be green figs, is fifty days; from the green figs till the buds fall off, fifty days; and from that time till the figs be ripe, are fifty days.' If therefore the first putting out of the leaves was in the month Nisan, and that was five months' time before the figs came to be ripe, it is plain enough that the figs of that year coming on, were not expected by our Saviour, nor could be expected."

After quoting from the Talmudists a description of three different kinds of fig-trees, he gives their account of a fourth kind, which "puts forth fruit every year, but it is ripe only every third year; so that on that tree every year one might see three sorts of fruit,—namely, of the present year, of the past, and of the year before that. . . . But how may one

know which is the fruit of each year? R. Jonah says, 'By the threads that hang to them.' The tradition of Samuel makes little strings hang to it.

"III. The fruit of very many trees hung upon them all the winter, by the mildness of the weather, if they were not gathered, or shaken off by the wind; nay, they ripened in winter. Hence came those cautions about tything."

Here follow many quotations from the Talmudists respecting the way in which they distinguished the fruit of each year for the purpose of tything them.

"IV. Christ therefore came to the tree, seeking fruit on it (although the ordinary time of figs was not yet), because it was very probable that some fruit might be found there. Of the present year, indeed, He neither expected nor could expect any fruit, when it was so far from being the time of figs, that it was almost five months off; and it may be doubted whether it had yet so much as any leaves of the present year. It was now the month Nisan, and that month was the time of the first putting out of leaves; so that, if the buds of the leaves had just peeped forth, they were so tender, small, and scarce worth the name of leaves (for it was but the eleventh day of the month), that to expect figs of the same year with those leaves, had not been only in vain, but ridiculous. Those words seem to denote something peculiar, ζῳοντα φύλλα, having leaves; as if the other trees thereabout had been without leaves, or at least had not such leaves as promised figs. Mark seems to give the reason why He came rather to that tree than to any other, namely, because He saw leaves on it, and thereby hoped to find figs. 'For when He saw,' saith he, 'a fig-tree afar off having leaves, He came, if haply He might find anything thereon.' From the leaves He had hopes of figs: these therefore certainly were not the leaves of the present spring, for those were hardly so much as in being yet; but they were either the leaves of the year past, that had hung upon the tree all winter; or else this tree was of that kind which had figs and leaves together hanging on it, for two or three years before the fruit grew ripe. And I rather approve of this latter sense, which both renders the matter itself more clear, and better solves the difficulties that arise from the words of Mark. This tree, it seems, had leaves which promised fruit, and others had not so; whereas had they all been of the same kind, it is likely they would all have had leaves after the same manner. But when others

had lost all their leaves of the former year, by winds and the winter, and those of the present year were not as yet come out, this kept its leaves, according to its nature and kind, both summer and winter. Mark therefore in that clause which chiefly perplexes interpreters, 'for the time of figs was not yet,' doth not strictly and only give the reason why He found no figs; but gives the reason of the whole action,—namely, why, on that mountain which abounded with fig-trees, He saw but one that had such leaves, and being at a great distance when He saw it, He went to it, expecting figs only from it. The reason, saith he, was this, 'Because it was not the usual time of figs,' for, had it been so, He might have gathered figs from the trees about Him; but since it was not, all His expectation was from this, which seemed to be of the kind which never wanted leaves or figs. That tree (suppose) bore figs such a summer, which hung upon the

boughs all the following winter; it bore others also next summer; and those, together with the former, hung on the boughs all this winter too: the third summer it bore a third degree; and this summer brought those of the first bearing to ripeness: and so onwards continually; so that it was no time to be found without fruit of several years. It is less therefore to be wondered at if that which promised so much fruitfulness by its looks that one might have expected from it at least the fruit of two years, did so far deceive the hopes it had raised, as not to afford one fig,—if that, I say, should suffer a just punishment from our Lord, whom it had so much in appearance disappointed, an emblem of the punishment that was to be inflicted upon the Jews for their spiritual barrenness and hypocrisy."—LIGHTFOOT on Matt. xxi. 19; vol. ii. p. 225.

CHAPTER XXI.

[1. Christ rideth into Jerusalem upon an ass, 12. driveth the buyers and sellers out of the Temple, 17. curseth the fig-tree, 23. pattern to silence the priests and elders, 28. and rebuketh them by the similitude of the fig-trees, 33. and the sabbatarians, who slew such as were sent unto them.]

[Vulg. Jesus super asinum Iherosolimam cum triumpho ingressus, negotiatores de Templo eiecit, et pharisæis de triumpho indignationis respondit: discipulis autem de figulma Christi verba arripuit morantibus, declarat fidei phœnomen: interrogatumque de sua potestate retinuit quæstionem de hominis baptismo: et ex parabolis de homine duos filios habentis, et de patrefamilias, cuius conitores post alios scrias, et am plenum vinum herodem occiderunt, prædixit regnum Dei a Iudaïs ad gentes transferendum.]

With the exception of a very small number, of whom Lightfoot may be taken as a specimen,¹ it has been allowed by modern commentators generally, that S. John (xii. 1, &c.) is describing the same supper at Bethany* as S. Matthew (xxvi. 6, &c.) and S. Mark (xiv. 3, &c.). It has been pointed out by many writers that in these three records of a supper at Bethany there is the same occasion of a supper, the same peculiar kind of perfume, the same value of the perfume, the same complaint of waste, the same rebuke, the same answer of our Lord respecting His own preparation for His Burial, and the perpetual presence of the poor. In these three relations of the supper there are also several minor variations, which are easily reconciled. The only difference which presents any difficulty is the apparent discrepancy with respect to the time when the supper took place. S. John (xii. 1, &c.) seems to say that the supper which they made for Jesus at Bethany was six days before the Passover. S. Matthew (xxvi. 6, &c.) and S. Mark (xiv. 3, &c.) place their relation of it among the events that occurred two days before the Passover. Two solutions of this difficulty have been suggested.

1. One explanation is that if S. Matthew and S. Mark had observed the chronological order of events their relation of the supper at Bethany would have come in before their account of His triumphal entry into Jerusalem, and in S. Matthew's Gospel would have been placed at the beginning of chapter xxi., but that S. Matthew and S. Mark here, as in many other instances, make the chronological arrangement of facts secondary to some other classification; that they place their

relation of the supper at Bethany just before their account of Judas's offer to the chief priests to deliver Jesus up to them, because it was the anointing of Jesus with precious ointment which took place at that supper, and Judas's indignation at the loss of the three hundred pence for which the ointment might have been sold, and his desire to make up that loss, which induced him to offer to the chief priests to betray Jesus unto them; that as the supper at Bethany was the occasion which gave rise to Judas's feeling of avarice, so his offer to betray Jesus was the result of it, and therefore that S. Matthew and S. Mark place them together, as being very much in the way of cause and effect. This is the explanation which is given by S. Augustine, and which has been repeated by successive commentators down to our own time.²

2. The other explanation is, that S. John's language does not really imply that they made Him a supper at Bethany six days before the Passover, but only that He arrived at Bethany six days before the Passover, at which place they made Him a supper, where the anointing of Him which the Evangelist goes on to relate occurred, leaving the time when they made Him a supper undefined; that, as S. Matthew and S. Mark relate that Jesus retired to Bethany on the evening of each day in the Passover week, and then, when it wanted two days to the Passover, insert their relation of the supper at Bethany, that is most probably the time when it really occurred. It has been pointed out that this explanation has the advantage of placing in closer proximity than the former the indignation of Judas at the loss of the price of the

¹ Lightfoot, *Harmony of the New Testament* sects. lxxi. and lxxx. vol. i. pp. 251, 258.

² S. Augustine, de Consens. Evang. ii. 78; vol. iii. p. 1152.

Venerable Bede, in Matt. xxvi. 6; vol. iii. p. 110.

Jansenius, in Concord. Evang. cap. cix. p. 304.

Maldonatus, in Matt. xxvi. 6; vol. i. p. 368.

[Grotius,

Grotius, in Matt. xxvi. 6; Critici Sacri, vol. vi. p. 786.

Cornelius a Lapide, in Matt. xxvi. 6; vol. viii. p. 471.

Greswell, *Harmony of the Four Gospels*, p. 259.

Bishop of Lincoln, *Greek Testament*, in Matt. xxvi. 6.

Dean Alford, *Greek Testament*, in Matt. xxvi. 6.

Wieseler, *Chronolog. Synopsis*, p. 289, &c.

Tischendorf, *Synopsis Evang.* xlii. and llii.

* The supper at Bethany.—"The incident is inserted by S. Matthew and S. Mark; not retrospectively, but in its right chronological order;—that is, as occurring two days before the Passover. But how then does this harmonize with John xii. 1, 2, which seems to place the event six days before the Passover? In this way. In S. John, who alone of the Evangelists has recorded the Lord's raising of Lazarus at Bethany, the connection between the Lord's first ensuing return to Bethany in ver. 1, and the supper whereat Lazarus was a fellow-guest in ver. 2, and at which the Anointing was done by Lazarus's sister, is a moral and local connection, not a

chronological one: 'Jesus six days before the Passover came to Bethany, where Lazarus was,' &c. 'They made Him therefore a supper there;' that is, sometime during those six days. The note of time marks not the supper, but the arrival at Bethany for the six days' sojourn, Bethany being thereforeward the home of our Lord until His Crucifixion (Matt. xxi. 17; Luke xxi. 37); only the notes of cause and place refer to the supper, which, irrespective of its real date (two days before the Passover), is set before our eyes as the public thank-offering of the friends of Bethany."—McLellan, 'New Testament,' p. 475.

precious ointment with his betrayal of Jesus in order to make up for that loss, and also the Burial of Jesus with the anointing of His Body by Mary with ointment beforehand for His Burial.

It would seem that this explanation is not mentioned by

any of the ancient writers. It is found in Archbishop Newcome's 'Harmony of the Four Gospels,'¹ Of late years it has been reproduced and set forth as the only true explanation by commentators who, to say the least, have shown no lack of critical acumen on other points.²

JESUS SENDS FOR AN ASS AND HER COLT ON WHICH TO ENTER JERUSALEM.

S. MATTHEW xxi. 1-6.

S. MARK xi. 1-6.

S. LUKE xix. 28-34.

S. JOHN xii. 1.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples,

2 saying unto them, Go into the village over against you, and straightway

ye shall find an ass tied, and a colt with her :

loose them, and bring them unto Me.

3 And if any man say ought unto you,

ye shall say, The Lord hath need of them ; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

6 And the disciples went,

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, He sendeth forth two of His disciples,

2 and saith unto them, Go your way into the village over against you :

and as soon as ye be entered into it, ye shall find a colt tied,

whereon never man sat : loose him,

and bring him. 3 And if any man say unto you,

Why do ye this ? say ye

that the Lord hath need of him ;

and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met ; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt ?

6 And they said unto them

and did as Jesus commanded them. even as Jesus had commanded : and they let them go.

28 And when He had thus spoken, He went before, ascending up to Jerusalem.

29 And it came to pass, when

He was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, He sent two of His disciples,

30 saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied,

whereon yet never man sat : loose him,

and bring him hither. 31 And if any man ask you,

Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as He had said unto them.

33 And as they were loosing the colt, the owners thereof

said unto them, Why loose ye the colt ?

34 And they said, The Lord hath need of him.

1 Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

¹ Archbishop Newcome, Harmony of the Four Gospels, p. 333 ; Bagster's ed. 1827.

² Robinson, Harmony of the Four Gospels in Greek, pp. 137, 210 ; ed. Boston, U.S.A. 1872.

Robinson, Harmony of the Four Gospels in English, R. T. S. London, pp. 153, 214.

McClellan, New Testament, p. 471.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage,^a unto the mount of Olives, then sent Jesus two disciples,

2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto Me.

3. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

S. hath need of it.

Vulg. dicite quia Dominus his opus habet : et confestim dimittet eos.

4. All this was done, that it might be fulfilled which was spoken by the prophet,^b saying,

S. But this.

Vulg. Hoc autem totum factum est, ut adimpleretur quod dictum est per prophetam, dicentem.

5. "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass; and a colt the foal of an ass."

Vulg. sedens super asinam, et pullum filium subjugalis.

¹ Rupertus, in Joan. xii. ; vol. iii. p. 655.

Jansenius, in Concord. Evang. cap. cx. p. 313.

[Cornelius

^a **Bethphage** (Βηθφαγή).—"There is very frequent mention of this place in the Talmudists; and certainly a more careful comparison of the maps with those things which are said by one of the situation of this place, is worthy to be made. When they place it in Mount Olivet, these make it contiguous to the buildings of Jerusalem."

Lightfoot then quotes many passages from the Talmudists to show that Bethphage was part within the walls of Jerusalem and part without, and that it enjoyed the same privileges as the city itself, and continues: "Now consult the maps and commentaries of Christians, and you have Bethphage seated far from the walls of the city, not very far from the top of Mount Olivet, where also the footsteps of it (even at this day) are falsely shown to travellers. So our countryman Sands, an eye-witness, writes concerning it, 'We now ascend Mount Olivet (saith he), another way bending more northwards (for before he had described the ascent to Bethany), on the right hand, nor far from the top was Bethphage seated, whose very foundations are confounded, from whence Christ sitting upon the foal of an ass went in triumph to Jerusalem.'

"They took their resolutions concerning the situation of this place not elsewhere certainly than from the Gospel history, which seems openly to delineate Bethphage at the Mount Olivet. True indeed, and yet nothing hinders, but we may believe the Jews, asserting it to be within the walls of Jerusalem, since they illustrate the thing with so many examples; nor is there any reason why they should either feign or dissemble anything in this matter.

"The word **פגיו**, *phagi*, most vulgarly, and in all men's mouths, denotes green figs, which Mount Olivet was not a little famous for. For although it took its name from Olives, yet it produced both fig-trees and palms; and according to the variety of these, growing in divers tracts of the mount, so various names were imposed upon those tracts, which we note elsewhere. That lowest part therefore of the mountain, which runs out next the city, is called from the green figs, Beth-phage, by which name also that part of Jerusalem next adjacent is called, by reason of the vicinity of that place. And from these things well regarded one may more rightly and plainly understand the story of Christ coming this way.

"He had lodged in Bethany, the town of Lazarus (John xii. 1). From thence in the morning going onward, He is said to come to

6. And the disciples went, and did as Jesus commanded them.

God had commanded (Exod. xii. 3) that on the tenth day of this month the lamb for the Passover should be taken from the rest of the flock, and kept up until the fourteenth day of the same month, on the evening of which day it was to be killed. Jesus, as we read, had repaired to Bethany on Saturday, the ninth of this month. He had spent the night there, and in the morning, the tenth of the month, He sets out for Jerusalem. We are warranted in believing, not from any statement to that effect, but from the whole tenor of the narrative, that it was no mere accident or coincidence that Jesus, the true Lamb of God, entered Jerusalem on the same day as the lamb for the Passover was to be taken up from the rest of the flock—that He fulfilled the intimation of the Law in the day on which He entered Jerusalem, quite as much as He fulfilled the words of the prophet in the manner in which He entered it.¹

St. Mark says, when they came "unto Bethphage and Bethany," that is, when they came to the confines of these two places, to the spot where the district of Bethany ended and that of

Cornelius a Lapide, in Matt. xxi. 7; vol. viii. p. 397.

Wieseler, Chronolog. Synopsis, p. 350.

Beth-phage and Bethany (Mark xi. 1); that is, to that place where those tracts of the mountain known by those names did touch upon one another. And when He was about to ascend into heaven, He is said to lead out His disciples *εως εις Βηθανιαν*, 'as far as Bethany' (Luke xiv. 50), but not further than a Sabbath day's journey (Acts i. 12), whereas the town where Lazarus dwelt was almost twice as far (John xi. 18). He went therefore out of Jerusalem through Beth-phage within the walls, and Beth-phage without the walls, and, measuring a Sabbath day's journey or thereabouts, arrived to that place and tract of Olivet, where the name of Beth-phage ceased and the name of Bethany began, and there He ascended. I doubt, therefore, whether there was any town in Olivet called Beth-phage, but rather a great tract of the mountain was so called, and the outermost street of Jerusalem within the walls was called by the same name by reason of its nearness to that tract."—LIGHTFOOT, 'Chorographical Century,' vol. ii. p. 36.

"Of the village of Bethphage no trace exists."—ROBINSON, 'Researches,' ii. 103.

^b Which was spoken by the prophet (τὸ ῥηθὲν διὰ τοῦ προφήτου).—"Wherever the sacred writers have occasion to quote or to refer to the Old Testament, they invariably apply the preposition *διὰ*, as denoting *instrumentality*, to the lawgiver or the prophet or the psalmist, while they reserve *ὅθεν* as signifying the primary motive agency, to God Himself. This rule is, I believe, universal. Some few exceptions, it is true, occur in the Received Text; but all these vanish, when the readings of the older authorities are adopted; and this very fact is significant, because it points to a contrast between the persistent idea of the sacred writers themselves and the comparative indifference of their later transcribers. Sometimes *διὰ* occurs alone, e.g., Matt. xxi. 4, τὸ ῥηθὲν διὰ τοῦ προφήτου; xiv. 15, τὸ ῥηθὲν διὰ Δανιὴλ. &c.; sometimes in close connection with *ὅθεν*, e.g., Matt. i. 22, τὸ ῥηθὲν ὅθεν τοῦ Κυρίου διὰ τοῦ προφήτου (comp. ii. 15). It is used moreover not only when the word is mentioned as spoken, but also when it is mentioned as mentioned: e.g., Matt. ii. 5, οὐκ ἔστι γὰρ γέγραπται διὰ τοῦ προφήτου; Luke xviii. 31, πάντα τα γέγραμμένα διὰ τῶν προφητῶν. Yet this significant fact is wholly lost to the English reader.—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 121.

Bethphage began. Lightfoot shows that Bethphage extended from within the walls of Jerusalem to the foot of Mount Olivet. It is said¹ that the priests were accustomed to keep the animals required for sacrifice at Bethphage because it was situated conveniently near to Jerusalem. Thus on the same day, from the same village, and through the same gate of Jerusalem as the lamb for the Passover was taken, did Jesus, the true Lamb of God, proceed to Jerusalem to prepare Himself for His Sacrifice. The Scriptures must be fulfilled. Whether the people then or since observed their fulfilment or not, there was a necessity, a divine law, for their fulfilment: for it was His will to fulfil them. The instances which the Evangelists mention are not all the cases of fulfilment, but merely specimens.

The names of the two disciples² whom Jesus sends are not given, but it has been conjectured that they were Peter and John, because they were the two whom, a short time after (S. Luke xxii. 8), He sent to prepare for them the Passover.

Zechariah (ix. 9) and S. Matthew speak of both an ass and her colt, and they use the same language, and must therefore be interpreted in the same sense. What the prophet foretells, the Evangelist describes as taking place. The question which arises is, does Zechariah foretell that Jesus would ride, and does S. Matthew relate that He did ride, upon both the ass and her foal, first on one and then on the other, or only upon the foal? Some³ think that he rode only on the foal, and not on the mother of the foal. Others⁴ hold that He rode first on one, and then on the other.

Those who maintain that Jesus rode only on the foal and not on the ass also, translate the *καὶ* of the prophecy quoted by S. Matthew, verse 5 (*ἐνὶ ὄνῳ καὶ πῶλῳ*), which 'is rendered in the A.V. *and*, by *even* or *and even*. The effect of this is to make the ass and the foal, the *ὄνον* and *πῶλον*, one and the same animal. But is it not a fatal objection to this, that *καὶ* unites the same *ὄνον* and *πῶλον* in the 2nd and also in the 7th verse, and that in neither of these can it possibly be translated *even* or *and even*?

The 7th verse runs, "and put on them their clothes, and set Him thereon," *καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπέκαθον ἐπάνω αὐτῶν*. Here *ἐπάνω αὐτῶν* occurs twice, and is translated in the first clause "upon them" and in the second "thereon." Those who wish to avoid the interpretation that Jesus rode upon both the ass and her foal, apply *ἐπάνω αὐτῶν* in the first of these clauses to the two animals, and in the second to the clothes that were placed on the animals. But this does not really obviate the difficulty, it only removes it a step further back: for if Jesus sat upon

the clothes, and the clothes were placed upon both the animals, He must have sat upon both the ass and her foal.

The other three Evangelists mention only the "colt" or the "young ass." This is the principal reason which they allege for concluding that Jesus rode only on the foal, and they are strengthened in this opinion by the expression "whereon never man sat," which has been explained to mean that when Jesus did ride, it was upon an ass that had never been ridden before. But if the silence of the three Evangelists is to be taken as conclusive against His riding on the ass as well as on the foal, it must also be taken as conclusive against the presence of the ass. But S. Matthew puts it beyond all question that the ass was present as well as her foal.

Nor is it a sufficient answer to say, that it was unnecessary that He should ride upon both the ass and her foal, because the distance was so short. It was unnecessary that He should ride upon either as a convenience or as a relief from fatigue, but it might not be unnecessary as a mystery or symbolic action. The whole transaction is evidently full of mystery. He who for more than three years had been preaching the kingdom of heaven, and healing the sick, in Galilee, Samaria, Judaea, and Perea; who had traversed all these regions on foot again and again,—now, when He has a journey of less than two miles, sends His disciples for an ass and her foal, on which He may ride a part of this journey, a distance of less than a mile. He who during the last three years had walked hundreds of miles to spread the knowledge of His kingdom, now chose to ride a portion of a mile, to express the future condition of His kingdom.

The ass, called here *προῦνιον* (verse 5), an animal inured to the yoke, was a fit emblem of the nation of the Jews, which had been for so long a time under the yoke, or under the discipline of God through the Law of Moses; and the foal, whereon never man had sat, was an emblem of the unbroken, undisciplined, and untutored Gentiles. It may be that, in this His triumphal entry into Jerusalem, to offer Himself the Sacrifice for sin, Jesus rode first upon one of these animals, and then upon the other, to show that He would triumph over both the Jews and the Gentiles.

That Jesus rode from Bethphage to Jerusalem, not because He was wearied, or to secure Himself from the pressure of the crowd, but in some way to prefigure the future of His Church, is the opinion of all the ancient commentators, both of those who think that He rode only upon the foal, and also of those who think that He rode upon both the ass and her foal, first upon one and then upon the other.⁵

¹ Origen, in Matt. tomus xvi. 17; vol. iii. p. 1429.

² Jerome, Epist. cxxii. (alias 27) ad Eustochium; vol. i. p. 887. Theophylact, in Luc. xix. 19; vol. i. p. 448.

³ Jansenius, in Concord. Evang. cap. xv. p. 312.

⁴ Cornelius a Lapide, in Matt. xxi. 1; vol. viii. p. 395.

⁵ Jansenius, in Concord. Evang. cap. xv. p. 312.

⁶ Cornelius a Lapide, in Matt. xxi. 1; vol. viii. p. 396.

⁷ S. Jerome, in Matt. xxi. 5; vol. vii. p. 147.

⁸ Euthymius, in Matt. xxi. 7; vol. ii. p. 805.

⁹ Jansenius, in Concord. Evang. cap. p. 315.

¹⁰ Maldonatus, in Matt. xxi. 5; vol. i. p. 290.

Bishop of Lincoln. Greek Test., Matt. xxi. 5.

¹¹ Theophylact, in Matt. xxi. 7; vol. i. p. 109.

¹² Cornelius a Lapide, in Matt. xxi. 7; vol. viii. p. 397.

¹³ in Zech. ix. 9; vol. vii. p. 727.

¹⁴ Franciscus Lucas, in Matt. xxi. 7; vol. i. p. 315.

¹⁵ McClellan, New Testament, p. 468.

¹⁶ Origen, in Matt. tomus xvi. 14; vol. iii. p. 1417.

¹⁷ S. Chrysostom, in Matt. Homil. lxxvi. vol. ii. p. 270.

¹⁸ S. Cyril Alex. in Joan. xii. 14; vol. vii. p. 80.

¹⁹ Rupert. in Joan. xii. 14; vol. iii. p. 657.

²⁰ S. Hilary Pict., in Matt. xxi. 7; vol. i. p. 1035.

There are so many narratives in the Gospels where the Evangelists record only a part of what took place,—where, for instance, one will record the whole, and the others only a part, or where each will relate a part; and these taken together form a full and complete relation,—that a fresh example of this need excite no surprise. Here S. Matthew records the whole of what took place, and the other three

Evangelists only a part.¹ One reason that has been given for the omission by three out of the four Evangelists of His riding upon the ass, is, that as they wrote for Gentile readers, they have recorded in this transaction only that which concerned the Gentiles; while S. Matthew, writing more especially for the Jews, has related what referred to them, as well as what concerned the Gentiles.

JESUS MAKES HIS PUBLIC ENTRY INTO JERUSALEM.

S. MATTHEW xxi. 7-9, 17.

7 And brought
the ass, and the colt,

and put on them
their clothes,

and they set
Him thereon.

S. MARK xi. 7-11.

7 And they brought
the colt
to Jesus,
and cast their
garments on him;

and He
sat upon him.

S. LUKE xix. 35-44.

35 And they brought
him
to Jesus:
and they cast their
garments upon the colt,

and they set
Jesus thereon.

S. JOHN xii. 14-18.

14 And Jesus, when He had
found
a young ass,

sat thereon;
as it is written,

15 Fear not, daughter of Sion:
behold, thy King cometh, sitting
on an ass's colt.

16 These things understood not
His disciples at the first: but
when Jesus was glorified, then re-
membered they that these things
were written of Him, and *that*
they had done these things unto
Him.

8 And
a very great multitude
spread their garments
in the way;
others cut down
branches from the trees,
and strawed *them* in the way.

8 And
many
spread their garments
in the way;
and others cut down
branches off the trees,
and strawed *them* in the way.

36 And as He went,
they
spread their clothes
in the way.

37 And when He was come
nigh, even now at the descent of
the Mount of Olives, the whole
multitude of the disciples began
to rejoice and praise God with
a loud voice for all the mighty
works that they had seen;

38 Saying, Blessed be the King
that cometh in the Name of the
Lord: peace in heaven, and glory
in the highest.

17 The people therefore that
was with Him when He called
Lazarus out of his grave, and
raised him from the dead, bare
record.

18 For this cause the people
also met Him, for that they heard
that He had done this miracle.

9 And the multitudes
that went before,

9 And they
that went before,

39 And some of the Pharisees
from among the multitude said
unto Him, Master, rebuke Thy
disciples.

40 And He answered and said
unto them, I tell you that, if these
should hold their peace, the stones
would immediately cry out.

¹ S. Augustine, in Consens. Evang. ii. 66; vol. iii. p. 1138.

S. MATTHEW xxi.

and that followed,
cried, saying, "Hosanna
to the Son of David:
Blessed is He that cometh
in the Name of the Lord;
Hosanna in the highest."

S. MARK xi.

and they that followed,
cried, saying, "Hosanna:

Blessed is He that cometh
in the Name of the Lord:

10 Blessed be the kingdom of
our father David, that cometh in
the Name of the Lord: Hosanna
in the highest."

S. LUKE xix.

41 And when He was come
near, He beheld the city, and
wept over it,

42 Saying, If thou hadst known,
even thou, at least in this thy day,
the things which belong unto thy
peace! but now they are hid from
thine eyes.

43 For the days shall come
upon thee, that thine enemies
shall cast a trench about thee,
and compass thee round, and keep
thee in on every side,

44 And shall lay thee even
with the ground, and thy children
within thee; and they shall not
leave in thee one stone upon
another; because thou knewest
not the time of thy visitation.

11 And Jesus entered into Jeru-
salem, and into the Temple: and
when He had looked round about
upon all things,

and now the eventide was come,
He went
out
unto Bethany
with the twelve.

17 And He left them, and went
out of the city
into Bethany,

and He lodged there.

7. And brought the ass, and the colt, and put
on them their clothes, and they set *Him* thereon.

S. V. the clothes: V. and He sat thereon.
Vulg. Et adduxerunt asinum et pullum: et imposuerunt super eos vesti-
menta sua, et eum desuper sedere fecerunt.

8. And a very great multitude spread their
garments in the way; others cut down branches
from the trees, and strawed *them* in the way.^a

^a **Strawed them (branches) in the way.**—"Not that they strowed garments and boughs just in the way under the feet of the ass to be trod on (this perhaps might have thrown down the rider), but by the wayside they made little tents and tabernacles of clothes and boughs, according to the custom of the Feast of Tabernacles. John also adds, that taking branches of palm-trees in their hands they went forth to meet Him. That book of Maimonides intitled 'Tabernacles and Palm Branches,' will be an excellent comment on this place; and so will the Talmudic treatise, Succah, chap. v. art. 17. We will pick out these few things not unsuitable to the present story. 'Doth any one spread his garment on his tabernacle against the heat of the sun? it is absurd; but if he spread his garment for comeliness and ornament, it is approved.' Again, 'The boughs of palm-trees, of which the Law speaks, are the young growing sprouts of palms, before their leaves shoot out on all sides, but when they are like small staves; and these are called

S JOHN

9. And the multitudes that went before, and
that followed, cried, saying,

"Hosanna to the Son of David: ^b
Blessed is He that cometh in the Name of
the Lord;
Hosanna in the highest."

S. V. went before Him.

Vulg. Turbæ autem quæ præcedebant, et quæ sequēbantur.

לולב. And a little after, 'It is a notable precept, to gather young branches of palms, and the boughs of myrtle and willow, and to make them up into a small bundle, and to carry them in their hands,' &c.—LIGHTFOOT on Matt. xxi. 8; vol. ii. p. 223.

^b **Hosanna to the Son of David.**—"Some are at a loss why it is said *τῷ υἱῷ*, to the Son, and not *τῷ υἱῷ*, O Son. Wherefore they fly to Caninius as to an oracle; who tells us, that those very bundles of boughs are called Hosanna, and that these words, 'Hosanna to the Son of David,' signify no more than 'boughs to the Son of David.' We will not deny that bundles are sometimes so called, as seems in these clauses (Bab. Succah, fol. 37, 2), where it is plain that a branch of palm is called לולב lulab, and boughs of myrtle and willow bound together are called הושענא Hosanna. But indeed, if 'Hosanna to the Son of David' signifies 'boughs to the Son of David;' what do these words mean, 'Hosanna in the

We learn from S. John (xii. 9), that these multitudes consisted chiefly of strangers, Jews who had come up to Jerusalem for the feast; and that the reason which induced them to act thus to Jesus was His having raised Lazarus from the dead. It was now 'probably several weeks since He had wrought this miracle, and the fame of it might have spread throughout the whole land. To see Jesus, who had wrought this miracle, and Lazarus, who had been the subject of it, might have been an additional attraction to Jerusalem, and might have increased the desire to be present at this Passover. When they hear that Jesus, and probably Lazarus too, had arrived the day before at Bethany, they came out to see them, and met Him on His way to Jerusalem.

The honours with which they greet Jesus are such as belong specially to the Feast of Tabernacles. That was the great feast of rejoicing. When therefore they would express their utmost joy and delight, they adopt the acts, the songs, and ceremonies peculiar to that feast: for the waving of palm branches, accompanied with the shouting of Hosanna, was only used at the Feast of Tabernacles. Whatever was the manner in which they spread their garments and strawed the branches, it would be such as would express their joy but not endanger the safety of His progress.

S. Matthew omits to relate what S. Luke (xix. 41, &c.)

notices, that as they approached Jerusalem Jesus wept over the city, and foretold its future siege and desolation.

S. Matthew alone contains the two following verses.

10. And when He was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

S.V. This is the prophet Jesus.

Vulg. Hec est Jesus propheta a Nazareth Galilee.

Reading the account of S. Matthew and S. Luke by themselves, we might have concluded that Jesus had cast out the sellers and buyers from the Temple the same day on which He had entered Jerusalem in triumph; namely, the first day of the week, or Palm Sunday. But when we compare their account with S. Mark's, it appears more probable that it was the next day on which He cast out the sellers and buyers from the Temple, the second day of the week.¹ After He had entered the Temple on Palm Sunday, He healed the sick, and then returned with the Twelve to Bethany. Thus, in the order of events, verses 12 and 13 should come after verse 22. But some commentators of great name have thought that S. Matthew has observed the right order here, and not S. Mark, and that the casting out of the sellers and buyers really took place on Palm Sunday.²

¹ Jansenius, in Concord. Evang. cap. xxi. p. 325.

Corneilius a Lapide, in Matt. xxi. 12; vol. viii. p. 401.

² Lightfoot, Harmony of the New Testament, sect. lxxiv.; vol. i. p. 254.

Greswell's Harmony of the Four Gospels, p. 264. [Tisch.

Tischendorf, Synopsis Evangelica, pp. xlv. and 122.

Wieseler, Chronolog. Synopsis, p. 359.

Robinson's Harmony of the Four Gospels in Greek, p. 118.

McClellan, New Testament, p. 590.

² S. Augustine, de Consens. Evang. ii. 68; vol. iii. p. 1140.

highest? The words therefore here sung, import as much as if it were said, 'We now sing Hosanna to the Messias.'

"In the Feast of Tabernacles the great Hallel, as they call it, used to be sung; that is, the cxiii., cxiv., cxv., cxvi., cxvii., cxviii. Psalms. And while the words of the Psalms were sung, or said, by one, the whole company used sometimes to answer at certain clauses, Halleluia. Sometimes the same clauses that had been sung, or said, were again repeated by the company; sometimes the bundles of boughs were brandished or shaken. But when were the bundles shaken? The rubric of the Talmud saith, at the clause, 'Give thanks unto the Lord,' in the beginning of Ps. cxviii., and at the end, and at that clause, 'Save now, I beseech Thee, O Lord.' Ps. cxviii. 25, as saith the school of Hillel. But the school of Shammai saith also, at that clause, 'O Lord, I beseech Thee, send now prosperity.' R. Akibah said, 'I saw R. Gamaliel and R. Joshua, when all the company shook their bundles, they did not shake theirs, but only at that clause, 'Save now, I beseech Thee, O Lord' " (Succah, iii. 9).

"On every day of the feast they used to go round the altar with bundles in their hands, singing this, 'Save now, I beseech Thee, O Lord. I beseech Thee, O Lord, send now prosperity.' But on the seventh day of the feast, they went seven times round the altar. (Maimonides, on Succah vi.) 'The tossing or shaking of the bundles was on the right hand, on the left hand, upwards and downwards' (Bab. Succah, 27, 2).

"These things being premised concerning the rites and customs of that feast, we now return to our story.

"I. It is very much worth our observation, that the company receives Christ coming now to the Passover, with the solemnity of

the Feast of Tabernacles. For what hath this to do with the time of the Passover? If one search into the reason of the thing more accurately, these things occur. First, the mirth of that feast above all others, concerning which there needs not much to be said, since the very name of the feast (for, by way of emphasis, it was called **17**, that is, festivity or mirth) sufficiently proves it. Secondly, that prophecy of Zechariah (xiv. 16), which, however it be not to be understood according to the letter, yet from thence may sufficiently be gathered the singular solemnity and joy of that feast above all others; and perhaps from that same prophecy, the occasion of the present action was taken. For being willing to receive the Messias with all joyfulness, triumph, and affection of mind (for by calling Him the Son of David, it is plain they took Him for the Messias), they had no way to express a more ardent zeal and joy at His coming, than by the solemn procession of that feast. They have the Messias before their eyes; they expect great things from Him; and are therefore transported with excess of joy at His coming.

"II. But whereas the great Hallel, according to the custom, was not now sung, by reason of the suddenness of the present action, the whole solemnity of that song was, as it were, swallowed up in the frequent crying out and echoing back of Hosanna; as they used to do in the Temple while they went round the altar. And one while they sing 'Hosanna to the Son of David,' another while, 'Hosanna in the highest,' as if they had said, 'Now we sing Hosanna to the Son of David, Save us, we beseech Thee, O Thou (who dwellest) in the highest, save us by the Messias.'—LIGHT-FOOT on Matt. xxi. 9; vol. ii. p. 225.

JESUS DRIVES OUT THE SELLERS AND BUYERS, &c., FROM THE TEMPLE.

S. MATTHEW xxi. 12, 13.

S. MARK xi. 15-19.

S. LUKE xix. 45-48.

- | | | |
|---|--|---|
| <p>12 And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,</p> <p>13 and said unto them, It is written, "My house shall be called the house of prayer: but ye have made it a den of thieves."</p> | <p>15 And they come to Jerusalem: and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry <i>any</i> vessel through the Temple.</p> <p>16 And He taught, saying unto them, Is it not written, "My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."</p> <p>17 And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine.</p> <p>18 And when even was come, He went out of the city.</p> | <p>45 And He went into the Temple, and began to cast out them that sold therein, and them that bought;</p> <p>46 saying unto them, It is written, "My house is the house of prayer: but ye have made it a den of thieves."</p> <p>47 And He taught daily in the Temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do: for all the people were very attentive to hear Him.</p> |
|---|--|---|

12. ¶ And Jesus went into the Temple of God, and cast out all them that sold and bought in the

Temple,^a and overthrew the tables of the money-changers,^b and the seats of them that sold doves,^c

S.V. omit of God.

Vulg. Et intravit Iesus in templum Dei.

^a All them that sold and bought in the Temple.—See Introductory Note to S. John ii. of this Commentary.

^b There was always a constant market in the Temple in that place, which was called מִנְיִית, the shops; where every day was sold wine, salt, oil, and other requisites to sacrifices; as also oxen and sheep in the spacious Court of the Gentiles. The nearness of the Passover had made the market greater; for innumerable beasts being requisite to this solemnity, they were brought hither to be sold.—LIGHTFOOT on Matt. xxi. 12; vol. ii. p. 224.

^c Overthrew the tables of the money-changers.—"Who those money-changers were, may be learned from the Talmud and Maimonides, in the treatise Shekalim.

"(Maimon. Shekal. chap. i.) 'It is an affirmative precept of the Law, that every Israelite should give half a shekel yearly; even the poor, who live by alms, are obliged to this, and must either beg the money of others, or sell their clothes, to pay half a shekel,' as it is said, 'The rich shall give no more, and the poor shall give no less' (Exod. xxx. 15).

"(Ibid. and Talm. Shekal. chap. i.) 'In the first day of the month Adar, they made a proclamation concerning these shekels, that every one should provide his half-shekel, and be ready to pay it. Therefore on the fifteenth day of the same month, the ex-changers sat in every city, civilly requiring this money: they

received it of those that gave it, and compelled those that did not. On the five-and-twentieth day of the same month, they sat in the Temple, and then compelled them to give; and from him that did not give, they forced a pledge, even his very coat.'

"(Ibid. chap. iii.) 'It is necessary that every one should have half a shekel to pay for himself. Therefore when he comes to the exchanger, to change a shekel for two half-shekels, he is obliged to allow him some gain, which is called קִרְבָּן (κόλλυβος), Kolbon. And when two pay one shekel between them, each of them is obliged to allow the same gain or fee.'

"A kolbon was half a mea, that is, the twelfth part of a penny, and never less. But the kolbons were not like the half-shekel, but the exchangers laid them by themselves, till the holy treasury were paid out of them. You see what these money-changers were, and whence they had their name. You see that Christ did not overturn the chests in which the holy money was laid up, but the tables on which they trafficked for this unholy gain."—LIGHTFOOT on Matt. xxi. 12; vol. ii. p. 225.

^d Of them that sold doves.—"In the history of the cleansing of the Temple, the reference to the seats of them that sold the doves (τὰς πεισιτεράς) in two Evangelists (Matt. xxi. 12; Mark xi. 15) indicates the pen of a narrator who was accustomed to the sight of the doves which might be purchased within the sacred precincts

13. And said unto them, It is written,

"My house shall be called the house of prayer: but ye have made it a den of thieves."

S.V. but ye make it.

Vulg. vos autem fecistis illam speluncam latronum.

This is the second time¹ that Jesus cast out the sellers and buyers from the Temple. The first time was at the first Passover, after He had begun His ministry (John ii. 13, &c.). Then He accused them of making His Father's house a house of merchandise. To this He now adds an additional charge, that of making it a den of thieves. In order that they might pay for the animals required for sacrifice, or that they might pay the half-shekel, or two drachmes, which was the tribute that each individual had to pay to the Temple, it was convenient for the people, especially for the strangers who had come up for the Feast, to have their money changed into smaller coin; as, for instance, the shekel into four drachmes. But instead of doing this gladly and gratuitously, as promoting the worship of God, the priests, through their agents, extorted a charge for it. Thus the priests made a profit out of the people's desire to comply with the Law of God. Hence Jesus charges them with making His Father's house a den of thieves.

Some² have supposed that "the seats" are an indication of the presence of women, and that the doves were sold by the women.

He does not find fault with the sale of the doves, for these must be sold, because they are required for sacrifice, but for selling them where they did. Nor does He find fault with the exchange of the money—for this was a necessity, and a great convenience—but for exchanging it there, and as a matter of profit. This market was not really held in the Temple proper (*ἐν τῷ ναῷ*), but in one of its sacred enclosures (*ἐν τῷ ἱερῷ*), most probably in the Court of the Gentiles. So jealous is God of the honour due to Himself, His house must be free from all trafficking for this world's goods, whether regulated by what are called the rules of fair and honest dealing or not. It is for prayer to God, for prayer

free from all care about the things of this world. Desire for gain, even for gain by fair and lawful means, is not to be associated with the worship of God, and with the sacrifices offered to Him.

S. Matthew alone contains the three following verses.

14. And the blind and the lame came to Him in the Temple; and He healed them.

15. And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the Temple, and saying,

"Hosanna^a to the Son of David;"

they were sore displeased,

16. And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read,

"Out of the mouth of babes and sucklings Thou hast perfected praise?"

So hardened against all conviction are the chief priests and scribes that no miracle or number of miracles can make any impression on them. They hear the multitude proclaim with one voice that Jesus the Prophet of Galilee is the Messiah: they see Him heal the lame and open the eyes of the blind, the very miracles that Isaiah (xxxv. 5) had foretold the Messiah would work: they hear the children in the Temple, who were incapacitated by their age, if they were infants, as some³ believe, from uttering the words at all; and if they were children, as others⁴ hold, from understanding the meaning of the words, or from applying them in a proper sense—they hear them, by a divine power, singing forth His praises, and they are reminded that this is but the fulfilment of the Psalmist's prophetic words (Ps. vii. 2), and the effect of all this on the chief priests and scribes is to determine them more than ever to put Him to death.

It was sometime during this week, and, as many⁵ have

¹ S. Augustine, de Consens. Evang. ii. 67; vol. iii. p. 1140.

S. Chrysostom, in Matt. Homil. lxvii.; vol. ii. p. 280.

Theophylact, in Matt. xxi. 12; vol. i. p. 110.

Euthymius, in Matt. xxi. 12; vol. ii. p. 809.

Jansenius, in Concord. Evang. cap. xxi. p. 325.

Maldonatus, in Matt. xxi. 12; vol. i. p. 294.

Cornelius a Lapide, in Matt. xxi. 12; vol. viii. p. 401.

² Cornelius a Lapide, in Matt. xxi. 12; vol. viii. p. 401.

³ S. Chrysostom, in Matt. Homil. lxvii.; vol. ii. p. 278.

Theophylact, in Matt. xxi. 16; vol. i. p. 111. [Euthymius,

Euthymius, in Matt. xxi. 16; vol. ii. p. 813.

Maldonatus, in Matt. xxi. 16; vol. i. p. 294.

Cornelius a Lapide, in Matt. xxi. 16; vol. viii. p. 402.

⁴ S. Hilary Pict., in Matt. xxi. 16; vol. i. p. 1037.

⁵ Jansenius, in Concord. Evang. cap. xxi. p. 327.

Cornelius a Lapide, in Matt. xxi. 12; vol. viii. p. 401.

Lightfoot, Harmony of the New Testament, sect. lxxiii. vol. i. p. 253.

McClellan, New Testament, p. 591.

by worshippers intending to offer the purificatory offerings enjoined by the Mosaic law (Luke ii. 24).—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 109.

"Particular doves are alluded to, viz. the accustomed offering of the poor."—MIDDLETON, 'On the Greek Article,' p. 174.

^a The children crying in the Temple, and saying, "Hosanna."

—"Children from their first infancy were taught to manage the bundles, to shake them, and, in shaking, to sing Hosanna. 'A child, so soon as he knows how to wave the bundle, is bound to carry a bundle' (Succub. chap. iii. *hatac lasti*)."—LIGHTFOOT on Matt. xxi. 15; vol. ii. p. 225.

thought, on this day, that certain Greeks who had come up to worship at the Feast, and who desired to see Jesus, were brought to Him by Andrew and Philip, as related by S. John (xii. 20).

Having looked round about on all things in the Temple,

and eventide being now come, Jesus retires with the Twelve to Bethany.

Such are probably the principal events of the first day of this Passover week, or of Palm-Sunday the 10th of Nisan = April 2nd.

JESUS CURSES THE BARREN FIG-TREE.

S. MATTHEW xxi. 18-22.

S. MARK xi. 12-14, 20-26.

18 Now in the morning
as He returned into the city
He hungered.
19 And when He saw a fig tree in the way,

He came to it,
and found nothing thereon, but leaves only,

and said unto it,
Let no fruit grow on thee henceforward for ever.

And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled,
saying,
How soon is the fig tree withered away!
21 Jesus answered and said unto them,
Verily I say unto you,
If ye have faith, and doubt not,

ye shall not only do this
which is done to the fig tree,
but also if ye shall say unto this mountain,
Be thou removed, and be thou cast into the sea;

it shall be done.

22 And all things, whatsoever ye shall ask in prayer,
believing,
ye shall receive.

12 And on the morrow,
when they were come from Bethany,
He was hungry:
13 and seeing a fig tree afar off having leaves,
He came, if haply He might find anything thereon:
and when He came to it,
He found nothing but leaves;
for the time of figs was not yet.
—14 And Jesus answered and said unto it,
No man eat fruit of thee hereafter for ever.
And His disciples heard it.

20 And in the morning, as they passed by,
they saw the fig tree dried up from the roots.
21 And Peter calling to remembrance
saith unto Him, Master, behold,
the fig tree which Thou cursedst is withered away.
22 And Jesus answering saith unto them,

Have faith in God.
For verily I say unto you,

That whosoever shall say unto this mountain,
Be thou removed, and be thou cast into the sea;
and shall not doubt in his heart,
but shall believe that those things which he saith
shall come to pass;
he shall have whatsoever he saith.

24 Therefore I say unto you,
What things soever ye desire, when ye pray,
believe that ye receive them,
and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought
against any: that your Father also which is in heaven may
forgive you your trespasses.

26 But if ye do not forgive, neither will your Father
which is in heaven forgive your trespasses.

17. ¶ And He left them, and went out of the
city unto Bethany; and He lodged there.

S^a omits of the city.
Vulg. Et relictis illis, abiit foras extra civitatem in Bethaniam.

18. Now in the morning as He returned into
the city, He hungered.

19. And when He saw a fig tree in the way,
He came to it, and found nothing thereon, but
leaves only, and said unto it, Let no fruit grow
on thee henceforward for ever. And presently
the fig tree withered away.

Margin, one fig-tree.

S^a, and nothing was thereon . . . and He said.
Vulg. Et videns fici arborum unam secus viam, venit ad eam; et nihil invenit
in ea nisi folia tantum, et ait illi.

20. And when the disciples saw *it*, they mar-
velled, saying, How soon is the fig tree withered
away!

21. Jesus answered and said unto them, Verily
I say unto you, If ye have faith, and doubt not,
ye shall not only do this *which is done to the fig*
tree, but also if ye shall say unto this mountain,
Be thou removed, and be thou cast into the sea;
it shall be done.^a

^a If ye shall say unto this mountain, Be thou removed, &c.—
“Christ in this expression speaks the Jews’ own language, and by

the very phrase that they ordinarily used to magnify their own
abilities by, He magnifieth Faith. When they would speak of the

22. And all things, whatsoever ye shall ask in prayer,^a believing, ye shall receive.

Among the different kinds of fig-trees in Palestine, there was one which bore fruit every year, but which did not ripen its fruit until the third year. On this fig-tree, unless shaken by an unusually high wind, there would generally be found the fruit of three different years. When Jesus therefore saw a fig-tree abounding with leaves, reasoning as a mere man would, and acting as other men would in a similar case, as He often appears to have done, He comes to the conclusion that this fig-tree was one of those which retained its fruit from year to year, and was in fact never without fruit. Though of the kind of fig-tree which generally retained its fruit from year to year, this particular tree had on it none of the fruit of preceding years; and as this was the month of March, it wanted several months to the time of the new figs.

After many years' residence in the Holy Land, Dr. Thomson¹ had never met with a fig-tree of this kind, and he seems to question the existence of such a tree. But the notices of this fig-tree in the Rabbinical writings are too many, and too minute, to leave any doubt as to the existence of such a tree in the time of our Saviour. Among other points, they allude to the common practice of hanging threads of different colours on this kind of fig-tree, to distinguish the fruit of one year from that of another, with a view to prevent the same fruit from being tithed more than once.

The incident of the fig-tree is another instance of the way

in which S. Matthew often puts together in one single narration, what took place at different times or in different places, and without any indication of this, while the other Evangelists relate the several parts of the same transaction separately. If we had S. Matthew's account only, we should suppose that the disciples drew the attention of Jesus to the withering of the fig-tree, at the time when He cursed it. But we learn from S. Mark that this occurred on a different day—that Jesus had cursed the fig-tree on His way from Bethany to Jerusalem, on the morning of the second day in the Passover week, that is, on Monday morning; that after driving out the sellers and buyers from the Temple, He had returned again to Bethany in the evening; and that it was as He returned to Jerusalem from Bethany on the Tuesday morning that they made their remarks on the withering of the fig-tree, and that Peter was one of those who observed it.

In comparing faith to a grain of mustard-seed, it may be that Jesus refers not only to the smallness of the seed, but also to the nature of it,—to its strong, powerful qualities, the smallest particle of which produces the most striking effect. If they had faith even as small as a grain of mustard-seed, but as powerful and efficacious in its nature as that, they would be able to remove all opposing obstacles, and to withstand all the power of Satan.² The mountain which would furnish the occasion for His metaphorical language would in all probability be Mount Olivet, which lay between Bethany and Jerusalem; and which they might be passing at the very moment when He uttered these words.

¹ The Land and the Book, p. 349.

² Origen, in Matt. tomus xvi. 26; vol. iii. p. 1461. [S. Hilary

S. Hilary Pict., in Matt. xxi. 18; vol. i. p. 1038.

S. Jerome, in Matt. xxi. 18; vol. vii. p. 154.

high parts and qualities of their great ones, they used to say, 'He is a remover of mountains,' Tal. Bab. Beracoth, fol. 64, fac. 1. 'Sinai and the remover of mountains, whether of them sent first,' &c. 'Now Rabb Joseph was Sinai, and Rabbah was the remover of mountains.' Why so named? The gloss upon the place resolves as thus, 'They called Rabb Joseph Sinai, because he was most expert in deep explications. And they called Rabbah bar Nachmani a remover of mountains, because he was most acutely learned,' &c. The same Talmud also, in Erubim, fol. 29, saith thus, 'Rabbah saith, Behold I am like Ben Azzai in the streets of Tiberias.' The gloss thereupon saith thus, 'Ben Azzai taught profoundly in the streets of Tiberias, and there was no man in his days that was a remover of mountains like him.' By removing mountains they meant how able men they were, and how they could overcome the greatest difficulties in divinity. Which common phrase Christ useth to face that wretched boasting of theirs of their own parts and worth, and to set up Faith in its proper dignity, as that is only able for all things.—LIGHTFOOT, 'Harmony of the New Testament,' sect. lxxiv.; vol. i. p. 254.

^a **Whatsoever ye shall ask in prayer** (ἐν τῇ προσευχῇ).—'Why, we ask, is not its definite and distinctive force given to "the prayer" which our blessed Lord taught, and commanded to be used, and to which He promised His blessing? "Whatsoever ye ask in the prayer (τῇ προσευχῇ), believing, ye shall receive." This uniform use of the definite article touching matters of public worship (in the Acts of the Apostles and in the Epistles) to our mind points to the fact that the Church had, from the very first, certain fixed forms of prayer and of supplication, a certain fixed creed, a definite body of doctrine, as well as fixed rites and cere-

monies; for thus only can we account for such current and recurrent terms as ἡ δεξιὰς, ἡ προσευχὴ, ἡ ὁμολογία, ἡ ἐκτολή, ἡ πίστις, ὁ λόγος, ἡ διδασκαλία, ἡ διδαχὴ. In Rom. xii. 12, and in Acts i. 14, we find the same language, *προσκαρτεροῦντες τῇ προσευχῇ*, used by the inspired writer, of what the saints did in the latter passage, and of what the saints should do in the former. Now this S. Chrysostom takes as applying to the 'Lord's Prayer,' and his interpretation is strengthened by Acts iii. 1, where we are told S. Peter and S. John went up 'to the hour of the prayer'—the ninth hour, which is confirmed by the language of the Apostle to the Colossians (iv. 2), *τῇ προσευχῇ προσκαρτερεῖτε*, which shows that in the Acts of the Apostles the reference is not made, as some tell us, to a definite place of prayer, but to a definite form of prayer. Again, in 1 Corinthians vii. 5, the Apostle enjoins the duty of finding leisure for 'the fast and the prayer' (τῇ νηστείᾳ καὶ τῇ προσευχῇ). . . . Acts ii. 42 may be rendered: (these converted and baptized members—preceding verse) 'continued to attend upon' (ἵσαν προσκαρτεροῦντες, the periphrastic imperfect, to mark continuance) 'the doctrine of the Apostles, and to the community' (of the saints), 'and the breaking of the bread' (evidently the Holy Eucharist) 'and the prayers.' It is quite possible that τῇ κοινωνίᾳ here may refer (1) to their having all things in common, for at verse 45 we are expressly told, not 'they had all things in common' ('for this would require ἔσχατον), but 'it was their custom (εἶθος) to have all things in common.' Or (2) it may refer to the collection of the congregation for the poor (see Rom. xv. 26; 2 Cor. ix. 13; Heb. xiii. 16), or (3) to the Holy Communion of the breaking of the bread, by handiads.'—The Church Quarterly Review, April 1876, p. 129.

The lesson¹ which the cursing of the fig-tree was intended to convey might be to convince His disciples that He had the power to take vengeance, to inflict punishment, as well as to show mercy; and that, though in a few days He should suffer death at the hands of the chief priests, the scribes, and Pharisees, it would be because He willingly gave Himself up a ransom for many, and not because He wanted the power to resist.

Some² look upon the cursing of the fig-tree as a prophetic action; namely, that the fig-tree represented the Jewish nation, the hunger of Jesus His desire for their salvation, and that the cursing and withering of the tree foretold the misery which should shortly befall the Jews, as a punishment for their continued unfruitfulness and rejection of Him.

THE PHARISEES DEMAND OF JESUS BY WHAT AUTHORITY HE DID THOSE THINGS.

S. MATTHEW xxi. 23-27.

S. MARK xi. 27-33.

S. LUKE xx. 1-8.

27 And they come again to Jerusalem :

23 And when He was come into the Temple,

the chief priests

and the elders of the people came unto Him as He was teaching, and said,

By what authority doest Thou these things? and who gave Thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men?

And they reasoned with themselves, saying,

If we shall say, From heaven; He will say unto us,

Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell.

And He said unto them,

Neither tell I you by what authority I do these things.

and as He was walking in the Temple,

there came to Him the chief priests, and the scribes,

and the elders,

28 and say unto Him, By what authority doest Thou these things?

and who gave Thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men?

answer Me.

31 And they reasoned with themselves, saying,

If we shall say, From heaven; He will say,

Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell.

And Jesus answering saith unto them,

Neither do I tell you by what authority I do these things.

1

And it came to pass, that on one of those days, as He taught the people in the Temple, and preached the Gospel,

the chief priests and the scribes came upon Him with the elders,

2

and spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is he that gave Thee this authority?

3 And He answered and said unto them, I will also ask you one thing; and answer Me:

4

The baptism of John, was it from heaven, or of men?

5

And they reasoned with themselves, saying,

If we shall say, From heaven; He will say,

Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7

And they answered, that they could not tell whence it was.

8

And Jesus said unto them,

Neither tell I you by what authority I do these things.

23. ¶ And when He was come into the Temple, the chief priests and the elders of the people^a

¹ S. Chrysostom, in Matt. Homil. lxxvii.; vol. ii. p. 279.

² Origen, in Matt. tomus xvi. 26; vol. iii. p. 1460.

[S. Hilary

S. Hilary Pict., in Matt. xxi. 18; vol. i. p. 1038.

S. Jerome, in Matt. xxi. 18; vol. vii. p. 153.

V. Bede, in Matt. xxi. 18; vol. iii. p. 93.

^a The chief priests and elders of the people.—“In S. Mark xi. 27 and S. Luke xx. 1, it is ‘the chief priests and the scribes with the elders.’ Now the question is, who these elders should be, as they are distinguished from the chief priests and the scribes. The

Sanhedrin consisted chiefly of Priests, Levites, and Israelites, although the original precept was for the Priests and Levites only. Maimonides (in Sanhedr. cap. 2) says, ‘The command is, that the Priests and Levites should be of the great council, as it is said,

came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority?

24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things.

Vulg. Interrogabo vos et ego unum sermonem.

25. The baptism of John, whence was it? from heaven, or of men?^a And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him?

Vulg. Baptismus Iohannis unde erat? e caelo, an ex hominibus?

26. But if we shall say, Of men; we fear the people; for all hold John as a prophet.

Vulg. timemus turbam: omnes enim habebant Iohannem sicut prophetam.

27. And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things.

S. Jesus said unto them.

Vulg. Et respondentes Iesu, dixerunt: Nescimus. Ait illis et ipse: Nec ego dico vobis in qua potestate hæc facio.

By "these things," the chief priests and elders of the people refer especially to His triumphal entry into the city,

Thou shalt go unto the Priests and Levites; but if such be not found, although they were all Israelites, behold it is allowed.^b

"None will imagine that there ever was a Sanhedrin wherein there were Israelites only, and no Priests or Levites; nor, on the other hand, that there ever was a Sanhedrin wherein there were only Priests and Levites, and no Israelites. The *γραμματεῖς* therefore, or the Scribes, seem in this place to denote either the Levites, or else, together with the Levites, those inferior ranks of Priests who were not the *ἀρχιερεῖς*, or chief priests; and then the *πρεσβύτεροι*, elders, may be the Israelites, or those elders of the laity that were not of the Levitical tribe. Such an one was Gamaliel, the present President of the Sanhedrin, and Simeon his son, of the tribe of Judah."—LIGHTFOOT on Luke xi. 1; vol. ii. p. 469.

^a The baptism of John, whence was it? from heaven, or of men?—When our Saviour doth ask concerning the baptism, that it is to say, the whole spiritual function, of John, whether it were from heaven or of men, He giveth clear to understand that men give authority unto some, and some God Himself from heaven doth authorize. Nor is it said, or in any sort signified, that none have lawful authority which have it not in such manner as John, from heaven. Again, when the priests and elders were loth to say that John had his calling from men, the reason was not because they thought that so John should not have had any good or lawful calling, but because they saw that by this means they should somewhat embase the calling of John; whom all men knew to have been sent from God, according to the manner of prophets, by a mere celestial vocation."—HOOKER, "Eccles. Polit." vii. 11, 9; vol. iii. p. 211.

^b The similitude of the two sons.—The difficulty with respect to the reading here, ver. 28-31, is well known to students. The following appears to be as clear a statement of the variations in the text, and of the evidence for each, as the case will admit of.

"The difficulties in connection with this passage do not admit of being stated very shortly. There is a question of words in verse 31, viz. whether *υἱοτερος* or *ἐσχατος*, the meaning of which would

attended by the multitude crying "Hosanna" to Him as the Son of David, His teaching the people and healing the sick, and His casting out the sellers and buyers from the Temple; all of which He had done within the last three days.

"The baptism of John" here evidently includes the whole of John's ministration—his preaching of repentance, his baptism unto repentance, as a preparation for the kingdom of heaven; as well as the testimony which he bore to Jesus, as the Lamb of God which taketh away the sin of the world. For them, therefore, to confess that John's baptism was from heaven, or of God, was to confess that John was sent by God to bear witness that Jesus was the Lamb of God, and thus to convict themselves of sin in rejecting Him.

To put before these chief priests and scribes the real character of their conduct with respect to John the Baptist and his ministration, Jesus delivers the following similitude or parable.

St. Matthew alone records the parable of a father and his two sons (vv. 28-32).

28. ¶ But what think ye? A certain man had two sons;^b and he came to the first, and said, Son, go work to day in my vineyard.

S^a. two sons. He came: S. in the vineyard.

Vulg. Homo quidam habebat duos filios, et accedens ad primum, dixit: Fili, vade hodie, operare in vinea mea.

be nearly the same, is to be substituted for *πρῶτος* in the answer of the chief priests. But this is complicated by a question of the order of the narrative; for some of the authorities transpose the answers of the two sons in the parable, placing first the answer of the son who professed to do his father's bidding but went not, and the answer of the other second. Thus we really have three questions to consider—

"(a) The order in which the sons are mentioned.

"(b) Which of the two sons did the chief priests intend to assert had done his father's bidding?

"(c) The choice between the three words *πρῶτος*, *υἱοτερος*, or *ἐσχατος*.

"And we must take the evidence in the order here indicated.

"(a) To decide, then, the order in which the two sons are mentioned, we have the following data:—

"1. For the order of the Textus Receptus—

"1. Ν, C, D, L, X, Z, &c., and most of the cursives.

"2. Vet. Lat., Vulg., Syrr. C, P, and H.

"3. Origen, Eusebius, Cyril, Chrysostom, Irenæus (*int.*), Hilary.

"11. For the converse order, which would make the elder son promise to go and then fail:—

"1. B, and seven cursives.

"2. One MS. of the Vulg. (*sec. man.*); Memph. Syr. J. Arm.; Eth. (two codices).

"3. Isidore, John of Damascus, the Pseudo-Athanasius.

"(b) As to the second question, which of the two sons the chief priests meant to say had done the father's bidding, we have to notice that all the MSS. and Versions enumerated above, which reverse the order in which the sons are mentioned, also substitute *υἱοτερος* or *δευτερος*, or some equivalent word, for the *πρῶτος* of the Textus Receptus. Thus the reply of the chief priests to our Lord is represented as virtually the same in either case. But D, and a good many codices both of the Vetus Latina and the Vulgate, which agree with the Textus Receptus in the order of the sons, have respectively *ἐσχατος* and *υἱοτερος* for *πρῶτος*; thus trans-

29. He answered and said, I will not : but afterward he repented, and went.

V. *I go*, sir, and went not : S^c. *omits* but.
 Vulg. *ille autem respondens, ait: Nolo. Postea autem, penitentia motus, abiit.*

30. And he came to the second, and said likewise. And he answered and said, I *go*, sir : and went not.

S^c. to the other : V. said, I will not : afterward he repented, and went.
 Vulg. *At ille respondens, ait: Eo, domine, et non iit.*

31. Whether of them twain did the will of *his* father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

S.V. *omit* unto Him : V. the last.
 Vulg. *Dicunt ei: Primus.*

32. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

V. neither repented afterward.
 Vulg. *vos autem videntes nec penitentiam habuistis postea.*

The scribes and Pharisees,¹ though secretly convinced of the holiness of John and of the truth of his mission, rejected his call to repentance, and the testimony which he bore to Jesus as the Lamb of God. All these they rejected, while at the same time they made great professions of being the sons of God, anxious to discover the least intimations of His will, and above all things jealous for His honour. The publicans and harlots made no such profession. They lived in the open violation of God's laws. But at the preaching of John they repented of their sins, and were baptized with the baptism of repentance, as a preparation for the kingdom of heaven. The scribes and Pharisees saw this, but they did not afterwards repent. Instead of being a motive to induce them to repent, the baptism of the publicans and harlots was an occasion of hardening their hearts still more. The chief priests, scribes, and Pharisees said, "I go, sir," and went not. The publicans and harlots said, "I will not," but afterwards repented and went.

This, like most of our Saviour's parables, has most probably an application beyond the circumstances in which it was delivered. It may be also an outline of God's dealings toward the Jews and Gentiles. Applied to men individually, it may portray the special dangers of insincerity and hypocrisy towards God.

THE PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN.

S. MATTHEW xxi. 33-46.

S. MARK xii. 1-12.

S. LUKE xx. 9-19.

33 Hear another parable :

1

And He began to speak unto them by parables.

9

Then began He to speak to the people this parable ;

There was
 a certain householder,
 which planted a vineyard,
 and hedged it round about,
 and digged
 a winepress in it,
 and built a tower,
 and let it out to husbandmen,
 and went into a far country :

A *certain* man
 planted a vineyard,
 and set an hedge about it,
 and digged
 a *place* for the winefat,
 and built a tower,
 and let it out to husbandmen,
 and went into a far country.

A certain man
 planted a vineyard,
 and let it forth to husbandmen,
 and went into a far country
 for a long time.
 And at the season

34 and when the time
 of the fruit drew near,
 he sent his servants
 to the husbandmen,

2

And at the season

10

he sent to the
 husbandmen a servant,

he sent a
 servant to the husbandmen,

¹ For this parable see—
 Origen, in Matt. tomus xvii. 4 ; vol. iii. p. 1484.
 S. Chrysostom, in Matt. Homil. lxxvii. ; vol. ii. p. 281.
 Euthymius, in Matt. xxi. 28 ; vol. ii. p. 823.
 S. Jerome, in Matt. xxi. 28 ; vol. vii. p. 155. [V. Bede,

V. Bede, in Matt. xxi. 28 ; vol. iii. p. 94.
 Jansenius, in Concord. Evang. cap. cxlii. p. 345.
 Maldonatus, in Matt. xxi. 28 ; vol. i. p. 297.
 Cornelius a Lapide, in Matt. xxi. 28 ; vol. viii. p. 405.

posing the connection. S. Jerome interprets this answer on the hypothesis that the chief priests knew what answer our Lord intended them to give, but purposely gave a wrong one; at the same time, however, he asserts that '*vera exemplaria*' had *primum* and not *novissimum* for their reading. There is only then the witness of D, backed by the partial testimony of the Latin versions, in favour of this answer of the chief priests.

"On the whole, then, the evidence for the order of the Textus

Receptus is conclusive; and the evidence for making the chief priests recognize the obedience of the son, who at first refused but afterwards repented, is overwhelming.

"(γ) And thus we are helped to an easy solution of the third question, namely, that we must adopt the reading *πάρως* of the Textus Receptus,"—HAMMOND'S 'Textual Criticism,' p. 104.

See also Scrivener's Introduction, p. 83.

S. MATTHEW xxi.

S. MARK xii.

S. LUKE xx.

- that they might receive
the fruits of it.
35 And the husbandmen
took his servants,
and beat one,
and killed another,
and stoned another.
- 36 Again, he sent
other servants
more than the first:
and they did unto them
likewise.
- 37 But last of all he sent
unto them his son, saying,
They will
reverence my son.
- 38 But when the husbandmen
saw the son,
they said among themselves,
This is the heir;
come, let us kill him,
and let us seize on his inheritance.
39 And they caught him,
and cast him out of the vineyard,
and slew him.
- 40 When the lord therefore
of the vineyard cometh,
what will he do
unto those husbandmen?
41 They say unto Him,
He will miserably destroy
those wicked men,
and will let out his vineyard
unto other husbandmen,
which shall render him
the fruits in their seasons.
- 42 Jesus saith unto them,
Did ye never read in the
scriptures, "The stone
which the builders rejected,
the same is become
the head of the corner:
this is the Lord's doing,
and it is marvellous in our eyes?"
43 Therefore say I unto you,
The kingdom of God shall be taken from
you, and given to a nation bringing forth
the fruits thereof.
- that he might receive
from the husbandmen
of the fruit of the vineyard.
3 And they
caught him,
and beat him,
and sent him away empty.
4 And again he sent unto them
another servant;
and at him they
cast stones,
and wounded him in the head,
and sent him away shamefully handled.
5 And again he sent another;
and him they killed,
and many others;
beating some, and killing some.
6 Having yet therefore one son,
his well-beloved,
he sent him also last
unto them, saying,
They will
reverence my son.
- 7 But those husbandmen
said among themselves,
This is the heir;
come, let us kill him,
and the inheritance shall be ours.
8 And they took him,
and killed him,
and cast him out of the vineyard.
- 9 What shall therefore
the lord of the vineyard do?
he will come and destroy
the husbandmen,
and will give the vineyard
unto others.
- 10 And have ye not read this
scripture; "The stone
which the builders rejected
is become
the head of the corner:
This was the Lord's doing,
and it is marvellous in our eyes?"
- that they should give him
of the fruit of the vineyard:
but the husbandmen
beat him,
and sent him away empty.
11 And again he sent
another servant:
and they
beat him also,
and entreated him shamefully,
and sent him away empty.
12 And again he sent a third:
and they wounded him also,
and cast him out.
- 13 Then said the lord of the vineyard,
What shall I do?
I will send my beloved son:
it may be they will
reverence him
when they see him.
- 14 But when the husbandmen
saw him,
they reasoned among themselves, saying,
This is the heir:
come, let us kill him,
that the inheritance may be ours.
15 So they
cast him out of the vineyard,
and killed him.
- 16 He shall come and destroy
these husbandmen,
and shall give the vineyard
to others.
- 17 And when they heard it,
they said, God forbid.
And He beheld them,
and said,
What is this then that is
written, "The stone
which the builders rejected,
the same is become
the head of the corner?"

S. MATTHEW xxi.

44 And whosoever shall fall
on this stone shall be broken :
but on whomsoever it shall fall,
it will grind him to powder.

45 And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

46 But when they
sought to lay hands on Him,
they feared the multitude,
because they took Him for a prophet.

12

S. MARK xii.

And they
sought to lay hold on Him,
but feared the people :

for they knew that He had spoken
the parable against them :
and they left Him,
and went their way.

S. LUKE xx.

18 Whosoever shall fall
upon that stone shall be broken ;
but on whomsoever it shall fall,
it will grind him to powder.

19 And the chief priests and the scribes
the same hour
sought to lay hands on Him ;
and they feared the people :

for they perceived that He had spoken
this parable against them.

33. ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country :

S.V. There was a householder.

Vulg. Homo erat paterfamilias.

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first : and they did unto them likewise.

S*. And again he sent.

Vulg. Iterum misit alios servos plures prioribus.

37. But last of all he sent unto them his son,* saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance.

Vulg. Hic est heres, venite, occidamus eum, et habebimus hereditatem ejus.

¹ For this parable see—

Origen, in Matt. tomus xvii. 6 ; vol. iii. p. 1488.

Theophylact, in Matt. xxi. 33 ; vol. i. p. 114.

[S. Hilary

* **The Son.**—"That title, besides its direct signification of His true and representative humanity, is itself the 'product of a self-consciousness, for which the being human is not a matter of course, but something secondary and superinduced.' In other words, this title implies an original nature to which Christ's humanity was a subsequent accretion, and in which His true and deepest consciousness, if we may dare so to speak, was at home. Thus, often in the synoptic Gospels He is called simply the Son. He is the true Son of Man, but He is also the true Son of God. In Him Sonship attains its archetypal form ; in Him it is seen in its unsullied perfection. Accordingly He never calls the Father *our* Father, as if He shared His Sonship with His followers. He always speaks of *My* Father. To this Divine Sonship He received witness from

39. And they caught him, and cast him out of the vineyard, and slew him.

Vulg. Et apprehensum eum eiecerunt extra vineam, et occiderunt.

40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ?

41. They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

This parable would be well known to the chief priests and scribes to whom Jesus is speaking ; for it had been already delivered by Isaiah, who, in the introduction to the parable, seems to foretell that the Messiah would afterward make use of it. The prophet says (v. 1), "Now will I sing, or dictate, or prelude, to My Well-beloved a song of My Well-beloved touching His vineyard."

It may be impossible to assign to all the terms used in the parable of the vineyard¹ their several meanings in that which the vineyard signifies, namely, the Jewish nation. But it is easy to see that the parable as a whole is the delineation of God's dealings with His chosen people in the future, as well as in the past. As a history, under the terms "a hedge," "a tower," and "a winepress," the parable contains a

S. Hilary Pict., in Matt. xxi. 33 ; vol. i. p. 1041.

S. Ambrose, in Luc. xx. 9, &c. ; vol. ii. p. 1799.

S. Jerome, in Matt. xxi. 33 ; vol. vii. p. 158.

V. Bede, in Matt. xxi. 33 ; vol. iii. p. 94.

heaven both at His Baptism and at His Transfiguration. In the parable of the vineyard, the prophets of the old theocracy are contrasted with the Son, not as His predecessors or rivals, but as His slaves. Thus He lives among men as the One True Son of His Father's home. He is alone free by birthright among a race of born slaves. Yet, instead of guarding His solitary dignity with jealous exclusiveness, He vouchsafes to raise the slaves around Him to an adopted sonship ; He will buy them out of bondage by pouring forth His Blood ; He will lay down His Life, that He may prove the generosity of His measureless love towards them." (See also note on the Son of Man, p. 160.)—CANON LIDDON, 'Bampton Lectures,' v. p. 249.

description of the way in which God had sought to protect the Jewish nation from evil, and to render them fruitful in good. The servants, of whom they beat one, killed another, and stoned another, may be the prophets, such as Isaiah, Jeremiah, and John the Baptist. As a prophecy, the parable foretells the way in which in a few days they would put to death the Heir, the Son of God Himself, in order, as they think, that they may possess His inheritance. Last of all, it contains a prophecy of the utter destruction of their nation as a punishment for the Death of the Son of God, the rejection of the Jews, and the substitution of the Gentiles in their place.

S. Matthew says that, when Jesus asked the question, what the lord of the vineyard would do unto the husbandmen, they (the chief priests and the elders) say unto Him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen." But S. Mark and S. Luke say that Jesus uttered these words in answer to His own question, and S. Luke says that the Jews then replied, "God forbid." The explanation which has been offered of this is, that at first the Jews did not see the application of the parable to themselves, and answered, "He will miserably destroy those wicked men," and that Jesus then repeats their answer, and in such a way as to show His application of it to them, and that they then replied, "God forbid."¹

But He proceeds to bring home to them the application of the parable still more forcibly and unmistakably.

42. Jesus saith unto them, Did ye never read in the Scriptures,

"The Stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"

43. Therefore say I unto you, The kingdom

of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall,^b it will grind him to powder.

In these two parables Jesus foretells His own Death by the Jewish nation, their rejection in consequence of this, and the substitution of the Gentiles in their place. In the first of these parables, the kingdom of God is represented by a vineyard to be cultivated; the Jews are the husbandmen; Jesus Himself is the Son of the Lord of the vineyard, whom they will in a few days put to death; the time when the Lord of the vineyard will come to destroy those husbandmen is the destruction of Jerusalem by the Romans.

In the second of these parables, which is expressed partly in the words of the Psalmist (cxviii. 22), the kingdom of God is represented by a building to be built; the Jews are the builders, and Jesus is the corner stone, whom they will shortly reject. Those² who fall upon Him, that is, in the way of persecution, shall receive nothing but damage to themselves; but such, on their repentance, may recover from it. But those on whom He shall fall—that is, in the way of punishment—shall be ground to powder; shall be utterly destroyed. It may be that the destruction here foretold is, first that of the Jewish nation by the Romans, and secondly that of all sinners at the Day of Judgment.

45. And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

S. But when.

46. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

Vulg. Et querentes eum tenere, timerunt turbas.

¹ S. Chrysostom, in Matt. Homil. lxxviii. i. vol. ii. p. 292.

Euthymius, in Matt. xxi. 41; vol. ii. p. 831.

Jansenius, in Concord. Evang. cap. cxiv. p. 349.

Maldonatus, in Matt. xxi. 41; vol. i. p. 300.

Cornelius a Lapide, in Matt. xxi. 41; vol. viii. p. 406.

^a **Is become the head of the corner.**—Our translation has 'the headstone of the corner,' but it is not very plain what this headstone was. It may be inferred, however, first, to have been such that it might be added when the building was otherwise complete; as appears from the present verse. Secondly, that it was so placed that the passenger might fall against it, and also that it might fall upon him, as is evident from v. 44. Now nothing which otherwise corresponds with the term can be conceived to answer these conditions, except an upright stone or column added to a building to strengthen and protect it at the corner, which was most exposed to external violence. The Greek expression is equivalent to the Hebrew **אבן פינה** or **אבן פינה**; but every rectangular building would have necessarily four **אבני פינה**, and we find these four spoken of, Job i. 19: but such a protection placed at each of the four corners could hardly be the subject of allusion in this place; for Christ, who is the sole bulwark of the Christian fabric, could not aptly be compared with any thing which admits plurality, and in which, indeed, plurality is necessarily implied. Besides, the **κεφαλὴ γωνίας** is allowed to be the same with the **λίθος ἀκρογωνιαίος**

² S. Augustine, Quæst. Evang. i. 30; vol. iii. p. 1329.

Jansenius, in Concord. Evang. cap. cxiv. p. 351.

Maldonatus, in Matt. xxi. 44; vol. i. p. 302.

Cornelius a Lapide, in Matt. xxi. 44; vol. viii. p. 407.

(Ephes. ii. 20), 'chief corner-stone,' where the Apostles and prophets are said to be the foundation stone, but Christ the **λίθος ἀκρογωνιαίος**, which must therefore be something pre-eminent, for else it would not be a fit illustration; and indeed we find **אבן פינה**, Job xxxviii. 6, spoken of as being single in a building, though nothing can thence be inferred with respect to its form or height. The common interpretations appear to be objectionable in not answering the conditions mentioned at the beginning of this note."
—MIDDLETON, 'On the Greek Article,' p. 175.

^b **On whomsoever it shall fall, &c.**—"Here is a plain allusion to the manner of stoning, concerning which thus (Sanhedr. ch. vi., hal. 4). The place of stoning was twice as high as a man. From the top of this, one of the witnesses striking him on his loins, fell him to the ground: if he died of this, well; if not, the other witness threw a stone upon his heart, &c. R. Simeon ben Eleazar saith (Bab. Gemara), 'there was a stone there as much as two could carry: this they threw upon his heart.'"—LIGHTFOOT on Matt. xxi. 44; vol. ii. p. 229.

CHAPTER XXII.

[1. *The parable of the marriage of the king's son.* 9. *The vocation of the Gentiles.* 12. *The punishment of him that wanted the wedding garment.* 15. *Tribute ought to be paid to Caesar.* 23. *Christ confuteth the Sadducees for the resurrection:* 34. *answereth the lawyer, which is the first and great commandment:* 41. *and poseth the Pharisees about the Messias.]*

[Vulg. *Parabola de rege qui fecit nuptias filio suo, in quibus discumbens absque veste nuptiali, in tenebras ejicitur exteriores: tentatur Jesus a pharisaïs super censu dando Cesari, et a sadduceis super resurrectione: quorum redarguit inscitiam, mortuorum evincens resurrectionem: rursusque a legis doctore tentatur super magno legis mandato: vicissim quoque interrogat pharisaïs, cujus filius sit Christus.]*

It is quite possible to believe that in some cases Jesus delivered the same parable, or the same truth, more than once, and perhaps not in exactly the same words. For instance, the parable of a certain man who made a great supper, as related by S. Luke (xiv. 16), in many points bears such a strong resemblance to the parable of the king who made a marriage for his son, as recorded by S. Matthew, that some¹ have held they were the same, with only the amount of difference between them that would naturally exist from being recorded by different writers. Others,² again, see so many points of difference between them as in their minds to preclude all idea that the two Evangelists are recording one and the same delivery of the same parable. The parable which is related by S. Luke, from the order in which he places it, would seem to have been delivered about three months before His Crucifixion; while that by S. Matthew, judging from the order in which he places it, was on the Tuesday before His Crucifixion; S. Luke's while He was a guest in the house of a Pharisee, while S. Matthew places his among other parables which Jesus delivered in the Temple. Those who hold that the two Evangelists are recording the same delivery of the same parable believe that S. Luke's order is the chronological one, and that S. Matthew placed his relation of the parable where he does because it is akin to other things which he was then relating; a practice not uncommon with him.

In S. Matthew's parable it is a king who makes a marriage for his son; in S. Luke's it is a certain man who makes a great supper. In S. Matthew's it is called a dinner (*ἀριστον*);

in S. Luke's, a supper (*δείπνον*). In S. Matthew's many servants are sent to call those who were invited, and at different times. In S. Luke's only one servant is sent, and only once. In S. Matthew's they offer no excuse in words, but neglect to come; in S. Luke's each gives an excuse, and each a different one. In S. Matthew's the servants that are sent are slain; in S. Luke's, not. In S. Matthew's the king sends an army to destroy the murderers; in S. Luke's no mention is made of this. In S. Matthew's the king comes in to see the guests, &c.; in S. Luke's, not. Many as these differences are, it is urged that they are not more or greater than often occur when two or more of the Evangelists relate the same historical event: for they seldom each relate the whole of it, and more seldom still in exactly the same words, contenting themselves with conveying the same general impression.

1. And Jesus answered and spake unto them again by parables, and said,

Vulg. Et respondens Jesus, dixit iterum in parabolis eis, dicens.

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Vulg. Simile factum est regnum celorum homini regi.

3. And sent forth his servants^a to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have pre-

¹ Maldonatus, in Matt. xxii. 2; vol. i. p. 303.

² S. Augustine, de Consens. Evang. ii. 71; vol. iii. p. 1145.

S. Gregory Magnus, in Evang. Homil. xxxviii. 1; vol. ii. p. 1282.

Jansenius, in Concord. Evang. cap. cxv. p. 352.

Cornelius a Lapide, in Matt. xxii. 1; vol. viii. p. 409.

[Lightfoot,

^a *Servants* (οἱ δούλοι, in verses 3, 4, 6, 8, 10—οἱ δίδονοι, in verse 13).—"In the parable of the wedding-feast, both δούλοι and δίδονοι are rendered by 'servants,' though they have different functions assigned to them, and though they represent two distinct classes of beings—the one human, the other angelic ministers. . . .

Lightfoot, Harmony of the New Testament, sect. lxxvi. vol. i. p. 255.

Greswell's Harmony of the Four Gospels, p. 276.

Tischendorf, Synopsis Evangelicæ, pp. 101, 126.

Robinson, Harmony of the Four Gospels, p. 123.

Dean Alford, Greek Test. in Matt. xxii. 1, &c.

McClellan, New Testament, p. 592.

"The older Versions generally preserve the distinction, translating δούλοι, δίδονοι, by 'servants,' 'ministers' respectively. The Rheims Version has 'waiters' for δίδονοι. In this case the Geneva Bible was the first to obliterate the distinction, which was preserved even in the Bishops'."—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 71.

pared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Vulg. tauri mei et altitia occisa sunt.

5. But they made light of it, and went their ways, to his farm, another to his merchandise:

Vulg. Illi autem neglexerunt: et abierunt, alius in villam suam, alius vero ad negotiationem suam.

6. And the remnant took his servants, and entreated them spitefully, and slew them.

Vulg. Reliqui vero tenuerunt servos ejus, et contumeliosis affectis occiderunt.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

S.V. But the king was wroth.
Vulg. Rex autem, cum audisset, iratus est.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

S.V. the bridechamber.
Vulg. et implete sunt nuptie di-cumbentium.

S. Matthew alone contains verses 11-14.

11. ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

S.V. omits there.
Vulg. et vidit ibi hominem non vestitum veste nuptiali.

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

S.V. omit and take him away: S.V. and cast him.
Vulg. ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores.

14. For many are called, but few are chosen.

The general object of this parable is much the same as that of the parables in the preceding chapter, namely, to show the

rejection by the Jews of Jesus as their Saviour, their punishment for this, and the destruction of their city; the preaching of the Gospel to the Gentiles throughout the world, and the condition required for a profitable acceptance of this, namely, a wedding garment or a robe of righteousness, in keeping with the occasion and with all the other arrangements of the feast, with the presence of the king, and with the good things provided for the guests.

The King is God the Father, and the Son is Jesus Christ, whose union with the Church through the Incarnation is celebrated in this parable. The invitation is first given to the Jews by the prophets; and they are next bidden when the dinner is prepared and all things are now ready, that is, during the ministry of Jesus Himself on earth.

The oxen and fatlings¹ that are killed are the various means of grace, the sacramental blessings so richly provided for the soul under the Gospel. The word here translated "killed" (*ῥεθυμένα*) is a term used specially of animals killed and offered in sacrifice. Hence some have supposed that there was here a reference to the connection which these means of grace have with the Sacrifice of Christ, and to the efficacy which they derive therefrom. The oxen and the fatlings that are killed may include the ordinary and the sacramental means of grace, and especially the Eucharistic Sacrifice.

The farm and the merchandise are the different objects and pursuits which prevented the Jews from accepting the Gospel.

After the refusal of the Jews to come, after their punishment and the destruction of their city, others are invited, and from all parts of the world, who accept the invitation. The Jews reject the invitation, but the Gentiles, as a rule, accept it, and have so far faith in Jesus, that they are willing to become guests at the Gospel feast. But something more is required of the guests besides the invitation of the king, and besides the absence of any objection to come. They must have faith to come, and they must appear adorned with the wedding garment; that is, with the fruits of faith, with holiness of life, and with the works of love and self-denial. To show this in a manner not to be forgotten, one man is singled out for punishment because he had neglected this. He is speechless, his own conscience being the accuser. He is bound hand and foot, for no resistance can be offered to the sentence of the king.

"Many are called, but few are chosen." The Jews, who refuse the invitation, are rejected, and so are the Gentiles who accept the invitation but who do not make the necessary preparation for it.

The Pharisees, embittered more than ever against Jesus by the parables which He had delivered the last two days, strain every thought to accomplish His death. If they could only convict Him of sympathy in His teaching with the

¹ Origen, in Matt. tomus xvii. 15; vol. iii. p. 1525.
Theophylact, in Matt. xxii. 2, &c.; vol. i. p. 117.
Euthymius, in Matt. xxii. 2, &c.; vol. ii. p. 835.

S. Hilary Pict., in Matt. xxii. 2; vol. i. p. 1042.

S. Jerome, in Matt. xxii. 2; vol. vii. p. 159.

S. Gregory Magnus, in Evang. Homil. xxxviii.; vol. ii. p. 1282.

band of fanatics who, led by Judas of Galilee, opposed the payment of tribute to the Romans, they might accuse Him of actually abetting them; and thus they might secure His condemnation as a disturber of the peace of the nation. Pretending to great admiration for His sincerity, and even professing, by their use of the term "Master," to be His

disciples in heart at least, they bring before Him the question of tribute,—a question not as to the necessity, but as to the lawfulness of paying tribute to Tiberius Caesar, the heathen Emperor of Rome, as to the lawfulness of it in the eyes of God. Their object is to induce Him to forbid this, and their belief is that He will.

JESUS ANSWERS THE QUESTION ABOUT TRIBUTE TO CÆSAR.

S. MATTHEW xxii. 15-22.

S. MARK xii. 13-17.

S. LUKE xx. 20-26.

15 Then went the Pharisees, and took counsel how they might entangle Him in *His* talk.

16 And they sent out unto Him their disciples with the Herodians,

saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

19 Shew Me the tribute money.

And they brought unto Him a penny.

20 And He saith unto them, Whose is this image and superscription?

21 They say unto Him, Cæsar's.

Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled,

and left Him, and went their way.

13 And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in *His* words.

14 And when they were come, they say unto Him, Master, we know that Thou art true,

and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth:

15 Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them,

Why tempt ye Me? bring Me a penny, that I may see it.

16 And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

And they marvelled at Him.

20 And they watched Him, and sent forth spies,

which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

21 And they asked Him, saying, Master, we know that Thou sayest and teachest rightly,

neither acceptest Thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But He perceived their craftiness, and said unto them, Why tempt ye Me?

24 Shew Me a penny.

Whose image and superscription hath it? They answered and said, Cæsar's.

25 And He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of His words before the people:

and they marvelled at His answer, and held their peace.

15. ¶ Then went the Pharisees, and took counsel how they might entangle Him in *His* talk.

S*, omits in His talk. Vulg; ut caperent eum in sermone.

16. And they sent out unto Him their disciples with the Herodians,^a saying, Master, we know that Thou art true, and teachest the way

^a The Herodians.—Many things are conjectured concerning the Herodians. I make a judgment of them from that history

which is produced by the author Juchasin. Speaking of Hillel and Shammai. 'Heretofore,' saith he, 'Hillel and Menahem were

of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

17. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?*

18. But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

19. Shew Me the tribute money. And they brought unto Him a penny.

Vulg. Ostendite mihi numisma census. At illi obtulerunt ei denarium.

20. And He saith unto them, Whose *is* this image and superscription?^b

Margm. inscription.
Vulg. Et ait illis lesus.

21. They say unto Him, Cæsar's. Then saith He unto them, Render therefore under Cæsar the things which are Cæsar's; and unto God the things that are God's.

S.V. *omit* unto Him.
Vulg. Dicunt ei: Cæsaris. Tunc ait illis: Reddite ergo que sunt Cæsaris, Cæsari: et que sunt Dei, Deo.

22. When they had heard *these words*, they marvelled, and left Him, and went their way.

Vulg. Et audientes mirati sunt, et relicto eo abierunt.

A common object to accomplish the death of Jesus unites together those who are naturally opposed to each other, the Pharisees and the Herodians. The latter of these favoured the payment of the tribute, while the former opposed it. The Pharisees maintained that the holy nation ought not to pay tribute to the heathen. Ever ready to join in any movement that promised deliverance from the Roman yoke, they were at the present moment anxiously looking forward

to the coming of the Messiah, as of one who should deliver them from this hated thralldom. Josephus shows that the Pharisees were the secret fomenters of nearly all the seditious movements that distracted Judæa. The Herodians¹ were the supporters of the family of Herod. Some have thought that they went so far as to declare that the promise of the Messiah was fulfilled in Herod. Their object was the exaltation of Herod through the favour of the Romans. Two parties could scarcely be more opposed to each other than these; but they sink all their differences for the time to unite against Jesus. If, in reply to their question, He should answer that it was right to pay tribute to Cæsar, the Pharisees would at once represent Him to the people as taking the part of the Romans against His own nation. If He should forbid the tribute to be paid, both the Pharisees and Herodians would join in denouncing Him to the Romans as a teacher of seditious principles, and as dangerous to the well-being of the State.

The Romans demanded tribute of the Jews, and they had the power to enforce this demand, and the Jews had no power to resist it. In asking, therefore, whether it were lawful to pay tribute to Cæsar or not, they were stating the case as if they had scruples of conscience against paying it, on the ground that to put God's own people to tribute was an infringement of His rights. They had doubts on this matter, and they wished to have it determined by a competent authority, and Jesus, as they craftily pretended, was that authority.

Before answering their question, He first unmasks their hypocrisy, and shows that He is aware that the whole matter is a pretence, and got up with a view to entrap Him. Then in His answer He lays down a principle which would serve as a rule of action in similar cases for all time to come. He tacitly acknowledges that he who has the power to issue money as a representative of himself and of his authority has

* Origen, in Matt. tomus xvii. 26; vol. iii. p. 1553.

S. Epiphanius, Hæres. xx.; vol. i. p. 269.

[Tertullian,

Tertullian, de Præscript. 45; vol. ii. p. 61.

S. Jerome, in Matt. xxii. 16; vol. vii. p. 162.

heads of the Council, but Menahem withdrew into the family of Herod, together with eighty men bravely clad.¹ These and such as these I suppose were called Herodians, who partly got into the Court, and partly were of the faction both of the father and son. With how great opposition of the generality of the Jewish people, Herod ascended and kept the throne, we have observed before. There were some that obstinately resisted him; others, that as much defended him: to those was deservedly given the title of Herodians, as endeavouring with all their might to settle the kingdom in his family: and they, it seems, were of the Sadducean faith and doctrine; and it is likely had leavened Herod, who was now Tetrarch, with the same principles. For, as we noted before, 'the leaven of the Sadducees' in Matthew (xvi. 6) is in Mark (viii. 15) 'the leaven of Herod.' And it was craftily contrived on both sides; that they might be a mutual establishment to one another—their to his kingdom, and he to their doctrine."—LIGHTFOOT on Matt. xvi. 16; vol. ii. p. 229.

* Is it lawful to give tribute unto Cæsar, or not?—"And now Archelaus's part of Judæa was reduced into a province, and Coponius, one of the equestrian order among the Romans, was sent as a procurator, having the power of [life and] death put into his hands

by Cæsar. Under his administration it was that a certain Galilee, whose name was Judas, prevailed with his countrymen to revolt; and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. This man was a teacher of a peculiar sect of his own, and was not at all like the rest of those their leaders."—JOSEPHUS, Wars, ii. viii. 1; Whiston's Trans., p. 614.

^b *Whose is this image and superscription?*—"They enquire by a pernicious subtilty to find out whether Christ were of the same opinion with Judas of Galilee. Which opinion those lewd disturbers of all things, whom Josephus brands everywhere under the name of Zealots, had taken up; stiffly denying obedience and tribute to a Roman prince, because they persuaded themselves and their followers that it was a sin to submit to a heathen government. . . .

"Christ answers the treachery of the question propounded, out of the very determinations of the schools where this was taught (Maimon, on Gezealah, ch. v. fol. 20, 2): 'Whosoever the money of any king is current, there the inhabitants acknowledge that king for their Lord.'—LIGHTFOOT on Matt. xvii. 20; vol. i. p. 230.

also the right to impose tribute. If there is anything wrong or unjust in the tribute, the wrong is in him who imposes it, and not in him who pays it. In the paying of tribute the rights of civil government can never come into collision with the honour due to God. Hence they are to pay to Caesar the tribute which he imposes, and to give to God His offerings, His tithes and oblations. But more than that, as they are to give back to Caesar that which was stamped with his image and superscription because it was his, so they are to give back to God that which was stamped with His own

image, namely, themselves. The rendering up of themselves, stamped, as they were, with God's image, is as much due to God as the tribute is to Caesar.¹

It would seem as if on this the last day of His public teaching all the various parties of the Jews were gathered together to try their utmost strength against Jesus. No sooner had He silenced the Pharisees and Herodians on the subject of tribute, than the Sadducees come to Him, full of confidence that they can convict Him of absurdity in teaching the doctrine of the resurrection.

THE QUESTION RESPECTING THE WOMAN MARRIED TO SEVEN BRETHREN IN SUCCESSION.

S. MATTHEW xxii. 23-33.

- 23 The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him, saying, Master, Moses said, "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."
- 24 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
- 25 likewise the second also,
- and the third,
- unto the seventh.
- 27 And last of all the woman died also.
- 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
- 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 30 For in the resurrection

S. MARK xii. 18-27.

- 18 Then come unto Him the Sadducees, which say there is no resurrection; and they asked Him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
- 19 Now there were seven brethren: and the first took a wife, and dying left no seed.
- 20 And the second took her, and died, neither left he any seed: and the third likewise.
- 21 And the seven had her, and left no seed:
- 22 last of all the woman died also.
- 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
- 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?
- 25 For when they shall rise from the dead,

S. LUKE xx. 27-40.

- 27 Then came to Him certain of the Sadducees, which deny that there is any resurrection; and they asked Him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
- 28 There were therefore seven brethren: and the first took a wife, and died without children.
- 29 And the second took her to wife, and he died childless.
- 30 And the third took her; and in like manner the seven also: and they left no children, and died.
- 31 Last of all the woman died also.
- 32 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
- 33 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
- 35 but they which shall be accounted

¹ Origen, in Matt. tomus xvii. 27; vol. iii. p. 1557.
S. Chrysostom, in Matt. Homil. lxx.; vol. ii. p. 319.
Tertullian, de Idolatria, 15; vol. i. p. 683.

S. Hilary Pict., in Matt. xvii. 21; vol. i. p. 1045.
S. Jerome, in Matt. xvii. 21; vol. vii. p. 163.

S. MATTHEW xxii.

they neither marry,
nor are given in marriage;

but are as the angels
of God in heaven.

31 But as touching the
resurrection of the dead,
have ye not read
that which was

spoken unto you by God,
saying,

32 "I am
the God of Abraham,
and the God of Isaac,
and the God of Jacob?"
God is not
the God of the dead,
but of the living.

33 And when the multitude heard *this*,
they were astonished at His doctrine.

S. MARK xii.

they neither marry,
nor are given in marriage;

but are as the angels
which are in heaven.

26 And as touching the dead,
that they rise:
have ye not read
in the book of Moses,
how in the bush
God spake unto him,

saying,

"I am
the God of Abraham,
and the God of Isaac,
and the God of Jacob?"
He is not
the God of the dead,
but the God of the living:

ye therefore do greatly err.

S. LUKE xx.

worthy to obtain that world,
and the resurrection from the dead,
neither marry,
nor are given in marriage:
36 neither can they die any more:
for they are equal unto the angels;

and are the children of God,
being the children of the resurrection.
37 Now that the dead
are raised,

even Moses shewed
at the bush,

when he calleth the Lord

the God of Abraham,
and the God of Isaac,
and the God of Jacob.
For He is not
a God of the dead,
but of the living:
for all live unto Him.

39 Then certain of the scribes answering
said, Master, Thou hast well said.

40 And after that they durst not ask Him
any question more.

23. ¶ The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him,

S. And the same day came Sadducees.
Vulg. In illo die accesserunt ad eum Sadducei.

24. Saying, Master, Moses said, "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

Margen, the seven.
Vulg. Similiter secundus, et tertius, usque ad septimum.

27. And last of all the woman died also.

S. V. *enest* also.
Vulg. Novissime autem omnium et mulier defuncta est.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

S. And Jesus answered.
Vulg. Respondit autem in Jesus, ait illis.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

V. *omnis* of God.
Vulg. sed erunt sicut angeli Dei in celo.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Vulg. non legistis quod dictum est a Deo dicens vobis.

32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob!"

God is not the God of the dead, but of the living.

S. V. He is not the God.
Vulg. Non est Deus mortuorum, sed viventium.

33. And when the multitude heard *this*, they were astonished at His doctrine.

Vulg. Et audientes turbæ, mirabantur in doctrina ejus.

Jesus first distinctly states that the Sadducees are in error in their disbelief in a resurrection; and then points out the two sources of their error. The *first* was their ignorance of the Scriptures, which frequently affirm the doctrine of the resurrection—not their ignorance of the letter of Scripture, but their misapprehension of its meaning. The *second* was

their ignorance of the power of God, with whom it is as easy to raise the body from the grave and to reunite it to the soul as it was to create soul and body at first.

He then describes the condition of glorified beings after the resurrection. Human passion being all removed, there will be no necessity for marriage. But they will live the same pure, spiritual life that angels live, free from all corruption, and from all diminution of their happiness. S. Luke calls them "the children of the resurrection," probably because through the resurrection they are ushered into a new and more glorious state of being.

Not content with refuting the error of the Sadducees from the very nature of the case, Jesus goes on to prove the doctrine of the resurrection from the words of Scripture. Some¹ have supposed that He quotes Moses because the books of Moses were the only part of the Old Testament which the Sadducees received. Others² have thought that He did this because Moses was held in greater repute than any other of the prophets, and because the Sadducees had

themselves referred to Moses, and would therefore acknowledge him as an unexceptionable witness; and that what the Sadducees rejected was not the later writings of the Old Testament, but all doctrines and practices that were supported only by tradition.

He reasons that as God, in His communication to His servants, speaks of Himself as the God of Abraham, the God of Isaac, and the God of Jacob, this implied that Abraham, Isaac, and Jacob were living, and were living in order to be raised up again; otherwise God would not have called Himself their God, for He was God not of the dead, but of the living.

The Pharisees, hearing that the Sadducees had been silenced by Jesus through their ignorance or misinterpretation of Scripture, and perhaps concluding that this had happened chiefly through their rejection of all the traditional explanation of Scripture, instigate one of their number to tempt Him with a question of a purely traditional nature.

WHICH IS THE FIRST AND GREAT COMMANDMENT.

S. MATTHEW xxii. 34-40.

34 But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35 Then one of them,
which was a lawyer,

asked Him a question,

36 tempting Him, and saying, Master,
which is the great commandment
in the law?

37 Jesus said unto him,

Thou shalt love the Lord thy God
with all thy heart, and with all thy soul,
and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it,

Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all
the law and the prophets.

S. MARK xii. 28-34.

28 And one of the scribes

came, and having heard them reasoning
together, and perceiving that He had answered them well,
asked Him,

Which is the first commandment
of all?

29 And Jesus answered him,

The first of all the commandments is, Hear,
O Israel: The Lord our God is one Lord:
and thou shalt love the Lord thy God
with all thy heart, and with all thy soul,
and with all thy mind,
and with all thy strength:

this is the first commandment.

31 And the second is like, *namely* this,
Thou shalt love thy neighbour as thyself.

There is none other commandment greater than these.

32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He:

33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him *any question*.

¹ Origen, in Matt. tomus xvii. 35; vol. iii. p. 1593.

S. Jerome, in Matt. xxii. 32; vol. vii. p. 165.

V. Bede, in Matt. xxii. 32; vol. iii. p. 98.

Jansenius, in Concord. Evang. cap. cxvii. p. 361.

² Francisus Lucas, in Matt. xxii. 32; vol. i. p. 349.

Cornelius a Lapide, in Matt. xxii. 32; vol. viii. p. 417.

34. ¶ But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35. Then one of them, *which was* a lawyer, asked Him a question, tempting Him, and saying,

S.V. *omit* and saying.

Vulg. Et interrogavit eum unus ex eis legis doctor, tentans eum.

36. Master, which *is* the great commandment in the law ?^a

37. Jesus said unto him,

**"Thou shalt love the Lord thy God
with all thy heart,
and with all thy soul,
and with all thy mind."**

S.V. But He said.

Vulg. At illi Jesus: Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua.

38. This is the first and great commandment.

S.V. the great and first.

Vulg. Hoc est maximum et primum mandatum.

39. And the second *is* like unto it,^b

"Thou shalt love thy neighbour as thyself."

S.V. *omit*. And: V. The second is likewise, Thou.

40. On these two commandments hang all the law and the prophets.

S.V. *omits* all.

Vulg. In his duobus mandatis universa lex pendet, et prophetae.

It would appear from the whole tenor of S. Mark's narrative, and especially from our Saviour's concluding remark, that this lawyer, though he was one of their number, was

not actuated by the same spirit of malice as the other Pharisees. Skilled in the questions of the Jewish schools, he may have been also an honest and anxious inquirer after the truth. It was probably from his well-known skill in such subjects that he was put up by them to speak, as one who was not unlikely to prove a match for Jesus.

The question which he proposes has special reference to the comparative importance of moral and ceremonial duties, a subject which at that time was a constant source of discussion.¹ In reply Jesus shows that our first duty is love to God, and that our second is like to this; like to it partly because it calls forth the same affection of love, and partly because love to God is the ground of love to our neighbour. Our love to God should be co-extensive with the powers of our heart, and soul, and mind. Our love to ourselves is to be the measure of our love to our neighbour. On these two duties hang all the law and the prophets, as embracing the whole range of man's duty.

When the Pharisees, Herodians, and Sadducees had exhausted all their questions, it became the right of Jesus to ask questions in return; and He uses this privilege to draw their attention to the twofold nature of the Messiah or Christ. There is a slight variation in the form in which the Evangelists relate this, but no real opposition. As is often the case, S. Matthew gives one account, while S. Mark and S. Luke agree in giving the other. S. Matthew represents Jesus as appealing to the Pharisees personally as to their opinion of Christ, while S. Mark and S. Luke represent Him as asking them respecting the opinion of the scribes.

It may be, as some² have conjectured, that Jesus first asked the Pharisees whose Son Christ was, as related by S. Matthew, and that they replied that the scribes said He was the Son of David, and that He then asked how, or in what sense, did the scribes say that He was the Son of David, as related by S. Mark and S. Luke.

¹ V. Bede, in Marc. xii. 28; vol. iii. p. 255.

² S. Augustine, de Consens. Evang. ii. 74; vol. iii. p. 1147.

[Jansenius,

Jansenius, in Concord. Evang. cap. cxix. p. 367.

Maldonatus, in Matt. xii. 41; vol. i. p. 313.

Cornelius a Lapide, in Matt. xii. 41; vol. viii. p. 419.

* Which is the great commandment in the law?—It is not seldom that this distinction occurs in the Rabbins, between *ה'יהוה*, the law, and *מצוות*, the precept. By the latter they understand some special or greater rite (themselves being judges), such as circumcision, the repeating of the Phylacteries, keeping the Sabbath, &c. This question propounded by the scribe seems to respect the same, namely, whether those great precepts (as they were esteemed) and other ceremonial precepts of that nature—such as sacrifices, purifications, keeping festivals—were the greatest precepts of the law, or no; and if it were so, which among them were the first.

"By his answer he seems to incline to the negative, and to prefer the moral law. Whence Christ saith, that he was 'not far

from the kingdom of heaven.' And while He suits an answer to him from that very passage which was the first in the reciting of the Phylacteries, 'Hear, O Israel,' He directs the eyes and the minds of those that repeated them to the sense and the marrow of the thing repeated, and that they rest not in the bare work of repeating them."—LIGHTFOOT on Mark xii. 28; vol. ii. p. 350.

^b And the second is like unto it.—"He meaneth in amplitude and largeness, inasmuch as it is the root out of which all laws of duty to manward have grown, as out of the former all offices of religion towards God."—HOOKER, 'Eccles. Polit.' i. 8, 7; vol. i. p. 231.

HOW CHRIST IS DAVID'S SON.

S. MATTHEW xxii. 41-46.

41 While the Pharisees were gathered together,
 42 Jesus asked them, saying,
 What think ye of Christ? whose Son is He?
 They say unto Him, *The Son of David.*

43 He saith unto them,
 How then doth David
 in spirit
 call Him Lord, saying,
 44 "The LORD said unto my Lord,
 Sit Thou on My right hand,
 till I make Thine enemies
 Thy footstool?"
 45 If David then
 call Him Lord,
 how is He his Son?
 46 And no man was able
 to answer Him a word,

neither durst any *man*
 from that day forth ask Him
 any more *questions*.

S. MARK xii. 35-37.

35 And Jesus answered and said,
 while He taught in the Temple,

How say the scribes
 that Christ is the Son of David?

36 For David himself said
 by the Holy Ghost,

"The LORD said to my Lord,
 Sit Thou on My right hand,
 till I make Thine enemies
 Thy footstool."

37 David therefore himself
 calleth ~~Him~~ Lord;
 and whence is He *then* his Son?

And the common people
 heard Him gladly.

S. LUKE xx. 41-44.

41 And He said unto them,

How say they
 that Christ is David's Son?

42 And David himself saith
 in the book of Psalms,

"The LORD said unto my Lord,
 Sit Thou on My right hand,
 till I make Thine enemies
 Thy footstool."

43 David therefore
 calleth Him Lord,
 how is He then his Son?

41. ¶ While the Pharisees were gathered together, Jesus asked them,
 42. Saying, What think ye of Christ? whose Son is He? They say unto Him, *The Son of David.*

43. He saith unto them, How then doth David in spirit call Him Lord, saying,

44.
 "The Lord said unto my Lord,
 Sit Thou on My right hand,
 till I make Thine enemies Thy footstool."

S.V. till I put Thine enemies under Thy feet.
 Vulg. donec ponam inimicos tuos scabellum pedum tuorum.

45. If David then call Him Lord, how is He his Son?

46. And no man was able to answer Him a word, neither durst any *man* from that day forth ask Him any more *questions*.

It is clear from their answer that neither the Pharisees nor the scribes had any conception that the Messiah should be God as well as Man. The object of Jesus by His question is gradually to lead their thoughts to see that this was the

meaning of the prophecies respecting the Messiah. That the Christ should be David's Son was true, but it was not all the truth; nor was it a full answer to the question, Whose Son is He? Quoting Psalm cx. 1, He shows them that their interpretation is inadequate, and fails to explain David's use of the word "Lord" to his own son. He thus suggests the difficulty, the insufficiency of their answer, that Christ was David's Son; but He does not explain to them that the Messiah should be both God and Man, and that He should be David's Son inasmuch as He was Man, and David's Lord inasmuch as He was God. After a second time suggesting this difficulty, He leaves it for their thoughts to ponder over.

The words which Jesus quotes from the Psalmist, "The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool," are a prophecy of Christ's victory over His enemies; and David, inspired by the Holy Ghost, has so expressed his prophecy as to represent God the Father declaring to His Son, the Messiah, that He shall rise from the dead and ascend into heaven, and triumph over all His enemies.

We have here the testimony of Jesus Himself that Psalm cx. and the Book of Psalms, whatever that may include, was written by David, under the direction and inspiration of the Holy Ghost.

INTRODUCTORY NOTE.

Zacharias son of Barachias.—"That the discourse here is concerning Zacharias the son of Jehoiada, killed by King Joash (2 Chron. xxiv. 20, &c.), we make appear by these arguments:—

"I. Because no other Zacharias is said to have been slain before these words were spoken by Christ. Those things that are spoke of Zacharias, the father of the Baptist, are dreams; and those of Zacharias, one of the twelve prophets, are not much better. The killing of our Zacharias in the Temple is related in express words: and why, neglecting this, should we seek for another, which in truth we shall nowhere find with any author of good credit?

"II. The Jews observe that the death of this Zacharias, the son of Jehoiada, was made memorable by a signal character and revenge. Of the martyrdom of the other Zacharias, they say nothing at all.

"Here both the Talmuds (Jerusol. in Taanith, lxi. 1, 2; Bab in Sanhed., xvi. 2): R. Jochanan said, eighty thousand priests were killed for the blood of Zacharias. R. Judah asked R. Acha, whereabouts they killed Zacharias? whether in the Court of the women, or in the Court of Israel? He answered, neither in the Court of Israel, nor in the Court of the women, but in the Court of the priests. And that was not done to his blood which useth to be done to the blood of a ram or a kid. Concerning these it is written, 'And he shall pour out his blood and cover it with dust.' But here it is written, 'Her blood is in the midst of her; she set it upon the top of a rock, she poured it not upon the ground,' Ezek. xxiv. 7, 8. And why this? That it might cause fury to come up to take vengeance. 'I have set her blood upon a rock that it should not be covered.' They committed seven wickednesses in that day. They killed a priest, a prophet, and a judge: they shed the blood of an innocent man: they polluted the Court. And that day was the Sabbath day, and the day of Expiation. When therefore Nebuzaradan went up thither, he saw the blood bubbling; so he said to them, 'What meaneth this?' 'It is the blood,' said they, 'of calves, lambs, and rams, which we have offered on the altar.' 'Bring, then,' said he, 'calves, lambs, and rams, that I may try whether this be their blood.' They brought them and slew them, and that blood still bubbled, but their blood did not bubble. 'Discover the matter to me,' said he, 'or I will tear your flesh with iron rakes.' Then they said to him, 'This was a priest, a prophet, and a judge, who foretold to Israel all these evils which we have suffered from you, and

we rose up against him, and slew him.' 'But I,' saith he, 'will appease him.' He brought the Rabbins, and slew them upon that blood, and yet it was not pacified. He brought the children out of the school, and slew them upon it, and yet it was not quiet. He brought the young priests, and slew them upon it, and yet it was not quiet. So that he slew upon it ninety-four thousand, and yet it was not quiet. He drew near to it himself and said, 'O Zacharias, Zacharias! Thou hast destroyed the best of thy people, that is, they have been killed for your sake: would you have me destroy all?' Then it was quiet, and did not bubble any more, &c.

"The truth of this story we leave to the relators: that which makes to our present purpose we observe. That it was very improbable, nay, next to impossible, that those that heard the words of Christ concerning Zacharias slain between the Temple and the altar, could understand it of any other but of this: concerning whom and whose blood they had such famous and signal memory; and of any other Zacharias slain in the Temple, there was a profound silence. In Josephus indeed we meet with the mention of one Zacharias the son of Baruch, which is the same thing with Barachias, killed in the Temple, not long before the destruction of it; whom some conjecture to be prophetically marked out here by our Saviour. But this is somewhat hard, when Christ expressly speaks of time past ('ye slew'), and when by no art nor arguments it can be proved that this Zacharias ought to be reckoned into the number of prophets and martyrs.

"There are two things here that stick with interpreters, so that they cannot so freely subscribe to our Zacharias. 1. That he lived and died long before the first Temple was destroyed, when the example would have seemed more home and proper to be taken under the second Temple, and that now near expiring. 2. That he was plainly and notoriously the son of Jehoiada, but this is called by Christ the son of Barachias.

"To which we, after others who have discoursed at large upon this matter, return only thus much:—

"I. That Christ plainly intended to bring examples out of the Old Testament; and He brought two, which how much the further off they seemed to be from deriving any guilt to this generation, so much heavier the guilt is if they do derive it. For a Jew would argue, what hath a Jew to do with the blood of Abel, killed almost two thousand years before Abraham, the father of the Jews, was born? And what hath this generation to do with the blood of Zacharias, which was expiated by cruel plagues and calamities many ages

since? Nay, saith Christ, this generation hath arrived to that degree of impiety, wickedness, and guilt, that even these remote examples of guilt relate and are to be applied to it. And while you think that the blood of Abel and the following martyrs doth nothing concern you, and believe that the blood of Zacharias hath been long ago expiated with a signal punishment, I say unto you that the blood both of the one and the other, and of all the righteous men killed in the interval of time between them, shall be required of this generation. 1. Because you kill Him who is of more value than they all. 2. Because by your wickedness you so much kindle the anger of God, that He is driven to cut off His old Church, namely, the people that hath been of a long time in covenant with Him. For when Christ saith, 'That on you may come all the righteous blood,' &c., it is not so much to be understood of their personal guilt as to that blood, as of their guilt for the killing of Christ, in whose Death the guilt of the murder of all those His types and members is in some measure included; and it is to be understood of the horrible destruction of that generation, than which no former ages have ever seen any more woful or amazing, nor shall any future, before the funeral of the world itself: as if all the guilt of the blood of righteous men that had been shed from the beginning of the world had flowed together upon that generation.

"II. The second, which has more difficulty, namely, that Zacharias is here called the son of Barachias, when he was the son of Jehoiada."

Lightfoot answers by a long and somewhat intricate argument to prove that Zacharias the son of Jehoiada and Zacharias the son of Barachias are one and the same person, partly on the ground that it was a very common thing for the Jews to have several names, and then he concludes:—

"It may be objected: But since our Saviour took examples from the Old Testament, why did He not rather say, From the blood of Abel to the blood of Uriah the priest? that is, from the beginning of the world to the end of the first Temple? I answer:

"1. The killing of Zacharias was more horrible, as he was

more high in dignity, and as the place wherein he was killed was more holy.

"2. The consent of the whole people was more universal to his death.

"3. He was a more proper and apparent type of Christ.

"4. The requiring of vengeance is mentioned only concerning Abel and Zachariah. 'Behold, the voice of thy brother's blood crieth out to Me' (Gen. iv. 10); and 'Let the Lord look upon it, and require it' (2 Chron. xxiv. 22).

"5. In this the death of Christ agrees exactly with the death of Zachariah: that, although the city and nation of the Jews did not perish till about forty years after the death of Christ, yet they gave themselves their death's wound in wounding Christ. So it was also in the case of Zachariah. Jerusalem and the people of the Jews stood indeed many years after the death of Zachariah, but from that time began to sink, and draw towards ruin. Consult the story narrowly, and you will plainly find that all the affairs of the Jews began to decline and grow worse and worse from that time when blood touched blood (Hos. iv. 2), the blood of the sacrificer mingled with the blood of the sacrifice, and when the people became contentious and rebellious against the priest (verse 4)."—LIGHTFOOT on Matt. xxiii. 35; vol. ii. p. 237.

"Many of the Greek Fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chron. xxiv. 20). The name of the father of Zacharias is not mentioned by S. Luke; and we may suppose that the name of Barachias crept into the text of S. Matthew from a marginal gloss, a confusion having been made between Zechariah the son of Jehoiada, and Zacharias the son of Barachias (Berechiah) the prophet."—SMITH's 'Bibl. Dict.'

"Eusebius (*silentio*) is literally the only authority among the Fathers for the omission of Barachias in S. Matt. xxiii. 35, Irenaeus and even Origen retaining the words, in spite of their obvious difficulty."—SCRIVENER's Introduction, p. 388.

CHAPTER XXIII.

[1. *Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5. His disciples must beware of their ambition. 13. He denounceth evil wages against their hypocrisy and blindness: 31, and prophesieth of the destruction of Jerusalem.*]

[*Vulg. Scribæ et pharisæi super cathedram Moysi sedentibus præcepit Iesus o'dire, ipsorum autem opera non imitari, retegens ipsorum hypoërisim et ambitionem, discipulos vero contrarium docens humilitatem: deinde multiplex ve illis ob hypoërisim ac reliquas suas iniquitates interminatur, prædicans eos patrum suorum mensuram in iustorum persecutionibus impleturos, ac Jerusalem deserendam.*]

WHEN Jesus had answered all the questions of the scribes and Pharisees, and had abundantly disproved all their errors, and yet had not succeeded in convincing them either by His miracles or by His reasoning, He turns to the people and to His disciples to warn them against similar conduct.

The Evangelists (Matt. xxi. 23) relate that in the morning of this day—Tuesday in the Passover week—when Jesus first came into the Temple, the chief priests and elders came to Him with an inquiry as to the authority with which He acted. He then showed them how unprincipled had been their conduct with respect to John the Baptist and his mission. In the denunciations which He proceeds to deliver

against these very men for their pride, ambition, and avarice, He speaks of them as scribes and Pharisees. Under their official term of priests, He does not utter a single word of rebuke to them, probably lest He should bring their priestly functions into contempt with the people.

S. Matthew relates His warnings against the scribes and Pharisees at much greater length than the other two Evangelists. S. Mark and S. Luke agree in their relation of these warnings, but they give but a very small part of that which S. Matthew records. Of the thirty-eight verses over which S. Matthew's account extends, S. Mark and S. Luke give only three.

JESUS WARNS HIS DISCIPLES AGAINST THE SCRIBES AND PHARISEES.

S. MATTHEW xxiii. 1, &c.

1 Then spake Jesus to the multitude,
2 and to His disciples, saying,
The scribes and the Pharisees sit in
Moses' seat:
3 all therefore whatsoever they bid
you observe,
that observe and do;
but do not ye after their works:
for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 and love the uppermost rooms at feasts,
and the chief seats in the synagogues,
7 and greetings in the markets,
and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for One is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for One is your Father, which is in heaven.

10 Neither be ye called masters: for One is your Master, even Christ.

S. MARK xii. 38-40.

38 And He said unto them in His doctrine,

Beware of the scribes,
which love to go in long clothing,

S. LUKE xx. 45-47.

45 Then in the audience of all the people
He said unto His disciples,

46 Beware of the scribes,
which desire to walk in long robes,

and love salutations in the market-places,
39 and the chief seats in the synagogues,
and the uppermost rooms at feasts:

and love greetings in the markets,
and the highest seats in the synagogues,
and the chief rooms at feasts;

S. MATTHEW xxiii.

S. MARK xii.

S. LUKE xx.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites!
for ye devour widows' houses,
and for a pretence make long prayer:
therefore ye shall receive
the greater damnation.

40 which devour widows' houses,
and for a pretence make long prayers:
these shall receive
greater damnation.

47 which devour widows' houses,
and for a shew make long prayers:
the same shall receive
greater damnation.

1. Then spake Jesus to the multitude, and to His disciples,

Vulg. Tunc Iesus locutus est ad turbas et ad discipulos suos.

2. Saying, The scribes and the Pharisees sit in Moses' seat:^a

3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for *they* say, and do not.

S.V. omit observe *after* bid you; that observe and do: S*. that do: S*.V. that do observe.

Vulg. Omnia ergo quaecunque dixerint vobis, servate, et facite.

4. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders;

but they *themselves* will not move them with one of their fingers.

S.V. But they bind: S. great heavy burdens, and lay them: S.V. but they themselves will not.

Vulg. Alligant enim onera gravia, et importabilia . . . digito autem suo nolunt ea movere.

5. But all their works they do for to be seen of men: they make broad their phylacteries,^b and enlarge the borders of their garments,

S.V. for they make: S.V. omit of their garments.

Vulg. dilatant enim phylacteria sua, et magnificent fimbrias.

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Vulg. Amant autem primos recubitus in cenis, et primas cathedras in synagogis.

^a Sit (*ἐκθίσαι*) in Moses' seat.—"This is to be understood rather of the legislative seat or chair than of the merely doctrinal; and Christ here asserts the authority of the magistrate, and persuadeth to obey him in lawful things. . . He teacheth that they were not to be esteemed as oracles, but as magistrates.

"What is here observed by Galatinus from the signification of the aorist *ἐκθίσαι*, sat, is too light and airy. He saith, 'they sat, and not they sit, that He might plainly demonstrate that their power was then ceased.' But if we would be so curious to gather anything from this aorist, we might very well transfer it to this sense rather. The scribes and Pharisees, the worst of men, have long usurped Moses' seat; nevertheless, we ought to obey them, because, by the dispensation of the Divine Providence, they bear the chief magistracy."—LIGHTFOOT on Matt. xxiii. 2; vol. ii. p. 231.

^b They make broad their phylacteries.—"These four places of the Law—

Exod. xiii. ver. 3, 4, 5, 6, 7, 8, 9, 10;

Exod. xiii. ver. 11, 12, 13, 14, 15, 16;

Deut. vi. ver. 5, 6, 7, 8, 9;

Deut. xi. ver. 13, 14, 15, 16, 17, 18, 19, 20, 21—

being writ upon two parchment-labels (which they called *תפלין*, Tephillin), were carried about with them constantly with great devotion, being fastened to their forehead and their left arm—to

the forehead in that place where the pulse of an infant's brain is. This of the forehead was most conspicuous and made broad: hence came that, 'Let no body pass by the synagogue while prayers are saying there. . . But if he hath Phylacteries upon his head he may pass by, because they show that he is studious of the Law.' . . .

"They are called in Greek Phylacteries (*φυλακτήρια*, from *φυλάσσω*), that is, Observatories; because they were to put them in mind of the Law; and perhaps they were also called Preservatories, because they were supposed to have some virtue in them to drive away devils.

"Concerning the curious writing of the Phylacteries, see Maimon. on Tephillin: concerning their strings, marked with certain small letters, see Tosaphoth on Megillah: concerning the repeating of them, see both the Talmuds in Berachoth. How the Jews did swear, touching their Phylacteries, see Maimon. in Shevuoth. . . .

"Our Saviour does not so much condemn the bare wearing of them, as the doing it out of pride and hypocrisy. It is not unlikely that He wore them Himself, according to the custom of the country; for the children of the Jews were to be brought up from their infancy in saying the Phylacteries; that is, as soon as they were capable of being catechized. The scribes and Pharisees made them very broad and visible, that they might obtain a proportional fame and esteem for their devotion with the people; these things being looked upon as arguments of the study of the Law, and signs of devotion."—LIGHTFOOT on Matt. xxiii. 5; vol. ii. p. 232.

7. And greetings in the markets, and to be called of men, Rabbi,^a Rabbi.

S.V. Rabbi, *instead of Rabbi, Rabbi.*
Vulg. et vocari ab hominibus Rabbi.

8. But be not ye called Rabbi: for One is your Master, *even Christ*; and all ye are brethren.

S.V. omit *even Christ.*
Vulg. Unus est enim magister vester; omnes autem vos fratres estis.

9. And call no *man* your father upon the earth: for One is your Father, which is in heaven.

S.V. your heavenly Father.
Vulg. Unus est enim Pater vester, qui in caelis est.

10. Neither be ye called masters: for One is your Master, *even Christ*.

V. because your Master is one.
Vulg. Nec vocemini magistri: quia magister vester unus est, Christus.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Vulg. Qui autem se exaltaverit, humiliabitur: et qui se humiliaverit, exaltabitur.

Jesus first of all affirms the undoubted authority of the scribes and Pharisees to explain and to enforce the Law. He then draws attention to the marked distinction between their commands and their own practice. He bids the people observe the former and avoid the latter. He then points out the chief source of their errors, namely, their eagerness for the applause of men; and He instances in several things this their love of distinction: in their dress; in their social gatherings; in their religious assemblies; and in their titles of honour. He forbids them to desire the title of Teacher, Father, or Master, and for the same reason, namely, that He is their Teacher, Father, and Master, and all they are brethren; and prescribes a voluntary humbling of themselves, as a cure for this love of distinction over each other.

If one man excels another in any branch of knowledge, or in his skill in communicating knowledge to others, our Saviour's words would not prohibit him from receiving an appropriate name to indicate this. What He forbids, as appears from the context, are titles of distinction for the mere love of distinction and superiority over others; and

such titles as are incompatible with their looking to Him as the Teacher, the Father and the Master of all, and with their regarding all His disciples as brethren.

In the early part of His ministry Jesus had pronounced eight beatitudes or blessings on the righteous, and now but a few days before His Crucifixion He pronounces eight woes on the scribes and Pharisees, or woes on the scribes and Pharisees for eight different kinds of conduct; and seven times He calls them "hypocrites." None of the other Evangelists record either the beatitudes or the woes so fully as S. Matthew.

The first woe which Jesus pronounced on the scribes and Pharisees is because they shut up the kingdom of heaven against men; for they neither go in themselves, nor suffer them that are entering to go in. The first Adam, by his disobedience, had shut up the kingdom of heaven against men. Jesus Christ, the second Adam, had become Man that He might re-open heaven for men, that after His Ascension others might ascend to Him; and He went about teaching men that they should repent and make preparation for this. But the scribes and Pharisees refused to enter themselves, they declined to believe in Jesus and in His doctrine; and others who would have entered they prevented. He calls them "hypocrites," because under the mask of zeal for God and for His honour they indulged in every degree of malice and lawlessness. They had been one great cause of the death of John the Baptist, and they are even now plotting the death of Jesus Himself, and all under the cloak of zeal for God's honour.

S. Luke recording a similar woe of Jesus, though probably uttered at a different time, represents Him as accusing them, not with having "shut up the kingdom of heaven against men," but with having "taken away the key of knowledge." His words as related by the two Evangelists are different, but His meaning is the same.¹

The second woe is pronounced on them for making the piety and devotion of widows a mere handle to rob them of their worldly goods. By their pretended devotion they mock God, and succeed in defrauding those whose piety and whose want of protection should have recommended them to their especial care. Therefore they shall receive greater damnation; their punishment shall be great in proportion to their guilt.

The third woe was, because through pretended anxiety for the welfare of the heathen, the scribes and Pharisees induced them to become proselytes. But when once they had secured

¹ S. Cyril Alex. in Luc. xi. 52; vol. v. p. 722.
Theophylact, in Luc. xi. 52; vol. i. p. 364.
Tertullian, IV. adv. Marc. 27; vol. ii. p. 429.

[S. Augustine,

S. Augustine, Quæst. Evang. ii. 23; vol. iii. p. 1342.

649. ————— Cont. adv. Legis et Proph. ii. v.; vol. viii. p.

V. Beke, in Luc. xi. 52; vol. iii. p. 487.

^a To be called of men, Rabbi.—Lightfoot, quoting the Rabbinist writers, says, "We have heard that this had its beginning only in the Presidents (of the Council) from Rabban Gamaliel the old man, and Rabban Simeon his son, who perished in the destruction of the second Temple; and from Rabban Jochanan ben Zaccai, who were all Presidents. And the title also of Rabbi began from those that were promoted (to be Elders) from that time: Rabbi

Zadok and R. Eliezer ben Jacob; and the thing went forth from the disciples of Rabban Jochanan ben Zaccai and onwards. Now the order, as all men use it, is this: Rabbi is greater than Rabb, and Rabban is greater than Rabbi; and he is greater who is called by his own (single) name, than he who is called Rabban."—LIGHTFOOT on Matt. xxiii. 7; vol. ii. p. 232.

their offerings and tithes, they neglected them. Thus they either lived on proselytes in name only, but heathens in ignorance and sin, or, disgusted at the rapacious conduct of the Pharisees, they relapsed into their former state of heathenism, with an increased prejudice against the worship of the One True God.

The fourth woe was pronounced on them because, through ignorance and avarice, they misled the people as to the binding nature of an oath, and always with an eye to their own profit.

13. ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *your-selves*, neither suffer ye them that are entering to go in.

S. omits But.
Vulg. Vae vobis scribæ et pharisei hypocritæ, quia comeditis domos viduarum, orationes longas orantes; propter hoc amplius accipietis iudicium.

14. Woe^a unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer:^b therefore ye shall receive the greater damnation.

S. V. omit this verse.
Vulg. Vae vobis scribæ et pharisei hypocritæ, quia comeditis domos viduarum, orationes longas orantes; propter hoc amplius accipietis iudicium.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor!^c

17. Ye fools and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Margin, *debor or bound.*

^a S. Jerome, in Matt. xxiii. 16; vol. vii. p. 170.
^b V. Bede, in Matt. xxiii. 16; vol. iii. p. 99.

[Jansenius,

^a "V. 14. omittunt Lachmann, Tischendorf, Tregelles."—SCRIVENER, N. T., 1847.

^b And for a pretence make long prayer.—"Concerning the length of their prayers it may suffice to produce the words of the Babylon Gemara in Berachoth: 'The religious anciently used to tarry an hour,' meditating before they began their prayers . . . 'He that prays ought to tarry an hour after prayers.' . . . It is necessary therefore that he should stay (meditating) an hour before prayers, and an hour after; and the religious anciently used to stay an hour before prayers, an hour they prayed, and an hour they stayed after prayers. Since therefore they spent nine hours every day about their prayers, how did they perform the rest of the Law?"—LIGHTFOOT on Matt. xxiii. 14; vol. ii. p. 234.

^c Whosoever shall swear by the gold of the Temple, he is a debtor.—"These words agree in the same sense with those of the

19. Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

S. Ye blind without fools and.
Vulg. Cæci, quid enim majus est, donum, an altare quod sanctificat donum?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

Vulg. Qui ergo jurat in altari, jurat in eo, et in omnibus quæ super illud sunt.

21. And whoso shall swear by the Temple, sweareth by it, and by Him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

Vulg. Et qui jurat in cælo, jurat in throno Dei, et in eo qui sedet super eum.

The scribes and Pharisees overlooked the fact that an oath was binding on the conscience of the swearer, whatever he swore by, whether by a more holy or by a less holy thing; and they proportioned the binding nature of an oath to the degree of sanctity which the thing by which they swore was supposed to possess. Thus an oath by God the Creator was said to be more binding than an oath by any created thing; and the more removed from God anything was supposed to be, the less binding was an oath by it.

Jesus shows them that, even on their own principles, they reasoned falsely. God consecrated the Temple by the manifestation of His presence in it. The Temple conveyed to the altar whatever degree of sanctity it possessed; and the altar imparted to what was offered on it whatever sanctity belonged to it. On their own reasoning, then, the offering was the last thing that should render an oath binding. But because it was profitable to them they made it the first.¹

The fifth woe was pronounced on them because they showed their pretended zeal for the Law in scrupulously exacting tithes from others, rather than in themselves fulfilling the moral duties which the Law prescribed.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise

Jansenius, in Concord. Evang. cap. cxx. p. 376.

Maldonatus, in Matt. xxiii. 16; vol. i. p. 318.

Cornelius a Lapide, in Matt. xxiii. 16; vol. viii. p. 426.

Corban, ch. xv. 5. We must not understand 'the gold of the Temple' here, of that gold which shined all about in the walls and ceilings; but the gold here meant is that which was offered up in the Corban. It was a common thing with them, and esteemed as nothing, to swear by the Temple, and by the altar, and therefore they thought themselves not much obliged by it. But if they swore Corban, they supposed they were bound by an indispensable tie. For example, if anyone should swear thus, 'By the Temple, or, by the altar, my money, my cattle, my goods shall not profit you,' it was lawful nevertheless for the swearer, if he pleased, to suffer them to be profited by these; but if he should swear thus, 'Corban, my gold is for the Temple; Corban, my cattle are for the altar,' this could noways be dispensed with."—LIGHTFOOT on Matt. xxiii. 16; vol. ii. p. 234.

and cummin,^a and have omitted the weightier *matters* of the Law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Margin, anethon, dill.

^a but these might ye.

Vulg. judicium et misericordiam, et fidem; hæc oportuit facere, et illa non omittere.

24. Ye blind guides, which strain at a gnat,^b and swallow a camel.

Vulg. Duces cæci, excolantes culicem, camelum autem glutientes.

The prophets remind the people again and again that God's object in the Law was to teach them right judgment; fair dealing between man and man; mercy to the poor and oppressed; and good faith in all their words and agreements. These the scribes and Pharisees shamelessly neglected, and busied themselves in enforcing the payment of trifling tithes; tithes that were not expressly commanded, though included under the general provisions of the Law.

The Pharisees' account of themselves was, that they were so accurate and minute in their observance of the Law that they went even beyond the letter, and enforced the payment of tithes which otherwise the people would have neglected. Our Saviour's account of them was that they neglected the chief duties for which the Law was ordained, and centred their attention on trifling points that might have been observed after the fulfilment of these duties. In their scrupulous attention to little things, which might have been neglected to the injury of no one, and in their neglect of the most important matters, which neglect brought death and destruction to themselves, their conduct was well expressed

in their own proverb, "They strained out a gnat, and they swallowed down a camel."¹

The sixth woe is because they made purity before God to consist in purity of the body, and of external things, rather than in purity of the conscience. The meaning is the same, whether we explain the cup and platter metaphorically of man himself, or literally of the objects and utensils which he makes use of.²

The seventh woe is because they professed to be exceedingly anxious to avoid everything which, according to the Law, caused pollution before God. But they disregarded the pollution of the heart, which is the only real pollution, and spent all their anxiety to avoid the pollution of the body, which is only emblematic of the soul's pollution. They failed to see that the precautions in the Law against the pollution of the body were intended to teach them the enormity of the soul's pollution, and to lead them to avoid that.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Vulg. intus autem pleni estis rapina et immunditia.

26. Thou blind Pharisee, cleanse first that *which is within* the cup and platter, that the outside of them may be clean also.

^a i. e. the outside of it.

Vulg. ut fiat id quod deforis est, mundum.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres,³

¹ S. Hilary Pict., in Matt. xliii. 24; vol. i. p. 1050.

² Cornelius a Lapide, in Matt. xliii. 25; vol. viii. p. 427.

^a Ye pay tithe of mint, &c.—"This is the general rule about tithes: whatsoever serves for food, whatsoever is kept (that is, which is not of common right), and whatsoever grows out of the earth, shall be tithed.

"According to the Law, cattle, corn, and fruit were to be tithed. The way and measure of which, as the scribes teach, was this, 'Of bread-corn that is threshed and winnowed: 1. A fifth part is taken out for the priest: this was called the great offering. 2. A tenth part of the remainder belonged to the Levite: this was called the first tenth or tithe. 3. A tenth part again was to be taken out of the remainder, and was to be eaten at Jerusalem, or else redeemed: this was called the second tithe. 4. The Levite gives a tenth part out of his to the priest: this was called the title of the tithe.' These are handled at large in Peah, Demai, Maasereth, &c.

"The tithing of herbs is from the Rabbins. This tithing was aided by the scribes, and yet approved of by our Saviour, when He saith, 'Ye ought not to have left these undone.' Hear this, O thou who opposeth tithes. The tithing of herbs was only of ecclesiastical institution, and yet it hath the authority of our Saviour to confirm it, 'Ye ought not to have left these things undone,' and that partly on account of the justice of the thing itself and the agreeableness of it to law and reason, partly that it was commanded by the Council sitting in Moses' chair."—LIGHTFOOT on Matt. xliii. 23; vol. ii. p. 235.

^b Which strain at (οἱ δολιχοὶτες τὴν κάμηναν) a gnat. "What

misconception may arise from a mere error of the press, appears from the oft-discussed phrase, 'Strain at a gnat,' where unquestionably our translators intended to retain the rendering of the earlier versions, 'Strain out a gnat,' and the existing text can only be explained as a misprint . . . It is strange that the obvious misprint 'strained at' should have survived the successive recensions of two centuries and a half."—CASON LIGHTFOOT, 'On Revision of New Testament,' pp. 183-185.

"In proverbial allusions like this, it is usual in most languages to make the subject of the remark definite, and this is perfectly natural; for allusions suppose the thing alluded to to be known; and no allusions are more readily apprehended than those which are made to proverbs and fables. Perhaps, therefore, the spirit of the original would have been best preserved by translating τὸν κάμηναν, 'the gnat,' τὴν κάμηναν, 'the camel.'"—MIDDLETON, 'On the Greek Article,' p. 177.

^c Ye are like whited sepulchres—"Sepulchres are distinguished by the masters of the Jews into a deep sepulchre, which cannot be known to be a sepulchre, μνημεῖον ἄδηλον, graves that appear not (Luke xi. 44), and a painted sepulchre, such as were all those that were known to be seen. Our Saviour compares the scribes and Pharisees to both; to those in the place of Luke last mentioned, to these in the place before us, each upon a different reason.

"Concerning the whiting of sepulchres there are these traditions: 'In the fifteenth day of the month Adar they mend the ways, and the streets, and the common sewers, and perform those things

which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

S*. indeed they appear.

Vulg. quæ aforis parent hominibus speciosa.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Vulg. Sic et vos aforis quidem parentis hominibus justi.

By the Law of Moses, he who touched a dead body was unclean for seven days (Numb. xix. 11). But the Jews did not gather from this that, if the touch of a dead body defiled a man and debarred him for seven days from rendering service unto God, that sin would also render them equally unclean in His sight. They did not draw this conclusion, but indulged in all kinds of sin and corruption of heart without remorse, at the very time they were showing such anxiety to avoid defilement from the touch of the dead. On the 15th of the month Adar (part of February and March), that is, before any one of the three festivals at which they were to present themselves before God at Jerusalem, men were sent out to whitewash the sepulchres that were scattered throughout Palestine; so that none might be defiled in their journey to Jerusalem by unwittingly passing over them. They use all these precautions to avoid defilement of the body from the dead, while they take no care to avoid the defilement of the heart through sin.

The eighth woe is pronounced on them because, while they profess to honour the prophets, they imitate those who slew them.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32. Fill ye up then the measure of your fathers.

V*. And ye shall fill up the measure.

Vulg. Et vos implete mensuram patrum vestrorum.

¹ Origen, in Matt. xxiii. 25; vol. iii. p. 1630.

Euthymius, in Matt. xxiii. 29; vol. ii. p. 889.

S. Jerome, in Matt. xxiii. 29; vol. vii. p. 172.

that concern the public, and they paint or mark the sepulchres.' The manner is described in Maasar Shenai, 'they paint the sepulchres with chalk, tempered and infused in water.' The Jerusalem Gemarists give the reason of it in abundance of places... The Glosses deliver both the reason and the manner of it thus, 'From the fifteenth day of the month Adar they began their search, and whosoever they found a sepulchre, whose whitening was washed off with the rain, they renewed it, that the unclean place might

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Vulg. Serpentes genimina viperarum, quomodo fugietis a iudicio gehenne?

Those who pay honour to the righteous, and because they are righteous, themselves lay claim to the same character, and generally have this claim allowed. But in this the scribes and Pharisees are guilty of gross hypocrisy; and the proof of it was this. They are not imitating the deeds of the men whom they profess to honour, and whose tombs they garnish, but of the men who slew them. They are thus showing themselves, in every sense, the sons of murderers. They are the sons of murderers by natural descent, as they themselves confess; and they are the sons of murderers by imitation, as their conduct shows. Their fathers slew the prophets, and at this very time they are plotting how to bring about the death of Jesus, the Lord of the prophets.¹

The measure of iniquity which was required to draw down punishment upon the Jews, in the destruction of their city and the dispersion of their nation, was the death of Jesus Himself. This He foretells they will shortly accomplish. He foretells it in remarkable language, almost as if He were urging them to it. After that their punishment will not be long delayed.²

In putting Him to death they will prove themselves murderers, and the sons of murderers; vipers, and sprung from vipers (*γεννηματα ἑχιδνῶν*). They are still what the Baptist had at first called them (ch. iii. 7). His mission, and the teaching of Jesus, had failed to change them.

God's ways are not as man's. When man perceives that his benefits will be abused, he withholds them, not so God. Jesus had just described the natural malignity of the scribes and Pharisees, and had foretold that they will fill up the measure of their sins by putting Him and His disciples to death. Yet in spite of this, or perhaps rather in consequence of this (*ὅτι τοῦτο*), He declares that He will give them further proofs of His love, and will send them additional messengers, to instruct them in His laws, prophets and wise men and scribes. A few will listen to them, and the rest, by rejecting their counsel and by compassing their death, will convict themselves of utter impenitence, and prove themselves ripe for the judgment that will then overtake them.

34. ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of

² S. Chrysostom, in Matt. Homil. lxxiv.; vol. ii. p. 360.

Theophylact, in Matt. xxiii. 29; vol. i. p. 127.

be discerned, and the priests who were to eat the Truma might avoid it.' They marked the sepulchres with chalk in the likeness of bones, and mixing it with water, they washed the sepulchre all about with it, that thereby all might know that that place was unclean, and therefore to be avoided... They made marks like bones on the sepulchres with white chalk."—LIGHTFOOT on Matt. xxiii. 27; vol. ii. p. 235.

them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city :

S. V. scribas, *some* of them.

Vulg. prophetas, et sapientes, et scribas, et ex illis.

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the altar.*

S. omits son of Barachias.

Vulg. a sanguine Abel usque ad sanguinem Zacharie filii Barachiae.

36. Verily I say unto you, All these things shall come upon this generation.

In a passage of S. Luke (xi. 49), where he records a similar denunciation of punishment against the Jews by our Saviour, but not delivered at the same time, instead of the words "I will send," it is expressed, "The Wisdom of God hath said, I will send."

Scripture relates the death of two of those whom Jesus includes under the terms "prophets, wise men, and scribes," or, according to S. Luke, "prophets and Apostles," namely, that of Stephen (Acts vii.) and James (Acts xii. 2), and early ecclesiastical history records the death of many others.

Great difference of opinion has existed as to who Zacharias son of Barachias was. Because the prophet Zechariah was the son of Berechiah (Zech. i. 1), some have concluded that he was meant. But his death by violence, and in the Temple, is nowhere related. Many have held that Zacharias, the father of John the Baptist, was meant, and a tradition is alluded to by several of the early writers¹ to the effect that he was put to death by the people in the Temple. But no historical account of the event is extant. Others have held that Jesus was not referring to an event which had already taken place, but was foretelling one still to come, and which happened more than thirty years after this, when, according to Josephus,² the people rose up against Zacharias the son of Baruch, and slew him in the middle of the Temple (*ἐν μέσῳ ἱερῶς*), under the plea that he was betraying them to

the Romans. But the most probable opinion, and that supported by the best authority,³ is that Zacharias the son of Jehoiada is the person here referred to, and whose death is thus related: "And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, He hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, 'The Lord look upon it, and require it'" (2 Chron. xxiv. 20-22).

In terms of the utmost tenderness and compassion, Jesus pours forth His sorrow for Jerusalem, for her rejection of His offers of succour, and for the punishment that would in a short time overtake them. By the affection of a parent bird for her brood, and by her power to shield them from approaching danger, He illustrates, but does not thereby limit, His love for the Jews, and His willingness to protect them from evil.

37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Vulg. quoties volui congregare filios tuos.

38. Behold, your house is left unto you desolate.

V. omits desolate.

Vulg. Ecce relinquitur vobis domus vestra deserta.

39. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.

By their "house" some⁴ have thought that He meant the Temple itself, others⁵ the city of Jerusalem, or their country

¹ Origen, in Matt. xxiii. 35; vol. iii. p. 1631.

S. Epiphanius, *Haeresis* (de Gnosticis), xxvi. 12; vol. i. p. 349.

Theophylact, in Matt. xxiii. 35; vol. i. p. 128.

Euthymius, in Matt. xxiii. 35; vol. ii. p. 893.

² Josephus, *Bell. Jud.* iv. 5, 4; vol. ii. p. 1184.

——— Whiston's *Trans. Wars*, iv. 5, 4; p. 394.

³ S. Jerome, in Matt. xxiii. 35; vol. vii. p. 175.

V. Bede, in Matt. xxiii. 35; vol. iii. p. 101.

Jansenius, in *Concord. Evang.* cap. lxxiv. p. 170.

[Maldonatus,

Maldonatus, in Matt. xxiii. 35; vol. i. p. 322.

Cornelius a Lapide, in Matt. xxiii. 35; vol. viii. p. 430.

See also Lardner, 'Credibility of the Gospel History,' vol. i.

p. 421.

⁴ S. Jerome, in Matt. xxiii. 38; vol. vii. p. 175.

Theophylact, in Matt. xxiii. 38; vol. i. p. 128.

Euthymius, in Matt. xxiii. 38; vol. ii. p. 895.

Maldonatus, in Matt. xxiii. 38; vol. i. p. 323.

⁵ Jansenius, in *Concord. Evang.* cap. xc. p. 198.

Cornelius a Lapide, in Matt. xxiii. 38; vol. viii. p. 432.

that sold and bought in the Temple' (*ἐν τῷ ἱερῶς*). In the first case, for *τῷ ναῷ* S. Luke (xi. 51) uses *τῷ οἴκῳ*, 'the house,' the building which is, as it were, the abode of the Divine Presence; but our English translators have boldly rendered even *τῷ οἴκῳ* by the Temple.—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 79.

* Between the Temple and the altar. "The word Temple in the A. V. represents both *ναὸς*, the inner shrine or sanctuary, and *ἱερὸς*, the whole of the sacred precincts. Thus in the English Version an utter confusion of localities results from a construction of two such passages as Matt. xxiii. 35, 'Whom ye slew between the Temple (*τῷ ναῷ*) and the altar,' and Matt. xxv. 12, 'Them

in general, which in a short time would be laid waste by the Romans.

Considerable uncertainty exists as to the time to which Jesus alludes in the words "Ye shall not see Me," and the least probable explanation appears to be that which refers it to the time when they would eat the Paschal Lamb, and when, in the Psalms of the Hallel, they would say, "Blessed is He that cometh in the Name of the Lord" (Ps. cxviii. 26). In this sense these words would merely account for His absence from the Temple and from Jerusalem on the day that intervened between the time when He spake these words and the time when they would eat the Paschal supper; that is, from Tuesday evening until Thursday evening.

Others,¹ and with greater probability, explain these words of His second coming, when He, the Son of Man, shall appear as their Judge, and when those who now despise and reject

Him shall be compelled to acknowledge Him as the Messiah, the Son of God. By the way in which the Evangelist connects these words, "For I say unto you," &c., he represents Jesus as declaring that the withdrawal of His presence from them was the cause of the desolation of their house.

S. Matthew omits the incident of the widow casting in two mites into the treasury, recorded by S. Mark and S. Luke, and which took place this afternoon before He left the Temple.

The Temple in which for so many hundreds of years God had revealed His presence to His people—which, for the last thirty years, God Incarnate had frequented, year by year, for the purpose of fulfilling all the Law—and which, for the last three years, had been the constant scene of His teaching, Jesus now leaves for ever.* This was on the Tuesday before the Crucifixion.

¹ S. Augustine, de Consens. Evang. ii. 75; vol. iii. p. 1149.

S. Chrysostom, in Matt. Homil. lxxiv.; vol. ii. p. 365.

Theophylact, in Matt. xxiii. 39; vol. i. p. 128.

[Euthymius,

Euthymius, in Matt. xxiii. 39; vol. ii. p. 897.

Jansenius, in Concord. Evang. cap. xc. p. 199.

Maldonatus, in Matt. xxiii. 39; vol. i. p. 323.

Cornelius a Lapide, in Matt. xxiii. 39; vol. viii. p. 432.

* **Jesus withdraws from the Temple.**—"We can scarcely doubt that the words of renunciation of Matt. xxiii. 37-39, were the last uttered by our Lord within the Temple-courts. Accordingly the incident of the *widow's mites* must be placed before the *voes*. We

seem to be able to trace our Lord's retiring footsteps from the Women's Court to the Court of the Gentiles, to the Cloisters, to the Gate, and to Olivet."—M'CLELLAN, 'New Testament,' p. 592.

INTRODUCTORY NOTES.



The Temple.—"1. Now this Temple, as I have already said, was built upon a strong hill. At first the plain at the top was hardly sufficient for the holy house and the altar, for the ground about it was very uneven, and like a precipice: but when King Solomon, who was the person that built the Temple, had built a wall to it on its east side, there was then added one cloister founded on a bank cast up for it, and on the other parts the holy house stood naked: but in future ages the people added new banks, and the hill became a larger plain. They then broke down the wall on the north side, and took in as much as sufficed afterward for the compass of the entire Temple: and when they had built walls on three sides of the Temple round about, from the bottom of the hill, and had performed a work that was greater than could be hoped for (in which work long ages were spent by them, as well as all their sacred treasures were exhausted, which were still replenished by those tributes which were sent to God from the whole habitable earth), they then encompassed their upper courts with cloisters, as well as they [afterward] did the lowest [court of the] Temple. The lowest part of this was erected to the height of three hundred cubits, and in some places more; yet did not the entire depth of the foundations appear, for they brought earth and filled up the valleys, as being desirous to make them on a level with the narrow streets of the city; wherein they made use of stones of forty cubits in magnitude: for the great plenty of money they then had, and the liberality of the people, made this attempt of theirs to succeed to an incredible degree; and what could not be so much as hoped for as ever to be accomplished, was by perseverance and length of time brought to perfection.

"2. Now, for the works that were above these foundations, these were not unworthy of such foundations; for all the cloisters were double, and the pillars to them belonging were twenty-five cubits in height, and supported the cloisters. These pillars were of one entire stone, each of them, and that stone was white marble; and the roofs were adorned with cedar, curiously graven. The natural magnificence and excellent polish, and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable; nor was it on the outside adorned with any work of the painter or engraver. The cloisters [of the outmost court] were in breadth thirty cubits, while the entire compass of it was, by measure, six furlongs, including the tower of Antania; those entire courts that were exposed to the air were laid with

stones of all sorts. When you go through these [first] cloisters unto the second [court of the] Temple, there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek and some in Roman letters, that 'no foreigner should go within that sanctuary,' for that second [court of the] Temple was called the Sanctuary, and was ascended to by fourteen steps from the first court. This court was four-square, and had a wall about it peculiar to itself; the height of its buildings, although it was on the outside forty cubits, was hidden by the steps, and on the inside that height was but twenty-five cubits; for it being built over against a higher part of the hill with steps, it was no farther to be entirely discerned within, being covered by the hill itself. Beyond these fourteen steps there was the distance of ten cubits: this was all plain, whence there were other steps, each of five cubits apiece, that led to the gates, which gates on the north and south sides were eight, on each of those sides four, and of necessity two on the east; for since there was a partition built for the women on that side, as the proper place wherein they were to worship, there was a necessity of a second gate for them: this gate was cut out of its wall, over against the first gate. There was also on the other sides one southern and one northern gate, through which was a passage into the Court of the Women; for as to the other gates, the women were not allowed to pass through them, nor when they went through their own gate could they go beyond their own wall. This place was allotted to the women of our own country, and of other countries, provided they were of the same nation, and that equally: the western part of this court had no gate at all, but the wall was built entire on that side; but then the cloisters which were betwixt the gates, extended from the wall inward, before the chambers, for they were supported by very fine and large pillars. These cloisters were single, and, excepting their magnitude, were no way inferior to those of the lower court.

"3. Now nine of these gates were on every side covered over with gold and silver, as were the jambs of their doors and their lintels; but there was one gate that was without [the inward court of] the holy house, which was of Corinthian brass, and greatly excelled those that were only covered over with silver and gold. Each gate had two doors, whose height was severally thirty cubits, and their breadth fifteen. However, they had large spaces within of thirty cubits, and

had on each side rooms, and those, both in breadth and in length, built like towers, and their height was above forty cubits. Two pillars did also support these rooms, and were in circumference twelve cubits. Now the magnitudes of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east over against the gate of the holy house itself, was much larger: for its height was fifty cubits, and its doors were forty cubits; and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than the other. These nine gates had that silver and gold poured upon them by Alexander, the father of Tiberius. Now there were fifteen steps, which led away from the wall of the Court of the Women to this greater gate; whereas those that led thither from the other gates were five steps shorter.

"4. As to the holy house itself, which was placed in the midst [of the inmost court], that most sacred part of the Temple, it was ascended to by twelve steps; and in front its height and its breadth were equal, and each a hundred cubits, though it was behind forty cubits narrower: for on its front it had what may be styled 'shoulders' on each side, that passed twenty cubits farther. Its first gate was seventy cubits high, and twenty-five cubits broad; but this gate had no doors, for it represented the universal visibility of heaven, and that it cannot be excluded from any place. Its front was covered with gold all over, and through it the first part of the house, that was more inward, did all of it appear; which, as it was very large, so did all the parts about the more inward gate appear to shine to those that saw them: but then, as the entire house was divided into two parts within, it was only the first part of it that was open to our view. Its height extended all along to ninety cubits in height, and its length was fifty cubits, and its breadth twenty; but that gate which was at this end of the first part of the house was, as we have already observed, all over covered with gold, as was its whole wall about it: it had also golden vines above it, from which clusters of grapes hung as tall as a man's height: but then this house, as it was divided into two parts, the inner part was lower than the appearance of the outer, and had golden doors of fifty-five cubits' altitude, and sixteen in breadth; but before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colours without its mystical interpretation, but was a kind of image of the universe: for by the scarlet there seemed to be enigmatically signified fire; by the fine flax the earth; by the blue the air; and by the purple the sea; two of them having their colours the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and the sea the other. This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures.

"5. When any person entered into the Temple, its floor

received them. This part of the Temple therefore was in height sixty cubits, and its length the same; whereas its breadth was but twenty cubits: but still that sixty cubits in length was divided again, and the first part of it cut off at forty cubits, and had in it three things that were very wonderful and famous among all mankind—the candlestick, the table [of shewbread], and the altar of incense. Now, the seven lamps signified the seven planets; for so many there were springing out of the candlestick. Now, the twelve loaves that were upon the table signified the circle of the zodiac and the year; but the altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in the uninhabitable and habitable parts of the earth, and that they are all to be dedicated to His use. But the inmost part of the Temple of all was of twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all. It was inaccessible and inviolable, and not to be seen by any; and was called the Holy of Holies. Now, about the sides of the lower part of the Temple there were little houses, with passages out of one into another; there were a great many of them, and they were of three stories high; there were also entrances on each side into them from the gate of the Temple. But the superior part of the Temple had no such little houses any farther, because the Temple was there narrower and forty cubits higher, and of a smaller body than the lower parts of it. Thus we collect that the whole height, including the sixty cubits from the floor, amounted to a hundred cubits.

"6. Now the outward face of the Temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendour, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this Temple appeared to strangers, when they were at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth. Before this Temple stood the altar, fifteen cubits high, and equal both in length and breadth; each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns; and the passage up to it was by an insensible acclivity. It was formed without any iron tool, nor did any such iron tool so much as touch it at any time. There was a wall of partition, about a cubit in height, made of fine stones, and so as to be grateful to the sight; this encompassed the holy house and the altar, and kept the people that were on the outside off from the priests."—*Josephus*, *Bell. Jud.* v. 5, 1; *Whiston's Transl.*, p. 716, &c.

"Let us take the opportunity of stating our opinion that Josephus's testimony may generally be relied upon. It was

for a long time the fashion to hold up his exaggerations to ridicule. Thus, when he spoke of the height of the wall as being such as to make the head reel, travellers remembered the fifty feet of wall or so at the present day and laughed. But Captain Warren has found that the wall was in parts as much as 20 feet high. Surely a man may be excused for feeling giddy at looking down a depth of 200 feet. Whenever Josephus speaks from personal knowledge he appears to us to be accurate and trustworthy."—*BESANT and PALMER'S 'History of Jerusalem,'* p. 19.

"The skill, the art, the mighty toil, that have been devoted to the adornment and to the desecration of this most ancient place of worship, have been of extraordinary magnitude. The grandest legacy of Egyptian antiquity, the Great Pyramid, demanded, indeed, a larger amount of naked human labour; but in Moriah there is a compulsion of the features of nature itself to the service of the builder. In actual bulk, the Great Pyramid is to the Temple rock as five to nine, if we descend but as far as the sills of the five double gates of the Mountain of the House. If we carry the comparison down to the level at which the lowest foundation of the walls is inlaid in the rock at the angles of the enclosure, the bulk is three times that of the Great Pyramid. The cubic contents of the masons' work may not amount to a tenth part of that piled up by Soudhis. But the hill has been honeycombed with chambers and galleries; and the declining part to the south covered with vaults and arches, to which Gizeh can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and to obliterate its memory. No other monument, long surviving the era of the Asiatic and Italian power, can ever, like the Noble Sanctuary, mark by its very ruins the successive periods of its glory and its fall.

"If we regard not so much the evidence of the labour devoted to the work of the Temple as the effect produced on the mind by its apparent magnitude, we may suggest the following comparisons. The length of the eastern wall of the Sanctuary is rather more than double that of one side of the Great Pyramid. Its height, from the foundation on the rock at the south, and near the northern angles, was nearly a third of that of the Egyptian structure. If to this great height of 152 feet of solid wall be added the descent of 114 feet to the bed of the Kedron, and the further elevation of 160 feet attained by the pinnacle of the Temple porch, we have a total height of 426 feet, which is only fifty-nine feet less than that of the Great Pyramid. The area of the face of the eastern wall is more than double that of one side of the pyramid. Thus the magnitude of the Noble Sanctuary of Jerusalem far exceeded that of any other temple in the world. Two amphitheatres of the size of the Coliseum would have stood within its colossal girdle, and left room to spare. The Coliseum is said to have seated 87,000 spectators, and accommodated 22,000 more in its arena and passages. For such a number to have been crammed within its circle, the

space for each person must have been limited to seventeen inches by twenty inches. Allowing two cubits each way, or four square cubits for each worshipper in the Temple, the Sanctuary would have contained 30,000; the Chel, excluding the Priest's Court, 26,000 more; and there would yet have been room in the Great Court and the cloisters to make the total reach to more than 210,000."—*'Edinburgh Review,'* January 1873, p. 17.

"A saying from the Rabbinical writings is, 'He that never saw the Temple of Herod never saw a fine building.'"—*LIGHTFOOT on Matt. xxiv. 1; vol. ii. p. 240.*

Julian's attempt to rebuild the Temple.—"The vain and ambitious mind of Julian might aspire to restore the ancient glory of the Temple of Jerusalem. As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the Imperial sophist would have converted the success of his undertaking into a specious argument against the faith of prophecy and the truth of revelation. He was displeased with the spiritual worship of the synagogue; but he approved the institutions of Moses, who had not disdained to adopt many of the rites and ceremonies of Egypt. The local and national deity of the Jews was sincerely adored by a polytheist who desired only to multiply the number of the gods; and such was the appetite of Julian for bloody sacrifice, that his emulation might be excited by the piety of Solomon, who had offered at the feast of the dedication twenty-two thousand oxen and one hundred and twenty thousand sheep. These considerations might influence his designs; but the prospect of an immediate and important advantage would not suffer the impatient monarch to expect the remote and uncertain event of the Persian war. He resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendour of the Church of the Resurrection on the adjacent hill of Calvary; to establish an order of priests, whose interested zeal would detect the arts and resist the ambition of their Christian rivals; and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second, and even to anticipate, the hostile measures of the Pagan Government. Among the friends of the Emperor (if the names of emperor and friend are not incompatible) the first place was assigned, by Julian himself, to the virtuous and learned Alypius. The humanity of Alypius was tempered by severe justice and manly fortitude; and while he exercised his abilities in the civil administration of Britain, he imitated, in his poetical compositions, the harmony and softness of the odes of Sappho. This minister, to whom Julian communicated, without reserve, his most careless levities and his most serious counsels, received an extraordinary commission to restore, in its pristine beauty, the Temple of Jerusalem; and the diligence of Alypius required and obtained the strenuous support of the governor of Palestine. At the call of their great deliverer, the Jews from all the provinces of the empire assembled on the holy mountain of their fathers; and their insolent triumph alarmed

and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the Temple has in every age been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labour; and the commands of a great monarch were executed by the enthusiasm of a whole people. Yet, on this occasion, the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish Temple, which is now covered by a Mahometan mosque, still continued to exhibit the same edifying spectacle of ruin and desolation. Perhaps the absence and death of the Emperor, and the new maxims of a Christian reign, might explain the interruption of an arduous work, which was attempted only in the last six months of the life of Julian. But the Christians entertained a natural and pious expectation that in this memorable contest the honour of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the Temple, are attested, with some variations, by contemporary and respectable evidence. This public event is described by Ambrose, Bishop of Milan, in an epistle to the Emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen, who published his account of the

miracle before the expiration of the same year. The last of these writers has boldly declared that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus. The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the Temple of Jerusalem. 'Whilst Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.' Such authority should satisfy a believing, and must astonish an incredulous mind. Yet a philosopher may still require the original evidence of impartial and intelligent spectators. At this important crisis any singular accident of nature would assume the appearance, and produce the effects, of a real prodigy. This glorious deliverance would be speedily improved and magnified by the pious art of the clergy of Jerusalem, and the active credulity of the Christian world; and, at the distance of twenty years, a Roman historian, careless of theological disputes, might adorn his work with the specious and splendid miracle."—GIBBON, 'Decline and Fall,' ch. xxiii. vol. iii. p. 158.

See also Williams, 'Holy City,' vol. i. p. 254.

CHAPTER XXIV.

[1. Christ foretelleth the destruction of the Temple: 3. what and how great calamities shall be before it: 29. the signs of His coming to judgment. 36. And because that day and hour is unknown, 42. we ought to watch like good servants, expecting every moment our master's coming.]

[Vulg. *Produnt Templi eversionem, monentque ut cavent a venturis sollicitudinibus, futura prænuntians bella ac persecutiones: surgunt pseudochristi et pseudopropheta: de adventu Filii hominis præcedentibus signis in sole, luna et stellis: omnibus ignitum dicit Christus diem judicii: et de fidei ac malo sermo: propter quod docet semper esse vigilandum.*]

As was His custom, Jesus went out of Jerusalem towards evening, to spend the night either on Mount Olivet or in Bethany.

JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE.

S. MATTHEW xxiv. 1, 2.

S. MARK xiii. 1, 2.

S. LUKE xxi. 5, 6.

1 And Jesus went out,
and departed from the Temple:
and His disciples came to Him
for to shew Him the buildings
of the Temple.

1 And as He went out
of the Temple,
one of His disciples saith
unto Him, Master, see what
manner of stones and what
buildings are here!

5 And as some spake
of the Temple,
how it was adorned with
goodly stones and gifts,
He said,

2 And Jesus said
unto them, See ye not
all these things?

2 And Jesus answering said
unto him, Seest thou
these great buildings?

6 As for these things which
ye behold,
the days will come, in the which

verily I say unto you,
There shall not be left here
one stone upon another,
that shall not be thrown down.

there shall not be left
one stone upon another,
that shall not be thrown down.

there shall not be left
one stone upon another,
that shall not be thrown down.

1. And Jesus went out, and departed from the Temple: and His disciples came to Him for to shew Him the buildings of the Temple.

these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.^a

S.V. went out from the Temple and departed.
Vulg. Et egressus Jesus de Templo, ibat.

S.V. But He answered and said unto them,
Vulg. Ipse autem respondens, dixit illis: Videtis hæc omnia?

2. And Jesus said unto them, See ye not all

It is plain from the question which the disciples ask in the

^a There shall not be left here one stone upon another, that, &c.—The following is a convenient summary of the account which Josephus (Bell. Jud. v. 7, 3, &c.) gives of the capture of Jerusalem. 'To the forces of Titus, advancing, as military reasons rendered advisable, from the north, three walls were opposed. They protected Antonia, the Temple, and the upper city. The first of these, the wall of Agrippa, was taken on the fifteenth day of the siege, and was then levelled with the ground; as were the buildings yet standing in the north quarter of the city. The second wall, corresponding to that erected in the third and fourth centuries of the Jewish occupation of the site, was taken on the twentieth day. The third wall was turned, and ceased to be a line of defence when, on the ninety-second day, Titus became master of the courts of the Temple. On the ninety-seventh day, the Romans burnt the lower city, as far as Siloam. On the 102nd day they erected banks against the west side of the upper city, by the royal palace; and on the 7th of Elul, the 119th day of the siege, this western wall was overthrown, and resistance was at an end.'—'Edinburgh Review,' January 1873, p. 11.

"The picture which Josephus (B. J. vi. 9, 3) has given us of the siege and overthrow of Jerusalem by Titus, is drawn in gloomy colours; and presents a fearful succession of disease, famine, suffering, and slaughter. The Romans had besieged the city at a time when multitudes of the Jews were collected in it to celebrate the Passover. First came pestilence, and then famine, and the sword; so that, according to the same historian, there perished during the siege not less than eleven hundred thousand persons; while ninety-seven thousand more were made captives. The devastation of the Temple and city was terrific; and in a sense complete. The former was burned with fire; and the walls of both, with the exceptions hereafter to be mentioned, were levelled to the ground; so that a passer-by would not have supposed that the place had ever been inhabited. . . .

"For half a century after its destruction, there is no mention of Jerusalem in history.

"The Emperor's (Adrian's) removal from the East, apparently about A.D. 132, was the signal for the Jews to break out into open revolt. The long-smothered embers of hatred and discontent now

third verse, that it was their conviction that the Temple would last as long as the world, and that these would come to an end at the same time. What therefore would their dismay and astonishment when they heard Jesus say, "Behold, your house is left unto you desolate" (xxiii. 38). For by their "house" they would most probably understand the Temple itself; but if they understood Jerusalem, this would include the Temple. As if then to enlist His sympathy and commiseration in behalf of the Temple, the dearest object of their national pride and affection, and thus to avert or delay its destruction, they point out to Him the buildings of the Temple.¹ They make no attempt to restrain their own feelings of admiration for it. S. Mark represents them as saying to Him, "See what manner of stones and what buildings (*ποταπὸι λίθοι καὶ ποταπὸι οἰκοδομαὶ*) are here!" and S. Luke as showing Him how it was adorned with goodly stones and gifts.

Glowing and enthusiastic as are the various descriptions of the Temple which Josephus has left, recent excavations amongst its ruins seem to have impressed men with an idea of its grandeur, size, general magnificence, and skill in the adaptation of its various parts to each other, which even the descriptions of Josephus had failed to impart. It is now generally admitted that the world has never seen a building

that can be compared with the Temple at Jerusalem in the days of the Herods, either in point of size, cost, or splendour. The buildings of modern times shrink into insignificance when compared with those of ancient Rome. But ancient Rome had no building to be compared with the Temple; it had none that would even contain half as many people.

But holy and grand as the Temple was in the eyes of the Jews, God had, on the very day of its dedication, threatened destruction to it in case they should be rebellious against Him, saying, "Then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for My name, will I cast out of My sight" (1 Kings ix. 7). And later, through the prophet Micah He had foretold its utter destruction, "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (iii. 12).

In forty years after our Saviour's prediction of the destruction of the Temple it was literally fulfilled, and within a hundred years so complete was the ruin that the ploughshare passed over the spot to obliterate all traces of its existence.

The Jewish historian Josephus² carefully notes that the day on which the sacrifice called the Daily Sacrifice failed,

¹ Origen, in Matt. xxiv. 1; vol. iii. p. 1639.

S. Chrysostom, in Matt. Homil. lxxv.; vol. ii. p. 370.

The phylact, in Matt. xxiv. 1; vol. i. p. 129.

Euthymius, in Matt. xxiv. 1; vol. ii. p. 897.

S. Hilary Pict., in Matt. xxiv. 1; vol. i. p. 1052. [Jansenius,

Jansenius, in Concord. Evang. cap. cxiii. p. 381.

Maldonatus, in Matt. xxiv. 1; vol. i. p. 324.

Cornelius a Lapide, in Matt. xxiv. 1; vol. viii. p. 434.

² Josephus, Bell. Jud. vi. 2, 1; vol. ii. p. 1266.

Whiston's Trans., Wars, vi. 2, 1; p. 743.

burst forth into a flame, which overran and consumed both the land and the people with terrible desolation. The leader of this war was the celebrated though mysterious Barcochba, 'Son of a Star.' His success at first was great; the Jews of Palestine all flocked to his standard; the Christians also were tampered with, but refusing to join him were afterwards treated with horrid cruelty. He appears to have soon got possession of Jerusalem. This is evident from the fact of the subsequent recapture of the city by the Romans; and it would seem also, that coins (some of which are still extant) were struck by him in the Holy City. The Romans at first made light of the rebellion, and disregarded the efforts of this despised people; and it was not until the spirit of revolt had spread among the Jews throughout the empire, and the whole world (as Dio Cassius expresses it) was moved, that Adrian awoke from his apathy. The rebel Jews had already got possession of fifty fortified places and nine hundred and eighty-five important villages. The Emperor now collected troops from various quarters, and took measures to prosecute the war in earnest. He despatched his best officers into the revolted country; and recalling his most distinguished general, Julius Severus, from Britain, sent him to take charge of the war in the East. The struggle was long and desperate. The Jews were numerous, and fought with the bravery of despair. Julius attacked their smaller parties; cut off their supplies of provisions; and thus was able, more slowly indeed, but also with less danger, to wear out their strength, and finally to destroy them.

"It is singular that the siege and capture of Jerusalem by the Romans during this war is nowhere described, and only once mentioned, by a contemporary writer. The historian Appian in the same century gives it a passing notice; but all we know further is from the slight mention of it by Eusebius and later authors, the earliest of whom wrote two centuries after the event. The writings of the Rabbins, the repositories of Jewish tradition, are

silent as to the siege, though they speak as to the desecration of the site of the Temple. Yet the various testimonies, although scattered, are too numerous and definite to admit of doubt as to the fact. Jerusalem must naturally have been one of the chief points of Jewish defence, and the possession of it one of the main objects of the Roman policy. Of the circumstances of the siege and capture we have no account. It was not now, as under Titus, the scene of the last great struggle of the war; for this took place in the siege of the strong but now unknown city of Bethor, described as situated not far from Jerusalem. Here the bloody tragedy was brought to a close, in the eighteenth year of Adrian, A.D. 135. Thousands and thousands of the captive Jews were sold as slaves: first at the terebith near Hebron, where of old the tent of their forefather Abraham had stood, and where there had long been a frequented market; afterwards at Gaza; and then the remainder were transported in ships as slaves to Egypt. By a decree of Adrian, the Jews were henceforth forbidden even to approach their Holy City; and guards were stationed to prevent them from making the attempt."—ROBINSON'S 'Bibl. Researches,' ii. 1-7.

"After the final destruction of the Temple by the arms of Titus and Adrian, a ploughshare was drawn over the consecrated ground, as a sign of perpetual interdiction. Sion was deserted, and the vacant space of the lower city was filled with the public and private edifices of the Elia colony, which spread themselves over the adjacent hill of Calvary."—GIBBON'S 'Decline and Fall,' ch. xxiii. vol. iii. p. 155.

"Frequent as were the sieges of the city in the olden days, they have been more frequent since. Titus took Jerusalem; Barcochbas took it; Julius Severus took it; Chosroes, Heraclius, Omar, the Chazermians, Godfrey, Saladin, Frederick, all took it by turns—all after hard fighting, and with much slaughter."—BESANT and PALMER'S 'History of Jerusalem,' p. 2.

and was not offered to God for want of men to offer it, was the 17th of the month Panemus (July), A.D. 70, and that within a month from this time the Temple was destroyed. It is probable that by His words in the second verse, and elsewhere in this chapter, Jesus intended to foretell not only that the Temple should be utterly destroyed, but also that it should never be rebuilt. Nor is any fact in history better attested than that the only attempt to rebuild the Temple after its destruction by Titus, namely the attempt by Julian the Apostate, A.D. 363, proved an ignominious failure.¹

The Jews of our Saviour's time were exceedingly tender on this subject. The slightest hint of the destruction of their Temple brought down their anger. One of the accusations brought against S. Stephen was that he had said that Jesus would destroy the Temple (Acts vi. 14). When, therefore, some of the disciples wished to inquire of Him more minutely respecting this, they do so secretly, apart from the people, and perhaps even from the rest of the Apostles. We learn from S. Mark that it was Peter, James and John, and Andrew, who made this inquiry.

The disciples ask Jesus two things—the time when Jerusalem shall be destroyed, and the time when the world shall end and He shall come to judgment. They also ask Him what will be the signs that shall go before these two events, indiscriminately: as though the end of Jerusalem and the end of the world should take place at the same time. Jesus

answers their question much in the way in which they ask it. He first gives the signs that will precede both these events—signs that will alike go before the destruction of Jerusalem and the end of the world (verses 5–14). He then gives signs that would precede the destruction of Jerusalem only (verses 15–28), and He then gives signs which will precede the end of the world only (verses 28–51).²

Such is the general classification of this chapter as held by some of the early writers. Lightfoot, forming an independent opinion, chiefly from his intimate acquaintance with the Rabbinical writings, has come to a different conclusion. He looks upon the whole of this chapter, with the exception of the last few verses, as relating to the destruction of the Temple and the city of Jerusalem, and as referring to the end of the world only so far as the destruction of Jerusalem is a type of the end of the world. That the destruction of Jerusalem is here represented as the destruction of the whole world, and the Messiah's coming in judgment upon her as His coming in judgment upon the whole world, he considers no objection to this view; partly because the Jews were so accustomed to this that they would at once recognize His meaning, and partly because the use of such language in such sense is also warranted by the usage of Scripture in other places. But the former is the interpretation that is most generally given to this chapter.

THE PROPHECY WHICH HE DELIVERED ON MOUNT OLIVET TO FOUR OF HIS DISCIPLES.

S. MATTHEW xxiv. 3–14.

S. MARK xiii. 3–13.

S. LUKE xxi. 7–19.

3 And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in My Name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled:

3 And as He sat upon the Mount of Olives over against the Temple, Peter and James and John and Andrew asked Him privately,

4 Tell us, when shall these things be? and what shall be the sign

when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 for many shall come in My Name, saying, I am Christ;

and shall deceive many.

7 And when ye shall hear of wars and rumours of wars,

be ye not troubled:

7 And they asked Him, saying, Master, but when shall these things be? and what sign will there be

when these things shall come to pass?

8 And He said, Take heed that ye be not deceived: for many shall come in My Name, saying, I am Christ; and the time draweth near:

9 go ye not therefore after them. But when ye shall hear of wars and commotions,

be not terrified:

¹ S. Chrysostom, de S. Babyla, &c.
S. Gregory Nazian. Orat. ii. 4, Contra Julianum; vol. i. p. 668.
Theodoret, Ecclesiast. Hist. iii. 20; vol. iii. p. 464.

Gibbon, Decline and Fall of the Roman Empire, ch. xxiii.; vol. iii. p. 160.

² Cornelius a Lapide, in Matt. xxiv. 7: vol. viii. p. 435.

S. MATTHEW xxiv.

for all *these things* must
come to pass,
but the end is not yet.

- 7 For nation shall rise against nation,
and kingdom against kingdom :
and there shall be
famines, and pestilences,
and earthquakes,
in divers places.

- 8 All *these are*
the beginning of sorrows.

- 9 Then shall they deliver you up

to be afflicted,

and shall kill you :
and ye shall be hated of all nations
for My Name's sake.

10 And then shall many be offended, and
shall betray one another, and shall hate one
another.

11 And many false prophets shall rise,
and shall deceive many.

12 And because iniquity shall abound,
the love of many shall wax cold.

13 But he that shall endure
unto the end,
the same shall be saved.

14 And this Gospel of the kingdom shall
be preached in all the world for a witness
unto all nations ; and then shall the end
come.

S. MARK xiii.

for *such things* must
needs be :
but the end shall not be yet.

- 8 For nation shall rise against nation,
and kingdom against kingdom :
and there shall be

earthquakes
in divers places,
and there shall be
famines and troubles :

- 9 *these are*
the beginnings of sorrows.
But take heed to yourselves :

for they shall deliver you up
to councils :
and in the synagogues
ye shall be beaten :
and ye shall be brought
before rulers and kings
for My sake,
for
a testimony against them.

- 10 And the Gospel must first
be published among all nations.

- 11 But when they shall lead *you*,
and deliver you up,
take no thought
beforehand
what ye shall speak,
neither do ye premeditate :
but whatsoever shall be given you
in that hour, that speak ye : for it is not
ye that speak, but the Holy Ghost.

- 12 Now the brother shall betray
the brother to death,
and the father the son ;
and children shall rise up
against *their* parents, and shall
cause them to be put to death.

- 13 And ye shall be hated
of all *men* for My Name's sake :

but he that shall endure
unto the end,
the same shall be saved.

S. LUKE xxi.

for these things must
first come to pass ;
but the end is not by and by.

- 10 Then said He unto them,
Nation shall rise against nation,
and kingdom against kingdom :

- 11 and great earthquakes
shall be in divers places,
and
famines, and pestilences ;
and fearful sights and great signs
shall there be from heaven.

- 12 But
before all these, they shall lay
their hands on you, and persecute *you*,
delivering *you* up
to the synagogues,
and into prisons,

being brought
before kings and rulers
for My Name's sake.

- 13 And it shall turn to you for
a testimony.

- 14 Settle *it* therefore in your hearts,
not to meditate before
what ye shall answer :

15 For I will give you a mouth and wis-
dom, which all your adversaries shall not be
able to gainsay nor resist.

- 16 And ye shall be betrayed
both by parents, and brethren,
and kinsfolks, and friends ;

and *some* of you shall they
cause to be put to death.

- 17 And ye shall be hated
of all *men* for My Name's sake.

18 But there shall not an hair of your
head perish.

19 In your patience possess ye your souls.

3. ¶ And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in My Name, saying, I am Christ; and shall deceive many.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

S.V. for it must come.
Vulg. oportet enim sic fieri.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.^a

S. shall be earthquakes and famines in: V. shall be famines and earthquakes in.

8. All these are the beginning of sorrows.

Vulg. Hæc autem omnia initia sunt dolorum.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake.

S. of the nations.

Vulg. Tunc tradent vos in tribulationem, et occident vos; et eritis odio omnibus gentibus propter nomen meum.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

S. and shall deliver up one another to tribulation: S. omits and shall hate one another.

Vulg. Et invicem tradent, et odio habebunt invicem.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.^b

^a S. Augustine, Epist. ad Hesychium, cxcix. (alias 80) 9; vol. ii. p. 144.

^b There shall be famines, and pestilences, and earthquakes, &c.—Josephus ('Bell. Jud.' vi. 5. 3) relates at great length many supernatural signs that appeared before the siege began. These are more briefly expressed in the following passage:—"As in all times of general excitement, signs were reported to have been seen in the heavens, and portents, which however might be read both ways, were observed. A star shaped like a sword, and a comet, stood over the city for a whole year. A great light had shone on the altar at the ninth hour of the night. A heifer, led up to be sacrificed, brought forth a lamb in the midst of the Temple. The eastern gate of the inner court, so heavy that it required twenty men to move it, flew open of its own accord in the night. Chariots and troops of soldiers in armour were seen running about in the clouds, and surrounding cities. When the

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

In answer to their request, Jesus specifies the signs that shall precede His coming, sufficiently to put them on their guard against surprise and deception, but not sufficiently to satisfy any feeling of curiosity. There will be convulsions of all civil society, and convulsions of nature, false Christs, wars civil and external, famines, pestilences, and earthquakes.

Even a moderately careful reader of Josephus cannot fail to see that these very verses are a faithful description of the state of things which existed at Jerusalem some time before its destruction. Anarchy, treachery, bloodshed, are terms too weak to describe the thorough loosening of all the bonds, moral and social, which usually bind men together.

Severe as were the trials which were common to all the Jews, special trials awaited the Christians, of which these were but the beginning—throes (*ᾠδίνων*) awaited them, under which many would sink, but which, to those who could survive them, would be the initiation into a new life. There would be persecution for the faith, division amongst the brethren, false brethren, lukewarmness among the faithful, and, to crown all, false prophets, who should succeed in deceiving many.

The short history of the Acts of the Apostles contains sufficient incidental allusions to several of the points here mentioned to show what was the general condition of things. There are references to persecutions of the Christians numberless, twice unto death (vii. 59; xii. 2), to famine (xi. 27), to deceivers (viii. 9).

It could not be meant that the Gospel should be preached among all nations as fully, or among many nations, before the destruction of Jerusalem, as it would before the end of the world. In each case, before the end came, the Gospel would be sufficiently disseminated to be a testimony unto them of God's mercy through Christ, and of man's rejection of Him.

In answer to the inquiry of His disciples, Jesus first predicts certain signs of a mixed character, part of which

V. Bede, in Matt. xxiv. 9; vol. iii. p. 102.

priests were one night busy in their sacred offices, they felt the earth quaking beneath them, and heard a cry, as of a great multitude, "Let us remove hence!" And always up and down the city wandered Jesus, the son of Ananias, crying, "Woe, woe to Jerusalem!" until the siege began in earnest, when he ceased; for being on the wall, he cried, "Woe, woe to the city again! and to the people, and to the holy house!" and then, as he added, "Woe, woe to myself also," a stone from one of the engines smote him, and he died."—BESANT and PALMER'S 'History of Jerusalem,' p. 25.

^b The love of many shall wax cold.—"The picture in the original is much darker, *τῶν πολλῶν*, 'the many,' the vast majority of the disciples."—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 98.

should precede the destruction of Jerusalem, and part the end of the world; or, it may be, all of them should precede the destruction of Jerusalem, only in a modified degree, and the end of the world in a more fully developed form. Having

finished these signs (verses 5-14), He then goes on to specify certain others which should go before the destruction of Jerusalem (verses 15-28).

A CONTINUATION OF THE PROPHECY ON MOUNT OLIVET.

S. MATTHEW xxiv. 15-28.

S. MARK xiii. 14-23.

S. LUKE xxi. 20-24.

15 When ye therefore shall see
the abomination of desolation,
spoken of by Daniel the prophet,
stand
in the holy place,

14 But when ye shall see
the abomination of desolation,
spoken of by Daniel the prophet,
standing
where it ought not,

20 And when ye shall see
Jerusalem compassed with armies,

(whoso readeth, let him understand:)

(let him that readeth understand,)

16 then let them
which be in Judæa
flee into the mountains:

then let them
that be in Judæa
flee to the mountains:

then know
that the desolation thereof is nigh.

21 Then let them
which are in Judæa
flee to the mountains;
and let them which are in the midst of it
depart out; and let not them
that are in the countries enter thereinto.

17 let him which is on the
house-top not come down

15 and let him that is on the
house-top not go down into the house,
neither enter therein
to take any thing out

to take any thing out
of his house:
neither let him
which is in the field
return back
to take his clothes.

16 and let him
that is in the field
not turn back again
for to take up his garment.

22 For these be the days of vengeance,
that all things which are written may be
fulfilled.

19 And woe unto them
that are with child,
and to them that give suck
in those days!

17 But woe to them
that are with child,
and to them that give suck
in those days!

20 But pray ye that your flight
be not in the winter,
neither on the sabbath day:
for then shall be
great tribulation,
such as was not
since the beginning of the world

18 And pray ye that your flight
be not in the winter.

to this time,
no, nor ever shall be.
22 And except

19 For in those days shall be
affliction,
such as was not
from the beginning of the creation
which God created
unto this time,
neither shall be.
And except

20 had shortened those days,
no flesh should be saved:
but for the elect's sake,
whom He hath chosen,
He hath shortened the days.

those days should be shortened,
there should no flesh be saved:
but for the elect's sake
those days shall be shortened.

for there shall be great distress in the land,
and wrath upon this people.

24 And they shall fall by the edge of the
sword, and shall be led away captive into
all nations: and Jerusalem shall be trodden
down of the Gentiles, until the times of the
Gentiles be fulfilled.

23 Then if any man shall say unto you,
Lo, here is Christ, or there;
believe it not.

21 And then if any man shall say to you,
Lo, here is Christ; or, lo, He is there;
believe him not:

S. MATTHEW xxiv.

S. MARK xiii.

S. LUKE xxi.

24 For there shall arise false
Christs, and false prophets,
and shall shew
great signs and wonders:
inasmuch that,
if it were possible,
they shall deceive
the very elect.

22 for false Christs
and false prophets shall rise,
and shall shew
signs and wonders,
to seduce,
if it were possible,

23 even the elect.
But take ye heed:
behold, I have foretold
you all things.

25 Behold, I have told
you before.

26 Wherefore if they shall say unto you,
Behold, he is in the desert; go not forth:
behold, *he* is in the secret chambers; believe
it not.

27 For as the lightning cometh out of the
east, and shineth even unto the west; so shall
also the coming of the Son of Man be.

28 For whosoever the carcase is, there
will the eagles be gathered together.

15. When ye therefore shall see

"the abomination of desolation,"

spoken of by Daniel the prophet, stand in the
holy place, (whoso readeth, let him understand:*)

Vulg. Cum ergo videritis abominationem desolationis, que data est a
Danielle propheta, stantem in loco sancto.

16. Then let them which be in Judæa flee
into the mountains:

17. Let him which is on the house-top^b
not come down to take any thing out of his
house:

S.V. to take the things.

Vulg. Et qui in tecto, non descendat tollere aliquid de domo sua.

* Whoso readeth, let him understand. — "This is not spoken
so much for the obscurity as for the certainty of the prophecy, as
if He should say, 'He that reads those words in Daniel, let him
mind well that, when the army of the prince which is to come,
that army of abominations, shall compass round Jerusalem with
a siege, then most certain destruction hangs over it. . . . Flatter
not yourselves therefore with vain hopes, either of future victory,
or of the retreating of that army; but provide for yourselves, and
he that is in Judæa let him fly to the hills and places of most
difficult access: not into the city.'"—LIGHTFOOT on Matt. xxiv.
15; vol. ii. p. 242.

Josephus records their flight in the following words: *ἔσθ' ὅτε
παλαὶ διεδόρασκον ἀπὸ τῆς πόλεως, ὡς ἀλωσομένης αὐτήν.* ('Bell.
Jud.' ii. 19, 6.)

"Cestius pitched his camp on Scopus, seven furlongs from the
city, and waited three days in the hope that his appearance might
awe the rebels. Then he entered the city; for the Jews had
abandoned the outer and second wall, and retired into the inner
parts of the fortifications. Having fired the new and part of the
lower city, he advanced against the upper city, occupied by the
rebels, and encamped before the royal palace of Herod, where was
a space unoccupied by buildings, between the outer and the second
wall. A well-sustained attempt to carry the upper city, at this
time, would probably have been successful; but Providence had
ordered it otherwise. After five days he relinquished the endeav-
our, and turned his exertions to the northern part of the Temple,
whence he was several times repulsed by the Jews, fighting, as
usual, from the roof of the cloisters. At length the front division
of the Romans succeeded in reaching the wall, which, under cover
of their shields, they undermined, and made preparations for firing
the gate of the Temple.

"And now it was that a strange and unaccountable panic seized
upon the seditious; they abandoned the defence, and fled from the
city. The peace party, reassured, would have set open the gates,

and received Cestius as their benefactor; and had he continued
the siege a little longer, he must have made himself master of
the city. 'But God,' the historian suggests, 'by reason of their
wickedness, already so abhorred even His sacred things, that He
would not permit the war to be thus brought to a termination.'
Despairing of success, and ignorant of the friendly disposition of
the people towards him, the prefect, without any apparent cause,
raised the siege and retired to the Scopus, from whence he com-
menced a disastrous retreat along the road by which he had come,
which was followed by the Jews, and ended in a complete rout."—
WILLIAMS, 'Holy City,' vol. i. p. 165.

"The extraordinary retreat of Cestius, so perplexing to the
Jewish historian, was no doubt divinely ordered, to allow the elect
an opportunity of escape; and in obedience to our Lord's words,
they availed themselves of it, and sought safety beyond the Jordan.
And Josephus informs us, that many of the principal Jews also
took this opportunity of escaping as from a ship on the point of
sinking—a remarkable simile, reminding us of the ark of safety
provided in and for the Church!

"And if it should be thought that the interval of three years
between the raising of the siege of Cestius and the forming it
again by Titus allowed ample space for a deliberate departure in-
stead of such a hasty flight as is implied in our Lord's prediction,
it should be considered that we have the repeated testimony of
Josephus to the jealous precautions adopted by those in power at
Jerusalem to prevent escape or desertion; so that the time while
the Zealots were engaged in the pursuit of Cestius may only have
allowed time for such a hair-breadth escape from the city."—*Ibid.*
p. 199.

^b Stairs from the roof.—"Most of the houses (at Lubiab) have
a place for sleeping on the roof, as at Tiberias, and we observed
here one of the most interesting examples of the stair from the
roof down to the street."—'Mission to the Jews from Scotland,'
p. 297.

18. Neither let him which is in the field return back to take his clothes.

S.V. his garment.

Vulg. tollere tunicam suam.

19. And woe unto them that are with child, and to them that give suck in those days!

Vulg. Væ autem.

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

S.V. were shortened instead of shall be shortened.

Vulg. sed propter electos breviantur dies illi.

In these words Jesus commands His disciples to leave Jerusalem before the destruction of the city begins, and He gives them two signs¹ by which they should judge when it was the proper time to leave Judæa. S. Matthew and S. Mark give only one of these signs, and S. Luke gives the other, unless these two be one and the same sign differently expressed, or different parts of the same sign.

"The abomination of desolation" (*τὸ βδέλυγμα τῆς ἐρημώσεως*) is a Hebrew phrase for "the abomination of the desolators," or of those who caused desolation. The "holy place" is but the common designation of the Temple, and of the most holy part of the Temple. One sign, therefore, which should warn the disciples of Christ that it was time to depart out of Jerusalem, should be when they should see the abomination or profanation of the desolators in the Temple, or when they should see certain in the Temple causing profanation and desolation; the other, when they should see Jerusalem compassed with armies.

No less than eight different explanations² have been offered of the words "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." Of these the best explanation is that supplied by the account which Josephus³ gives of the conduct of the Zealots during the siege of Jerusalem. He says these impious fanatics took refuge in the Temple (*τὸν ναόν*), and made the sanctuary (*τὸ ἅγιον*) the scene of unlimited bloodshed, with all the horrors and excesses that usually accompany unchecked, maddened licentiousness.

These then were the two contemporaneous signs by which they should judge when it was time to leave Jerusalem and

flee into the mountains—when they should see the Zealots inside, with their horrible profanations, in the Temple; and the army of the Romans outside, encompassing the city.

Cestius Gallus was the first to begin the siege of Jerusalem, and, by his incompetent management of it, afforded to the Christians the opportunity they desired of departing out of the city. He thus unconsciously made himself the instrument in enabling them to fulfil their Saviour's command. Josephus notices this departure of many from the city, but, being himself a Jew, and having no sympathy with the Christians, he did not understand that they acted as they did on the command which Jesus had given them more than thirty years before.⁴

Retiring from the city during the interval that succeeded the repulse of Cestius and the renewal of the attack by Titus, the Christians withdrew to Pella beyond the Jordan. Had they waited until Titus had taken the command, there would have been less, or probably no, chance of escaping honourably from the city.

The hazard of their situation, and the severity of the crisis generally, Jesus foretells in several appropriate forms. Their safety could be secured only by seizing the right moment and by using the utmost speed. No delay must be attempted for even the most necessary articles. Even then they would not succeed unless the various circumstances of the case co-operated favourably for them. If, for instance, the right moment offered itself when they were hindered by the suckling of children, or by the inclemency of the year, or by the inaction to which the Jewish Sabbath condemned them, their danger would be increased, and their escape might even be rendered impossible. Hence He bids them pray that none of these things may happen.

Jesus declares that there had never been at any time such suffering as there would be in this siege, nor should ever be such again. No nation had ever been guilty of such a crime, of such impiety as this, and He declares that no nation should ever suffer such signal, such condign punishment as this. The very severity of their punishment might have led them, and might be intended to lead them, to suspect the horrible nature of their sin, and to conclude that in the Crucifixion of Jesus they had put to death the Messiah, the Son of God.

Among other proofs of the straits to which they were reduced in this siege, Josephus says that women were driven to such a degree of frenzy by the pangs of hunger that they devoured their own infants. He relates with much circumstantiality one case—that of a lady of noble birth from the village of Bethzab beyond Jordan.⁵ Some have supposed that in His words, "Woe unto them that are with child, and to them that give suck in those days!" Jesus had reference

¹ S. Augustine, de Consens. Evang. ii. 77; vol. iii. p. 1150.

Euthymius, in Matt. xxiv. 15; vol. ii. p. 913.

² Jansenius, in Concord. Evang. cap. cxiii. p. 388.

Cornelius a Lapide, in Dan. ix. 27; vol. vi. p. 1462.

³ Josephus, Bell. Jud. iv. 3, 9, &c.; vol. ii. p. 1171.

Whiston's Trans., Wars, iv. 3, 9, &c. p. 682.

⁴ Josephus, Bell. Jud. ii. 19, 6; vol. ii. p. 1103.

Whiston's Trans., Wars, ii. 19, 6, p. 641.

⁵ Eusebius, Hist. Ecclesiast. iii. 5; vol. ii. p. 221.

S. Epiphanius, Hæresis, xxix. 7; vol. i. p. 401.

⁵ Josephus, Bell. Jud. vi. 3, 4; vol. ii. p. 1274.

Whiston's Trans., Wars, vi. 3, 4, p. 748.

to the temptations to which such would be exposed in their sojourn in the city, as well as to the hindrance which children would cause them in their attempts to escape from it.

So sharp would this trial be that, if unduly prolonged, none would survive it. If the siege of Jerusalem should last until the guilt of the Jewish nation should be atoned for, or until the rage of the Roman soldiery should exhaust itself, none, not even the elect, would have escaped; neither would the Christians have been able to escape out of the city, nor would those Jews have been spared who afterwards became Christians, or the elect—sharers in God's grace through the Incarnation here, and sharers in His glory hereafter. The instrument that God made use of to shorten this trial was most probably Titus. Severe as he was himself, and determined as he was to take the city at any cost, he at the same time showed himself anxious to moderate the fury of his soldiers and to assuage the sufferings of the besieged.

S. Luke represents Jesus as going on to describe the punishment of the Jewish nation, with greater particularity than either S. Matthew or S. Mark. He foretells this punishment in three different forms: 1. They shall fall by the edge of the sword. 2. They shall be led away captive into all nations. 3. Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

¹ Josephus, *Bell. Jud. ii. 14, 3*; vol. ii. p. 1078.

——— Whiston's Trans., Wars, ii. 14, 3, p. 625.

² Josephus, *Bell. Jud. v. 3, 1*; vol. ii. p. 1219.

[Josephus,

* **Number of those who perished.**—"Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army which, at the very first, occasioned so great a straitness among them that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly. And that this city could contain so many people in it, is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to condemn that nation, entreated the high-priests, if the thing were possible, to take the number of their whole multitude. So these high-priests upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves, and many of us are twenty in a company), found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy. . . . Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants."—JOSEPHUS, Wars, vi. 9, 3; Whiston's Transl. p. 760.

"With reference to the density of the population and the large numbers congregated at the great annual festivals, we may draw an instructive comparison from the statistics of the city of London. The city proper covers 631 acres. In 1806 its resident day popu-

lation was 244,865. This was increased by a daily influx of 509,111 clients and customers, raising the day population to 753,976. In the case of any extraordinary attraction, such as the visit of the Queen to St. Paul's, the density of the crowd is enormously increased. And London has no building capable, like the Temple, of containing 200,000 persons."—"Edinburgh Review," January 1873, p. 9.

But large as is the destruction which, as His words clearly foretell, should take place in this siege, Josephus records an ample fulfilment of them. He states both what was the probable number of people in Jerusalem at the commencement of the siege, and also what proportion of that number perished by the sword or by famine, and how many were taken captive. He says¹ that at the Passover, A.D. 66, there were 3,000,000 collected within the city, and that there were 2,700,000 at the time when this siege commenced, which, as he says, was at the Passover.² This number was ascertained from the number of paschal lambs slain, which was 256,000. The lowest number that partook of one paschal lamb was ten, and the highest twenty. At our Saviour's last Passover there were thirteen. If we take the lowest number, this would give 2,560,000 as the smallest possible number of persons in the city at the Passover. But, besides these, there would be many in the city who would be disqualified by uncleanness, and some who would not partake of the paschal lamb for other reasons. From this it would appear that 3,000,000 would be a very fair estimate of the number in the city at the commencement of the siege. Of this number Josephus says 1,100,000 perished by the sword or by famine and pestilence, and 97,000 were taken prisoners at the capture of the city, and sold for slaves.*

The best proof of the truth of our Saviour's prophecy, that

Josephus, Whiston's Trans., Wars, v. 3, 1, p. 712.

——— Bell. Jud. v. 13, 7; vol. ii. p. 1256.

——— Whiston's Trans., Wars, v. 13, 7, p. 737.

"The numbers given by Josephus may not be correct within a great many thousands; there is reason enough, however, to believe that, within limits very much narrower than some of his readers are disposed to believe, his numbers may be fairly depended on."—BESANT and PALMER'S 'History of Jerusalem,' p. 24.

"One of those who kept the register of burials and paid the bearers of the dead, told Josephus (*Bell. Jud. v. 13, 7*) that out of his gate alone 115,880 bodies had been thrown since the siege began, and many citizens, whose word could be depended on, estimated the number who died at 600,000."—*Ibid.*, p. 36.

"Taking the shape of the city to be circular and 33 stadia in circumference (it was more nearly circular than square), we find its area to have been rather more than 3,500,000 square yards. This, at 30 square yards to one person, gives about 120,000 for the ordinary population. And there were extensive gardens and numerous villas to the north and east, which contained another population altogether quite impossible to estimate. And it must not be forgotten that Cestius (*Joseph. Bell. Jud. vi. ix. 3*) caused an estimate to be made, a very few years before the siege, of the numbers actually present at the Passover, and that the official return was 2,560,500 persons. The whole question is clearly stated by Mr. Williams ('Holy City,' vol. i. p. 481). And, as he points out very justly, it is not a question how many would be comfortably accommodated in Jerusalem, but how many were actually crammed into it."—*Ibid.*, p. 23.

"Suffice it here to say that not one of all the terrible curses on

Jerusalem should be trodden down by the Gentiles, until the times of the Gentiles be fulfilled, is its history during the 1800 years that have passed since His words were uttered. Since that time Jerusalem has sustained seven or eight different sieges; and, with the exception of the first under Titus, and the second under Hadrian, the Jews have never borne either a principal or a prominent part in the siege. The conflict has always been carried on by Gentiles against Gentiles. An edict was passed¹ that no Jew should enter Jerusalem, and for two hundred years no Jew was permitted to enter Jerusalem, and only to behold it from a distance on a certain day once a year.

Jesus now turns to another kind of trial that would await them before the destruction of Jerusalem, to the number of deceivers that would arise, and would succeed in seducing many.

23. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24. For there shall arise false Christs,^a and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

S. that, if it were possible, even the elect would be deceived.
Vulg. ita ut in errorem inducantur (si fieri potest) etiam electi.

¹ Eusebius, Hist. Eccles. iv. 6; vol. ii. p. 312.

disobedience denounced in the Law—no, not the worst of all—was spared; that 1,100,000 are calculated to have perished by famine or the chances of war during the siege; and besides 40,000 of the population of this city whom Titus allowed to go free, 97,000 were carried captive during the war. The whole number of those who were killed or taken in the city itself can scarcely be computed at less than 2,000,000. And if this number should appear excessive and incredible, it must be considered that the historian himself declares the greater part of these were not citizens of Jerusalem, but those who had come up from all the country to the feast of unleavened bread, and were suddenly shut up by the army; which further accounts for the famine, which from the first made frightful ravages among them. And it further deserves to be noted, that this is not a random guess of the historian, but a calculation founded on an official return of the numbers who were usually present on such occasions, compared with actual observations during the course of the siege.”—WILLIAMS, ‘Holy City,’ vol. i. p. 187.

“At the time of its siege by Titus, the city not only contained its ordinary population; every part of the Holy Land had been in turn the theatre of the war under Vespasian, during several campaigns. Fugitives from all parts—from Samaria, Galilee, Pæra, and Idumæa—had fled for security to Jerusalem. Hence the number of the stated inhabitants of Jerusalem was much larger than before; and I could well believe that Tacitus’s statement of 600,000 is intended to express the population of that time. The figure employed by our Lord in predicting these events is wonderfully illustrated by the history: ‘As a snare (παγίς) shall it come on all them that dwell on the face of the whole earth.’ (Luke xvi. 35.) The whole land had been dragged as with a draw-net, whither contracting folds at length encircled Jerusalem.

“Again, it was not only the re-idents at Jerusalem at that time who were involved in the horrors of the siege. The investment surprised multitudes of Jews from all parts of the world congregated at Jerusalem for the celebration of the Passover. (Bell. Jud. v. iii.; xiii. 7; vi. ix. 2.) Only a few years previously an official return had been made to Government of the numbers present at that festival; and a low average calculation had given the result as upwards of two millions and a half; and on another

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, *He is* in the secret chambers; believe *it* not.

S. omits Wherefore.
Vulg. Si ergo dixerint vobis.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.

S.V. omits also.
Vulg. ita erit et adventus Filii hominis.

28. For whosoever the carcase is, there will the eagles be gathered together.

S.V. omits For.
Vulg. Ubiunque fuerit corpus, illic congregabuntur et aquile.

Some have supposed that Jesus delivers this as warning of the many antichrists and deceivers that shall arise before the end of the world. The note of time with which He connects this verse to the former, “Then” (τότε), renders it more probable that He is still speaking of the destruction of Jerusalem, and of those Jewish Zealots who, by falsely pretending to be Christ, shall seduce multitudes to their ruin, and not

occasion we have on a rough estimate 3,000,000 present at that solemnity.”—Ibid., p. 382.

“For there shall arise false Christs, &c.”—“The fatal revolt of the Jews, which ended in the fall of their city and the destruction of their Temple, was due, among many other causes, to the teaching of Judas the Galilaean acting on minds inflated with pride in the exaggerated glories of the past, looking to national independence as the one thing needful, and wholly ignorant of the power and resources of the mighty empire which held them in subjection. . . . The followers of Judas became the Zealots and the Sicarii of later times: they were those who looked daily for the Messiah; whom false Christs led astray by thousands; who thought no act too daring to be attempted in this sacred cause, no life too valuable to be sacrificed: they were those who let their countrymen die of starvation by thousands while they maintained a hopeless struggle with Titus. . . .

“Under Fadus, one Theudas, whom Josephus calls a magician, persuaded multitudes of the Jews to go with him to the Jordan, which he pretended would open its waters to let him pass. Cupsius Fadus sent out a troop of cavalry, who took Theudas alive, cut off his head, and brought it to Jerusalem. Under Cupsius, too, occurred a great famine in Judæa, which was relieved by the generosity of Queen Helena of Adiabene, the proselyte. . . .

“The country was full of robbers and impostors. These sprung up every day, and were every day caught and destroyed; no doubt most of them men whose wits were utterly gone in looking for the Messiah, until they ended in believing themselves to be the Messiah. These poor creatures, followed by a rabble more ignorant and more mad than themselves, went up and down the distracted country, raising hopes which were doomed to disappointment, and leading out the wild countrymen to meet death and torture when they looked for glory and victory. One of the impostors, an Egyptian, probably an Egyptian Jew, brought a multitude up to the Mount of Olives, promising that at his word the walls of the city should fall down, and they themselves march in triumphant. He came, but instead of seeing the walls fall down, he met the troops of Felix, who dispersed his people, slaying four hundred of them.”—BESANT and PALMER’S ‘History of Jerusalem,’ pp. 2-6.

of the apostates from the faith, of whom S. John (1 John ii. 18) and S. Paul (2 Thess. ii. 3) speak.

At this time the whole Jewish nation were in eager expectation of the coming of the Christ. They saw that the time specified by Jacob had arrived, and that the sceptre had already departed from Judah (Gen. xlix. 10). Those of them who did not believe that Jesus was the Christ were in a frame of mind to become an easy prey to any skillful deceiver. Such too would be the natural talents of these deceivers, or such would be the supernatural powers that they would be permitted to exercise, as severely to try the faith, and to deceive, if it were possible, even the elect. Hence, whatever their pretensions were, or wherever they appeared, He commands His disciples to believe them not. Their safety lay in giving no heed whatever to such rumours.

There are not wanting, either in Josephus or in the Rabbinical writers, sufficient incidental notices to show that these words, uttered nearly forty years before, were fully verified in the events of the siege. Josephus¹ relates that there were three principal factions in Jerusalem, headed by their respective leaders. It is not actually said that these claimed to be the Christ as promised in the Old Testament, but they each professed to be the deliverer of the Jewish nation, the only meaning which the generality of the Jews attached to the word Messiah. It was for this reason also that they were so eagerly longing for the Messiah, that He might deliver them from the yoke of the Romans. These three leaders and their followers caused as much "tribulation" to the people, suffering by famine, bloodshed, and by excesses of every kind, as they suffered from the army of the Romans.

There was a common belief among the disciples that the Son of Man would come to judgment immediately after the destruction of Jerusalem. That this belief might not be made use of to deceive them, He forewarns them that His coming to judgment would not be in secret, manifested in

one part of the earth and not in another, any more than the lightning, which shines in one part of the heaven, is not visible in another. It may be that, by the use of this metaphor, Jesus implies that His coming would be not only as conspicuous, but as sudden and unexpected, and as glorious as is the lightning.² Sooner, too, would the eagle, with its strong instinctive power of scent, be unable to discover its food, than the elect would fail to discover Christ: for the scent of flesh has not more attraction for the eagle than the Body of Christ has for His saints.

For some³ of the Fathers saw in the term "eagles" an allusion to the saints, and in the term "carcase" an allusion to the Passion of the Son of Man. Some⁴ also drew from these words the conclusion, that as eagles could scent their prey from the greatest distance, and were sure to be found where flesh was abundant, so the saints of God, the most exalted and the most spiritual-minded of men, were as surely to be found wherever the Body of Christ was provided for them in the Eucharist.

Many modern commentators hold that these words contain no symbolical meaning whatever, and that the context here and in S. Luke (xvii. 37) requires them to be understood in their plain literal sense. Amongst these it may be sufficient to refer to Lightfoot.⁵

If an objection be raised to this interpretation, on the ground that *πῶμα*, here rendered "carcase," cannot be applied to the Body of the Son of God, it is replied that in this same metaphor, which S. Luke (xvii. 37) represents Jesus as repeating on another occasion, the word *σῶμα*, "body," is used. If there be any real difference between these two words, *σῶμα* and *πῶμα*, the former (from *σῴζω*, to save) may bring more prominently into view the life-giving virtue of Christ's Body, and the latter (from *πίπτω*, to fall) the way in which He procured that life for man, by His own Death.

Having forewarned them of the signs which should go before the destruction of their city, Jesus next turns to those which should go before the end of the world.

A CONTINUATION OF THE PROPHECY ON MOUNT OLIVET.

S. MATTHEW xxiv. 29-44.

29 Immediately after
the tribulation of those days

shall the sun
be darkened,
and the moon
shall not give her light,
and the stars

24

S. MARK xiii. 24-37.

But in those days,
after that tribulation,

the sun
shall be darkened,
and the moon
shall not give her light,
and the stars

25

S. LUKE xxi. 25-38.

25 And there shall be signs
in the sun,
and in the moon,
and in the stars;

¹ Josephus, Bell. Jud. v. 1. 4; vol. ii. p. 1214.

Whiston's Trans., Wars, v. 1. 4, p. 708.

² S. Hilary Pict., in Matt. xxiv. 27; vol. i. p. 1055.

S. Jerome, in Matt. xxiv. 27; vol. vii. p. 179.

S. Chrysostom, in Matt. Homil. lxxvi.; vol. ii. p. 390.

Euthymius, in Matt. xxiv. 27; vol. ii. p. 927.

³ Origen, in Matt. xxiv. 28; vol. iii. p. 1670.

S. Hilary Pict., in Matt. xxiv. 28; vol. i. p. 1056.

S. Jerome, in Matt. xxiv. 28; vol. vii. p. 179.

⁴ S. Ambrose, in Sacramentis, i. 2; vol. iii. p. 419.

in Luc. xvii. 37; vol. ii. p. 1782.

⁵ Lightfoot on Matt. xxiv. 28; vol. ii. p. 245.

S. MATTHEW xxiv.

shall fall from heaven,

and the powers of the
heavens shall be shaken :
30 and then shall appear the sign
of the Son of Man in heaven :
and then shall all the tribes
of the earth mourn,
and they shall see
the Son of Man coming
in the clouds of heaven
with power and great glory.
31 And He shall
send His angels
with a great sound of a trumpet,
and they shall
gather together His elect
from the four winds,
from one end of
heaven to the other.

32 Now learn a parable
of the fig-tree ;
When his branch is yet tender,
and putteth forth leaves,
ye know
that summer
is nigh :
33 so likewise ye, when
ye shall see all these things,
know that
it is near,
even at the doors.
34 Verily I say unto you,
This generation
shall not pass,
till all these things
be fulfilled.
35 Heaven and earth
shall pass away,
but My words
shall not pass away.

S. MARK xiii.

of heaven shall fall,

and the powers that are in
heaven shall be shaken.
26 And then shall they see
the Son of Man coming
in the clouds
with great power and glory.
27 And then shall He
send His angels,
and shall
gather together His elect
from the four winds,
from the uttermost part of
the earth to the uttermost
part of heaven.

28 Now learn a parable
of the fig-tree ;
When her branch is yet tender,
and putteth forth leaves,
ye know
that summer
is near :
29 so ye in like manner, when
ye shall see these things
come to pass,
know that
it is nigh,
even at the doors.
30 Verily I say unto you,
that this generation
shall not pass,
till all these things
be done.
31 Heaven and earth
shall pass away :
but My words
shall not pass away.

S. LUKE xxi.

and upon the earth distress of nations,
with perplexity ; the sea and the waves
roaring ;
26 men's hearts failing them for fear,
and for looking after those things
which are coming on the earth :
for the powers of
heaven shall be shaken.

27 And then shall they see
the Son of Man coming
in a cloud
with power and great glory.

28 And when these things begin to come
to pass, then look up, and lift up your heads ;
for your redemption draweth nigh.

29 And He spake to them
a parable ;
Behold the fig-tree,
and all the trees ;
when
they now shoot forth,
ye see and know
of your own selves
that summer
is now nigh at hand.
30 So likewise ye, when
ye see these things
come to pass,
know ye that
the kingdom of God
is nigh at hand.

31 Verily I say unto you,
This generation
shall not pass away,
till all
be fulfilled.
32 Heaven and earth
shall pass away :
but My words
shall not pass away.

33 And take heed to yourselves, lest at
any time your hearts be overcharged with
surfeiting, and drunkenness, and cares of
this life, and so that day come upon you
unawares.

34 For as a snare shall it come on all
them that dwell on the face of the whole
earth.

35 Watch ye therefore, and pray always,
that ye may be accounted worthy to escape
all these things that shall come to pass, and
to stand before the Son of Man.

36 But of that day and hour
knoweth no man,

32 But of that day and *that* hour
knoweth no man,

S. MATTHEW xxiv.

no, not the angels
of heaven,

but My Father only.

37 But as the days of Noe were, so shall also the coming of the Son of Man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

S. MARK xiii.

no, not the angels
which are in heaven,
neither the Son,
but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly He find you sleeping.

37 And what I say unto you I say unto all, Watch.

37 And in the day-time He was teaching in the Temple; and at night He went out, and abode in the mount that is called the Mount of Olives.

38 And all the people came early in the morning to Him in the Temple, for to hear Him.

29. ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Vulg. statim autem.

30. And then shall appear the sign of the Son

of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds^a of heaven with power and great glory.

^a And all the tribes of the earth shall mourn.
Vulg. et tunc plangent omnes tribus terre.

31. And He shall send His angels with a great sound of a trumpet, and they shall gather

* The Son of Man coming in the clouds.—ἐπὶ τῶν νεφελῶν is rendered 'in the clouds,' though the imagery is marred thereby, and though the mention of 'Him that sat on the cloud' (ἐπὶ τῆς νεφέ-

λης) in the Apocalypse (xiv. 15, 16) ought to have ensured the correct translation.—CANON LIGHTFOOT, 'On Revision of New Testament,' p. 125.

together His elect from the four winds, from one end of heaven to the other.

Marc. with a trumpet and a great voice.
S. with a great trumpet: S. and He.
Vulg. Et mittet angelus suos cum tuba et voce magna: et congregabunt electos ejus a quatuor ventis, a summis coelorum usque ad terminos eorum.

Before the destruction of Jerusalem there were "wars, famines, pestilences, and earthquakes, in divers places." Of these there are historical records that are unquestionable. But there were no convulsions of nature such as are here described. At no time could it be said that the sun was darkened and the moon did not give her light, and the stars fell from heaven, and the powers of the heavens were shaken. Those commentators, therefore, who understand these as signs that should precede the destruction of Jerusalem are unable to explain them in a literal sense of the economy of nature, and are driven to interpret them of God's dealings with mankind in His Church, the kingdom of grace.

Those who believe that Jesus is here speaking of the time immediately preceding the destruction of the world, and His coming to judgment, interpret these as the changes that will take place in the material world before the great day of Resurrection. It may be that these changes are expressed rather as they will appear to men than as they will be in reality, and in the nature of things.

From the most ancient times¹ it has been held that the sign of the Son of Man is the Cross, the instrument of His Crucifixion, and of man's salvation; that the Son of Man will appear in the heavens, and with Him the Cross,—to some the sign of joy and of salvation, and to others of terror and condemnation; that, though He will appear in the same Body in which He was born of the Blessed Virgin, and in which He endured hunger and thirst and fatigue—the same Body in which He was despised and rejected of men, in which He was crucified, and in which He rose again and ascended into heaven—the glory of His Body, and the glory of His Cross, will be so great as to overpower the light of the sun, and of the moon, and of the stars.

The coming of the Son of Man will be a cause of mourning to all the Jews who rejected Him as their Saviour and were the cause of His Crucifixion, and to all in every other nation who by their sins have, as it were, crucified Him afresh. By the ministration of angels, He will summon to judgment all the dead from every quarter.

All these things He says will take place immediately after (*εὐθὺς μετὰ*) the tribulation of those days, or, in other words, that the end of the world—the Day of Judgment would immediately succeed the desolation and destruction of Jerusalem. Eighteen hundred years have passed, and none of the changes here foretold have taken place. This naturally

suggests the inquiry whether we rightly understand this note of time; whether "immediately after," from our point of view, be the meaning which Jesus intended when He uttered these words. We know from other passages in Scripture that man's estimate of the duration of time and God's estimate of it, so to speak, are very different, "that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8). Nor is it uncommon, in His revelation of the future to man through the prophets, for God to speak of things as close at hand which were not to happen for many years. The prophet Haggai (ii. 6), for instance, when foretelling the Incarnation, speaks of it as "a little while," though it was more than five hundred years. It is even possible that this expression "immediately after," in our Saviour's mouth, may contain other elements besides that of duration, and may include in it, for instance, succession in the order, or similarity in the fearfulness, of events.² That Jesus did not mean by these words, "immediately after," according to man's reckoning, is proved by the circumstances of the case.

He then shows by the parable of the fig-tree how closely the Day of Judgment will follow on the signs which, He here declares, shall precede it.

32. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

Margin, He.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but My words shall not pass away.

S*. omits this verse.

Vulg. Caelum et terra transibunt, verba autem mea non prateribunt.

The Jews were bound to offer to God the first-fruit sheaf of corn, and the first-fruits of certain trees: the first-fruit sheaf they offered at the Passover; the first-fruits of trees they must offer properly at the feast of Pentecost, but not before, and not after the feast of Dedication. If the season was unusually backward, so that the corn would not be ripe at the Passover, nor the fruit of the trees ripe before the feast of Dedication, they were accustomed to intercalate the year by a month.³ This rendered the Jews especially observant of the first shooting forth of their fruit trees. They knew to a day when, as a rule, each tree would put forth its leaves and its fruits. It was a common saying among them that from the putting forth of leaves till there be green figs is fifty days;

¹ S. Cyril Hierosol. Catechesis, xv. 22, p. 900.

S. Chrysostom, in Matt. Homil. lxxvi.; vol. ii. p. 391.

Theophylact, in Matt. xxiv. 30; vol. i. p. 132.

Euthymius, in Matt. xxiv. 30; vol. ii. p. 929.

S. Hilary Pict., in Matt. xxiv. 30; vol. i. p. 1056.

S. Jerome, in Matt. xxiv. 30; vol. vii. p. 180.

V. Bede, in Matt. xxiv. 30; vol. iii. p. 104.

Jansenius, in Concord. Evang. cap. exxiii. p. 399.

Maldonatus, in Matt. xxiv. 30; vol. i. p. 334.

Cornelius a Lapide, in Matt. xxiv. 30; vol. viii. p. 445.

² Cornelius a Lapide, in Matt. xxiv. 29; vol. viii. p. 444.

³ Lightfoot on Matt. xxi. 19; vol. i. p. 226.

from the green figs till the bud falls off, fifty days; and from that time till the figs are ripe, fifty days. So tender was the fig-tree that, if the cold of winter continued longer than usual, it remained dry and lifeless, and put forth its buds only on the approach of summer. Jesus teaches them that the bursting forth of the fig-tree is not a more sure indication of the presence of summer, than the signs which He has mentioned would be of the destruction of the world and of the judgment of mankind.

He then gives two assurances of the certainty of the things which He had foretold, of their certainty rather than of their nearness. The first of these is expressed thus, "This generation shall not pass, till all these things be fulfilled."

The expression "this generation" (*ἡ γενεὰ αὐτῆς*) may be taken in several different senses. It may mean the living generation, or the Jewish nation, or the human race, or it may have other meanings. The difficulty is to ascertain in which of its several senses Jesus here uses this expression. If by "this generation" He meant the generation of men then living, we can understand how that generation did not pass away before all the things which He had foretold respecting the destruction of the city of Jerusalem were fulfilled, but not the things respecting the destruction of the world. If by "this generation" He meant the Jewish nation, then there is every appearance that all the things which He spake of the destruction of the world, will be fulfilled before the nation of the Jews pass away. It would seem that, unlike other nations, the Jews cannot be rendered extinct by oppression

or be absorbed by mixing with other nations. Neither length of time, nor severity of persecution, nor dispersion over the world, has the slightest power to destroy their existence as a nation, as a distinct people (*γενεά*). Eighteen hundred years have passed since these words were first uttered, and the Jewish nation, to all appearance, is as likely to survive to the end of the world as it was then.

The second assurance of the certainty of what He had foretold is, "Heaven and earth shall pass away, but My words shall not pass away." Some by these words understand Jesus to declare that heaven and earth shall really pass away, but that His words shall not. But others conclude that He merely uses this mode of speaking to convince His hearers of the impossibility of the failure of His words; that, firmly fixed and surely founded as they saw heaven and earth to be, yet that even they should pass away rather than His words should fail of their fulfilment.¹

But, anxious as they were to know when the Day of Judgment will be, He represses all attempts to learn this by saying in effect, that this is known to no created being, but to God alone, and that it does not come within the scope of His office, as the Son of Man, to reveal it to mankind.

36. ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.^a

S.V. not the angels of heaven, nor the Son.
 Vulg. De die autem illa, et hora nemo scit, neque angeli cœlorum, nisi solus Pater.

¹ Euthymius, in Matt. xxiv. 35; vol. ii. p. 935.

Jansenius, in Concord. Evang. cap. cxiii. p. 403. [Cornelius

Cornelius a Lapide, in Matt. xxiv. 35; vol. viii. p. 448.

* But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only (Matt. xxiv. 36). Neither the Son, but the Father (Mark xiii. 32).—"Because our Lord is a Son, therefore it is that He made Himself less than a Son; and, unless He had become less than a Son, we should not have learned that He was a Son, for His economical descent to the creature is the channel of our knowledge. This is what I have been insisting on; also, that, since His original Personality thus led on to His Temporal Procession, therefore it is not easy to determine when He acts as the Son, and when merely as the Minister of the Father and the Mediating Power of the Universe. For instance, in treating of the doctrine of the Incarnation, we find it a question in controversy to determine whether our Lord's ignorance of the Day of Judgment (Mark xiii. 32) is to be predicated of His Divine Person, or of His human nature, or of the Mediator, as such."—DR. J. H. NEWMAN, 'Theological Tracts,' p. 153.

"Neither the angels nor the Son; that is, nor the Messias. For in that sense the word Son is to be taken in this place, and elsewhere very often; as in that passage, John v. 19, 'The Son (that is, the Messias) can do nothing of Himself, but what He sees the Father do;' also in verses 20 and 26. And that the word Son is to be rendered in this sense, appears from verse 27: 'He hath given Him authority also to execute judgment, because He is the Son of Man.' Observe that, because He is the Son of Man."

"I. It is one thing to understand the Son of God barely and abstractly for the Second Person in the Holy Trinity, another to understand Him for the Messias, or that Second Person Incarnate. To say that the Second Person in the Trinity knows not something, is blasphemous; to say so of the Messias, is not so, who nevertheless was the same with the Second Person in the Trinity.

For although the Second Person, abstractly considered according to His mere Deity, was co-equal with the Father, co-omnipotent, co-omniscient, co-eternal with Him, yet Messias, who was God-Man, considered as Messias, was a servant and a messenger of the Father, and received commands and authority from the Father. And those expressions, 'The Son can do nothing of Himself,' &c., will not in the least serve the Arian's turn, if you take them in this sense, which you must necessarily do; Messias can do nothing of Himself, because He is a servant and a deputy.

"II. We must distinguish between the excellencies and perfections of Christ, which flowed from the Hypostatical Union of the two Natures, and those which flowed from the donation and anointing of the Holy Spirit. From the Hypostatical Union of the Natures flowed the infinite dignity of His Person, His impeccability, His infinite self-sufficiency to perform the Law, and to satisfy the Divine justice. From the anointing of the Spirit flowed His power of miracles, His foreknowledge of things to come, and all kind of knowledge of Evangelic mysteries. Those rendered Him a fit and perfect Redeemer; these a fit and perfect Minister of the Gospel.

"Now, therefore, the foreknowledge of things to come, of which the discourse here is, is to be numbered among those things which flowed from the anointing of the Holy Spirit and from immediate revelation, not from the Hypostatic Union of the Natures. So that those things which were revealed by Christ to His Church, He had them from the revelation of the Spirit, not from that Union. Nor is it any derogation or detracting from the dignity of His Person, that He saith He knew not that day and hour of the destruction of Jerusalem; yea, it excellently agrees with His office and deputation, who, being the Father's servant, messenger,

S. Mark represents Jesus as saying that neither did the Son know when the Day of Judgment will be. But these words must be taken along with His other statements on this

subject; they must be limited by His other expressions, and interpreted consistently with His whole teaching. Jesus does not mean to say that He did not know the Day of Judgment

and minister, followed the orders of the Father, and obeyed Him in all things. 'The Son knoweth not'; that is, it is not revealed to Him from the Father to reveal to the Church. Revelat. i. 1: 'The revelation of Jesus Christ, which God gave Him.'—LIGHT-FOOT on Mark xiii. 32; vol. ii. p. 351.

'S. Basil takes the words *οὐδ' ὁ υἱὸς, εἰ μὴ ὁ πατὴρ* to mean, 'Nor does the Son know, except the Father knows'; or, 'Nor would the Son, but for, &c.; or, 'Nor does the Son know, except as the Father knows.' 'The cause of the Son's knowing is from the Father.' (Ep. 236. 2.) S. Gregory alludes to the same interpretation, *οὐδ' ὁ υἱὸς ἢ ὡς θεὸς ὁ πατὴρ*, 'Since the Father knows, therefore the Son.' (Naz. Orat. 30, 16.) S. Irenæus seems to adopt the same when he says, 'The Son was not ashamed to refer the knowledge of that day to the Father' (Hær. ii. 28, n. 6); as Naz. supr. uses the words *ἐπὶ τὴν αἰρίαν ἀναφέρειν*. And so Photius distinctly, *εἰς ἀρχὴν ἀναφέρειται*, 'Not the Son, but the Father, that is, whence knowledge comes to the Son, as from a fountain.' (Epp. p. 342, el. 1651).—Dr. J. H. NEWMAN on S. Athanasius, 'Library of the Fathers,' vol. viii. p. 459.

'Though our Lord, as having two natures, had a human as well as a Divine knowledge, and though that human knowledge was not only limited because human, but liable to ignorance in matters in which greater knowledge was possible; yet it is the doctrine of the Church that *in fact* He was not ignorant even in His human nature, according to its capacity, since it was from the first taken out of its original and natural condition, and 'deified' by its union with the Word. As, then, His manhood was created, yet He may not be called a creature even in His manhood; and as His flesh was in its abstract nature a servant, yet He is not a servant in fact, even as regards the flesh; so, though He took on Him a soul which left to itself had been partially ignorant, as other human souls, yet as ever enjoying the beatific vision from its oneness with the Word, it never was ignorant really, but knew all things which human soul can know (*vide* Eulog. ap. Phot. 230, p. 884). As Pope Gregory expresses it, 'Novit in natura, non ex natura humanitatis' (Epp. x. 39).

'However, this view of the sacred subject was received by the Church after S. Athanasius's day, and it cannot be denied that he and others of the most eminent Fathers use language which *prima facie* is inconsistent with it. They certainly seem to impute ignorance to our Lord as man, as Athan. in this passage. Of course, it is not meant that our Lord's soul has the same perfect knowledge as He has as God. This was the assertion of a General of the Hermits of S. Austin, at the time of the Council of Basil, when the proposition was formally condemned, 'animum Christi Deum videre tam clare et intense quam clare et intense Deus videt seipsum' (*vide* Berli, opp. lib. iii. p. 42). Yet Fulgentius had said, 'I think that in no respect was full knowledge of the Godhead wanting to that Soul whose Person is one with the Word: whom Wisdom so assumed that it is itself that same Wisdom' (ad Ferrand. iii. p. 223, el. 1639). Yet (ad Trasimund. i. 7) he speaks of ignorance attaching to our Lord's human nature.'—*Ibid.* p. 461; *vide* also pp. 462 and 464.

'The difficulty of the passage lies in its signifying that there is a sense in which the Father knows what the Son knows not. Petavius, after S. Augustine, meets this by explaining it to mean that our Lord, as sent from the Father on a mission, was not to reveal all things, but observed a silence and professed an ignorance on those points which it was not good for His brethren to know. As Mediator and Prophet, He was ignorant. He refers, in illustration of this view, to such texts as, 'I have not spoken of Myself, but the Father which sent Me, He gave Me commandment what I should say, and what I should speak. . . . Whosoever I speak, therefore, even as the Father said unto Me, so I speak.' (John xii. 49, &c.)—*Ibid.* p. 471.

'It is the doctrine of the Church that Christ, as man, was perfect in knowledge from the first, as if ignorance were hardly separable from sin, and were the direct consequence or accompaniment of original sin. 'That ignorance,' says S. Austin, 'I in no wise can suppose existed in that Infant in whom the Word was made flesh to dwell among us; nor can I suppose that that infirmity of the mind belonged to Christ as a babe, which we see in babes. For in consequence of it, when they are troubled with irrational emotions, no reason, no command, but pain sometimes, and the alarm of pain, restrains them,' &c. (de Pecc. Mer. ii. 48). As to the limits of Christ's perfect knowledge as man, Petavius observes, that we must consider 'that the soul of Christ knew all things that are, or ever will be, or ever have been, but not what are only in *posse*, but in fact.' (Incarn. xi. 3, 6.)—*Ibid.* p. 473.

The following passage can scarcely be surpassed, either in its admirable summary of the Patristic explanations of our Lord's declared ignorance of the Day of Judgment, or in the conclusions which are so skillfully drawn from these:—'There are not wanting expressions in the writings of the earlier Fathers which would imply that a belief of the actual ignorance of our Lord, regarded as man, if not positively received, was yet not always distinctly rejected. Thus S. Athanasius (Oratio contr. Arian. iii. 43; vol. ii. p. 413, Migne) tells us that our Lord shows that He knew the end of all things as the Word, but as man was ignorant of it: for it belongs to man to be ignorant, especially of such things as these. So that this expression arises from His goodness towards man's nature, inasmuch as becoming man He is not ashamed, so far as His ignorant flesh goes, to say, 'I know not.' And again (Oratio contr. Arian. iii. 45; vol. ii. p. 417), 'We who reverence Christ are assured that He did not say He was ignorant, in that He was the Word, for in that relation He knew well; but showing His human nature, because it belongs to humanity to be ignorant, and He had put on ignorant flesh—speaking in reference to this, He said, that as a man He was ignorant.' A similar statement occurs in S. Ambrose (De Incarnatione, vii. sect. 72; vol. iii. p. 837, Migne) in reference to our Lord's increase in wisdom. 'There was increase,' he says, 'of age, and increase of wisdom, but it was of human wisdom.' 'If He advanced as a man in age, He must have advanced as a man in wisdom; the advance in wisdom must have been proportionate to that in perception, from which it is derived.' And in like manner, says S. Irenæus (Contr. Hæreses, ii. 6; p. 808, Migne), that 'the Son of God assigned a knowledge of the day and hour of the Day of Judgment to the Father only, saying plainly, Of that day and hour knoweth no man, no, not the Son, but the Father.'

'On a closer examination, however, these passages—at least those in both the later writers—appear to mean nothing but that, by virtue of His Humanity, our Lord was not conversant with that which, as matter of fact, was never hidden even from His human mind. The expressions of S. Athanasius allow ignorance in Christ, not so much in that He was a man, but in so far as knowledge came through His manhood. When he proceeds to treat of our Lord's increase in knowledge, though he allows His Humanity to have admitted of accessions, yet he explains it (Oratio contr. Arian. iii. 52; vol. ii. p. 433) mainly by 'an inward revelation or unveiling of the Deity to those who beheld Him.' And S. Ambrose (De Fide, v. 18, sects. 221, 222; vol. iii. p. 694) declares still more positively his dissent from those (of whom he says there were many) 'who say confidently that our Lord could not be ignorant so far as His Deity was concerned, but that, so far as He shared our nature, He was ignorant before His crucifixion.' 'He took our affections,' replies S. Ambrose, 'that He might speak of Himself as sharing in our ignorance; He was not positively ignorant. And the same seems to have been the feeling of S. Ambrose's greater disciple: 'I would by no means suppose,' says S. Augustin

absolutely, but in some modified sense. It cannot be that He did not know in any sense, which implied that He was inferior to the Father: ¹ for He was One with the Father, and

equal to the Father. He most probably means that He did not know in His character as sent by the Father, as sent to reveal to man the things that concern his salvation; that He

¹ Origen, in Matt. xxiv. 36; vol. iii. p. 1686.

S. Athanasius, Oratio iii. contra Arianos; vol. ii. p. 411.

S. Chrysostom, in Matt. Homil. lxxvii.; vol. ii. p. 399.

S. Gregory Nazian. Oratio Theolog. iv. 15; vol. ii. p. 123.

S. Cyril Alex. Thesaurus, Assertio xii.; vol. viii. p. 368.

Theophylact, in Matt. xxiv. 36; vol. i. p. 133. [S. Jerome,

S. Jerome, in Matt. xxiv. 36; vol. vii. p. 181.

S. Augustine, de 83 Questionibus, lx.; vol. vi. p. 48.

S. Ambrose, de Fide, v. 16; vol. iii. p. 687.

V. Bede, in Matt. xxiv. 36; vol. iii. p. 104.

Jansenius, in Concord. Evang. cap. cxxiii. p. 404.

Cornelius a Lapide, in Matt. xxiv. 36; vol. viii. p. 448.

(De Pecc. Mer. ii. sect. 48; vol. x. p. 180), 'that there was the ignorance of infancy in that Infant, in whom the Word was made flesh to dwell in us, nor would I attribute the weakness of the mind of children to the childhood of Christ.' And the same thing was still more strongly stated by S. John Damascene (De Fide Orthodox. iii. 22), when the Nestorian controversy had opened men's eyes to the possible consequences of the opposite alternative: 'Those who maintain that Christ advanced in wisdom and grace, as though there was a positive addition of them, cannot maintain the conjunction between Godhead and His flesh to have commenced from its first existence, and therefore do not really hold the hypostatical union; but, inclining to the teaching of the vain Nestorians, they are deceived by the notion of a mere union of relations, and a bare indwelling.' 'For if the flesh was truly united to God the Word from its first origin, or rather if it had its origin in Him, and belonged to the same person with Him, how could it but be filled full with all knowledge and grace?' And this, accordingly, has since been the received opinion in the Church. 'As there was no sinful concupiscence in Christ through the fulness of grace, so through the perfection of wisdom, which was in Him, was there no ignorance.' 'For the nature which Christ assumed may be considered in two ways: one, as it is in itself, and in this respect it is ignorant and slavish—for man is his Maker's servant, and has no knowledge of the future; the other, as it is united to the person of Him who, as S. John witnesses, was full of grace and truth.' This statement of the Apostle is the more important, since it indicates the condition of our Lord's being, even when He was manifest among men. The assertion that in Him 'are hid all the treasures of wisdom and knowledge' (Coloss. ii. 3, 9), may be assigned to the period since the Godhead has dwelt in His glorified body. But S. John's words refer to what the disciples beheld (John i. 14); and they speak of Him as having upon earth that fulness of truth which excludes ignorance.

'And therefore, since it would be impious to suppose that our Lord had pretended an ignorance which He did not experience, we are led to the conclusion that what He partook, as man, was not actual ignorance, but such deficiency in the means of arriving at truth as belongs to mankind. Without asserting that the man, Christ Jesus, was ignorant, it may be said that He was ignorant, as man, of that which by His other nature, was known to Him. His growth, then, was no delusion, but a real one; but the advance was in those means of intercourse by which the human mind communicates with the external world. He made trial of those channels of communication whereby the children of men are furnished with knowledge; He tested their uncertainty; He is able to pity those who are in like manner 'compassed with infirmity.' And so much seems distinctly asserted in that remarkable text which tells us that 'though He was a Son, yet learned He obedience by the things which He suffered' (Heb. v. 8). Learning is plainly relevant to knowledge, and the especial difficulties which are incident to man may, for what we know, have been inappreciable, save by experience. Therefore, He who was above the angels, even as man, in His knowledge itself, consented to stoop below them in His manner of acquiring it. Not, of course, that His human soul can be partaker in itself of that Omniscience which belongs only to Godhead. Of this Christ partakes in that He is God; but in that He is man, He can receive it only so far as His human nature is its fit recipient. His know-

ledge, says S. Thomas (Sum. iii. x. 3; vol. iv. p. 119, Migne), extends 'to all things which are in the power of a creature.' And this, according to Bishop Bull (Defen. Fid. Nic. 2, 5, sect. 8), is the reason why S. Irenæus supposes our Lord, as man, to have been ignorant of the Day of Judgment: 'The Divine Wisdom produced its impression on our Lord's human soul according to the occasion, and therefore there is no absurdity in supposing that our Lord, during the time of His mission on earth, when such knowledge was needless for Him, was ignorant of the Day of Judgment.'

'Now, by what means our Lord should on the one hand have partaken of all creaturely knowledge, and, on the other, have trodden the tedious path of observation and inference, is beyond our comprehension. Not but that we can discern how a thing which is already known can be subsequently demonstrated. A man might determine, by admeasurement of parts, that the square of the hypothenuse was equal in area to the squares of the sides, and yet afterwards come to the same conclusion by reasoning. But in our Lord there is something far beyond this: for every step which He gained by those means which acquaint us with the external world must have been long before familiar to Him by way of intuition. But as He saw by outward light, as well as by the inward glory of the Godhead, and was sustained by food as well as by Omnipotence, so He condescended to reason on things outward, as well as to guide Himself by inward inspiration. Therefore S. Augustin refers the statement that the riches of Damascus shall be taken before the child shall have knowledge to cry 'My Father and My Mother' (Isaiah viii. 4), to the offering by the Magi of the wealth of the East to our infant Lord. The two kinds of knowledge are brought together when our Lord 'lifted up His eyes, and saw Nathanael coming to Him,' yet told him afterwards that 'before that Philip called thee, when thou wast under the fig tree, I saw thee' (John i. 47, 51).

'The increase, then, of our Lord's 'wisdom' was but the further development of those human powers which are the means whereby we acquire knowledge. There may probably have been stages in their growth, and His entrance into the Temple in His twelfth year may have been a crisis in the capacity which was gained by His human faculties. They may have been so far opened as to correspond to the largeness of those truths which by direct intuition had already flowed into His mind. And if these statements seem to border on a contradiction, let it be remembered how often we ourselves can scarcely tell whether we know a thing or are ignorant of it: what has been told may be stored up in our mind and forgotten, till some new occasion calls it to light. Much of our knowledge consists of deductions from principles, which we either possess by the constitution of our nature, or have received so early that we never noted their approach; and yet these things, which we learn afterwards to be conclusions furnished from within ourselves, address themselves to us at first as unexpected communications. Why do we allow things, save from discerning them to be true? How do we know them to be true, save that the elements of judgment are laid up within us? Whence were these originally derived? Such thoughts may prepare us for receiving what is stated concerning our Lord with the less difficulty. He truly 'increased in wisdom as in stature;' and yet, looked at according to the actual attainments of His mind, He was full of truth.'—R. I. WILBERFORCE, 'On the Incarnation,' p. 100, &c.

did not know in the sense that He was not sent to reveal this to them.

The remainder of this chapter and the whole of the next is taken up with the various illustrations which He gives of His coming to judgment. He warns them to watch, and to live in constant preparation for it, and illustrates the suddenness and uncertainty of His coming, the reward of preparing for it, and the danger of neglecting it, 1, by the example of the Flood in the days of Noah; 2, by the parable of the master who watches against the coming of the thief; 3, by the parable of the servant left in charge of the household; 4, by the parable of the Ten Virgins; 5, by the parable of the Talents; and 6, by the parable of the shepherd dividing his sheep from the goats.

37. But as the days of Noe *were*, so shall also the coming of the Son of Man be.

V. For as the days.

Vulg. Sicut autem in diebus Noe, ita erit et adventus Filii hominis.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

V. in those days that were.

Vulg. Sicut enim erant in diebus ante diluvium comedentes, &c.

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

V. omits also.

Vulg. ita erit et adventus Filii hominis.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two *women shall be grinding at the mill*; ^a the one shall be taken, and the other left.

42. ¶ Watch therefore: for ye know not what hour your Lord doth come.

S.V. what day.

Vulg. quia nescitis qua hora Dominus vester venturus sit.

As it was in the days that were before the Flood, they neglected the warnings that Noah gave them; but their neglect of the warnings did not prevent the flood from coming: so it will be in the end of the world, so it will be in each man's own life. Many will disregard the signs that shall be sent, and will go on living their usual self-indulgent life; but their neglect of the signs will have no power to prevent the coming of the Son of Man. Neither will the closest intimacy or association with those who observe and act on the warn-

ings, avail those who neglect them. The judgment will be most discriminating. It will separate a man from his fellow, whether their occupation be in the field or in the house, a father from his child, the husband from his wife. Nothing will avail, but watching for the coming of the Son of Man, as of one who will come unexpectedly.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Vulg. Quoniam si sciret paterfamilias qua hora fur venturus esset, vigileret utique, et non sineret perfodi domum suam.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

Vulg. quia qua nescitis hora, Filius hominis venturus est.

The men in the days of Noah were an example of those who despised the warnings that were sent them altogether, and gave themselves up to riot and sensual pleasures. The master of the house is an example of one who watches, but does not watch always, and therefore does not watch when watching would be effectual. Jesus suppresses part of the parable, as supplied by the mind of the hearer. If the master of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken into, but he did not know and did not watch, and therefore his house was broken into. Man does not know when the Son of Man will come, either to the general judgment, or to the judgment of himself by death, and therefore he must watch always.

S. Matthew alone contains His description of the faithful and wise, and of the evil, servant.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

S.V. the lord: S. shall make ruler.

Vulg. Quis, putas, est fidelis servus, et prudens, quem constituit dominus suus super familiam suam, ut det illis cibum in tempore?

46. Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

S. If the evil servant: S.V. omits his coming.

Vulg. Si autem dixerit malus servus ille in corde suo: Moram facit dominus meus venire.

* Two women shall be grinding at the mill (*δύο ἀλέθουσαι ἐν τῷ μύλῳ*).—You observe that two women sit at the mill facing each other; both have hold of the handle by which the upper is turned round on the 'nether' mill-stone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone, which is called the *rekhab* (rider) in Arabic, as it was long ago in Hebrew. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic

motion to the stone. Both retain their hold, and pull to, or push from, as men do with the whip or cross-cut saw. The proverb of our Saviour is true to life, for women only grind. I cannot recall an instance in which men were at the mill. It is tedious, fatiguing work, and slaves, or lowest servants, are set at it. From the king to the maid-servant behind the mill (*Exod. xi. 5*) therefore embraced all, from the very highest to the very lowest inhabitants of Egypt."—THOMSON'S 'The Land and the Book,' p. 526.

49. And shall begin to smite *his* fellowservants, and to eat and drink with the drunken ;

S V. and eateth and drinketh.
Vulg. Et coepit percutere conseruos suos, manducet autem et bibit cum ebriosis.

50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

Marg. cut him off. Vulg. dividet eum.

To render them watchful against His coming, He puts before them the example of two servants left in charge of a household—the one “faithful and wise,” and the other “evil.”

He describes the conduct of each, and the reception which they meet with from their lord. Jesus delivered these warnings to His four Apostles, Peter and James and John and Andrew ; and some have supposed that, in describing these two servants, He had a special reference to the office which these Apostles should fill in His Church. They would fill their office as faithful and wise servants, if they fed the flock and fed them with food such as they were appointed to give, spiritual and sacramental. They would be evil servants and abuse their office, if they made it an opportunity to indulge their love of power, or their love of carnal pleasures. He points out the two abuses to which irresponsible power is always a temptation—oppression and self-indulgence. The interrogative form which He uses may also imply that few will be found to resist this, and to prove themselves, in this office of pastor, faithful and wise servants.

INTRODUCTORY NOTE TO CHAPTER XXV.

Eternal damnation.—The following extracts will show what is the meaning implied in these words, how the doctrine was held by the early Church, and in what sense it is used when applied to unbaptized infants, &c.

“What is meant by the dogma of eternal damnation? It means, in one word, leaving the sinner to himself. ‘Ephraim is joined to idols; let him alone.’ It is no arbitrary infliction of ‘a vengeful Deity,’ as scoffers, and others who should know better, are fond of phrasing it; it is simply that God has at length withdrawn from His rebellious creature the care and gracious aid it had pertinaciously despised. The blessing comes from God, the curse from the sinner himself. Hence to οἱ ἐδολογημένοι τοῦ πατρὸς μου in Matt. xxv. 34 corresponds οἱ καταραμένοι simply in ver. 41. Man is neither a self-existent nor a self-dependent being; he is not αὐτάρκης. His being depends on the will of his Creator, his happiness or well-being on union with Him and with those creatures who are given to be his fellows, and on whom he is constrained to lean for support. But man was created a moral and an immortal being, placed in a state of probation, and endowed with excellent gifts both of nature and of grace; and on his use of those gifts depends the favour of his Maker. There is no injustice in withdrawing it from those who deliberately abuse their graces and opportunities; and when this abuse becomes final and complete, the isolation from God and from all good must be complete and final also. The soul has missed the final end of its creation through its own fault; it has chosen self instead of God, and it remains for ever miserable. The worm of remorse that dieth not, the flame of burning thirst that is not quenched, the great gulf or chasm firmly fixed, express different aspects of the same hopeless, irremediable woe—the conscious loss of God, and all which that loss involves (S. Jerome in Isaiam, lxi. 24; vol. iv. p. 678, Migne). It is the idea shadowed out in the words of the Roman satirist, who most nearly of heathen writers touched on the Christian conception of sin:

‘Virtutem videant, intabescantque relictæ.’

PERSIUS, Sat. iii. 38.

That is the perfect misery of the creature which has failed of its proper destiny, and can no longer console itself with the illusory solace of other creatures for the loss of the Creator,

but is compelled henceforth to realize its ‘eternal damnation;’ that is, the eternal loss of goodness and of God. It is the misery of which the beginnings are witnessed here on earth, as when Cain was driven forth an outcast from the face of God and man, and complained in the bitterness of his heart that his punishment was greater than he could bear; only that here the curse is never irremediable, though it is constantly tending to become so.”—H. N. OXENHAM, ‘On Catholic Eschatology,’ p. 58.

“The essence of the suffering of the lost consists in this—as the word ‘damnation’ (*pœna damni*) indicates—that they will be for ever excluded from the Beatific Vision of God; whatever mental or bodily pains (*pœna sensûs*) they may have to endure besides—and there are no doubt manifold gradations of suffering, as of glory—is subsidiary to this, and may be liable to diminution or relief (S. Jerome in Isaiam, lxi. 24; vol. iv. p. 678, Migne). This was the general teaching of theologians before Peter Lombard, and has been revived in recent times. The *pœna damni*, which is common to all, will be differently realized by individuals according to the measure of their guilt.”—Ibid., p. 15.

“The dogma which we have to consider is this, that there is a degree of hardness and impenitence of heart which is fraught with everlasting evil to those who wilfully persist in it; and that such obdurate sinners will ultimately be banished from the presence of God, and condemned to a state of misery that knows no end.

“Upon the details of this fearful condition, neither the Church of England nor the Church Universal has presumed to utter any formal or authoritative decision. The reality and the eternity of the misery is affirmed authoritatively; the precise nature and qualities of the sufferings, and the nature and locality of the place where they are to be endured, are open questions—matters of opinion, not of faith. . . .

“There is an extraordinary amount of agreement on this head between those who, in many respects, are most strongly opposed to each other. . . .

“1. It is almost a law of testimony, that difference on some points strengthens the weight of authority upon others. Such difference, of course, emerges most strongly since the Reformation. Well, let us take up the ‘Catechism of the Council of Trent,’ the English Prayer Book and Homilies,

the Westminster Confession, the Confession of Augsburg; we have then before us the conclusions of Roman Catholics, Anglicans, Calvinists, Lutherans. They are herein all agreed. Turn to individual commentators. The Dutch Protestant Vitringa, and the learned Jesuit Cornelius a Lapide, speak in the same way on the concluding verses of Isaiah. Calvin and Maldonatus may wrangle fiercely over many passages in the Holy Gospels, but they have no contest over the meaning of such verses as we have just been quoting. In a word, it may be said that, with a very few and rare exceptions, we find on this solemn and mysterious dogma a perfect consensus of Anglicans, Orientalists, Roman Catholics, Lutherans, Calvinists, Schoolmen, Fathers, and Councils.

"2. Subject to the correction of more profound and laborious students, we avow that, in our own examination of this matter, we have not been able to discover a single inquirer of the dogma of eternal punishment who is consistent in his denial and at the same time orthodox.

"Grant that we light upon a few words expressive of hope in Universalism uttered by S. Ambrose, by S. Gregory Nazianzen, and still more plainly by S. Gregory of Nyssa: still these great doctors, in other parts of their works, most expressly coincide with the general teaching of the Church. And when we consider how great and inexplicable a mystery it is, and how opposed to all the hopes and wishes of the natural man, the marvel really is, not that here and there a single voice falters, but that such hesitation should have been so rare, and that, in almost every case, it was silenced on some other occasion.

"Most of those who thus faltered for a moment, did so under the influence of one great and resplendent name, namely Origen. . . .

"With all our affection for his memory, the truth must be said, that we are compelled to consider him in some degree untrustworthy, on some other points besides this. The general sentiment of the Church is shown by the strength of feeling exhibited against him in this matter: *In cujus rei tractatione*, says the learned Huet, *tantum sibi permisit Origines, ut non alium ob causam notioris in se quibus concitaretur*. He founded his doctrine on a wild dream of the pre-existence of souls, and their merits in a previous state; a doctrine which, however favoured by Plato (and possibly by our own Wordsworth and some few others), has never found a home in the Christian Church. The wondrous powers of Origen, no doubt, imbued some others with a slight tinge of the same sentiment. Moments there are, probably, in the lives of most men, when they would gladly disbelieve this doctrine, if they dared. The eminent teachers above named have (seldom more than once and away) yielded to such sentiments; but they are not herein consistent with each other or with themselves. Not with each other, for the pre-existence of souls, asserted by Origen, is distinctly denied by S. Gregory of Nyssa; the restitution of the evil angels, as well as of wicked men, is asserted by some and denied by others; and, lastly, as has been already mentioned, they all (including

Origen himself), in some passages of their writings, assert that Eternity of Misery which they elsewhere contravene. In their assertions of a finality of woe, they seem to build either on private theories or obscure texts, or else to be trusting to the great but erratic genius of a single Father; in their avowals of its endlessness, they build up no theory, but simply accept the plain and obvious meaning of our Lord's words, the teaching of Christ Himself and of His Church. And after the condemnation of this error of Origen, which is generally assigned to the Fifth General Council (held at Constantinople in A.D. 553), the unanimity of teaching remained unbroken, save here and there by some pantheizing mystic, until the outburst of those Anabaptists whose lawless excesses made them the terror of Christendom and, for a brief season, the scandal of the Reformation."—DR. CAZENOVE, 'Christian Rememb.,' April 1863, pp. 434, 456, &c.

"The testimony of the early martyrs does not directly prove the truth of the doctrines for which they suffered, although—considering their numbers, their unanimity, their heroic patience, and the long period over which the persecutions extend—it is usually, and reasonably, cited by apologists as one among the many concurrent evidences of Revealed Religion. But it is not used in the present connection for the purpose of proving *per se* the truth of their convictions, but as illustrating, beyond possibility of cavil, the universal and profoundly realized belief of the contemporary Church in the solemn doctrines to which they bear such unmistakable and consentient witness. Dr. Bright does not at all overstate the facts of the case, when he says that the Church of the Martyrs believed in hell as intensely as in the Divinity of Christ. ('Faith and Life,' by Dr. Bright, p. 233.) And to those who attach any value to the Vincentian rule, this fact would of itself go far towards proving the truth of the doctrine; on the Catholic principle of Church authority, it is pretty well conclusive.

"The author of 'Ancient Christianity' will hardly be accused of an overweening reverence for ecclesiastical tradition. Let me then sum up the evidence on this point in his very emphatic words in a later work ('Restoration of Belief,' p. 285). After citing the warning of our Lord (Luke xii. 5), to 'fear Him who, after He hath killed, hath power to cast into Gehenna,' he thus proceeds to comment on its unmistakable sense: 'Now we of this age may expound as we think fit these appalling words, or may extenuate these phrases; or, if we please, let us cast away the whole doctrine as intolerable and incredible. Let us do so; but it is a matter of history, out of question, that the Apostolic Church, and the Church of later times, took it word for word, in the whole of its apparent value. It is true that several attempts were made to substitute a mitigated sense; but it is certain that the language of Christ, in regard to the future life, was constantly on the lips of martyrs throughout the suffering centuries. Often and often was it heard issuing from out of the midst of the fire, and was lisped by the quivering lips of women and children while

writhing on the rack.'”—H. N. OXENHAM, 'On Catholic Eschatology,' p. 84.

“S. Bernard, who is quoted by Jeremy Taylor, says, *Nihil ardet in inferno nisi propria voluntas*. Unbaptized infants who have been raised by no sacrament from the condition of original sin, and who, dying before the use of reason, have had no opportunity of corresponding with grace, are indeed ‘damned’ in the sense that they cannot attain to the Beatific Vision, for which their natural capacities do not qualify them. As they had not been raised on earth to the state of supernatural grace, they have no aptitude for the life of supernatural glory. And this is of course, in itself, a

most momentous ‘loss’ (or ‘damnation’) as compared with the future state of the glorified. But it is no conscious loss to them. Still less does it imply any suffering of body or soul. On the contrary, it is consistent with the highest enjoyment of natural beatitude and with a natural knowledge and love of God. They are in what would have been Adam’s condition if he had neither fallen into sin nor been endowed with original justice. Balmez and other Catholic authorities hold that this principle may be extended to the case of adults, especially in heathen nations, who die with their moral and intellectual faculties so imperfectly developed that they may be regarded as, in responsibility, children.”—*Ibid.*, p. 16.

CHAPTER XXV.

[1. The parable of the ten virgins, 14, and of the talents. 31. Also the description of the last judgment.]

[Vulg. *Parabolæ proponit de decem virginibus, ac talentis distributis servis; quorum dominus peregre rediens singulos præmiat aut punit juxta ipsorum merita: extremum judicium punit ob oculos, et causas præmiationis bonorum ac punitionis malorum.*]

S. MATTHEW alone records the contents of this chapter, which form the remainder of the teaching which Jesus delivered to His four disciples on Mount Olivet; namely, the parable of the Ten Virgins, of the Talents, and His description of the last Judgment.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Vulg. *que accipientes lampades suas exierunt obviam sponso et sponsæ.*

2. And five of them were wise, and five *were* foolish.

S.V. *were* foolish, and five *were* wise.

Vulg. *Quinque autem ex eis erant fatuæ, et quinque prudentes.*

3. They that *were* foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

S.V. *in the vessels.*

Vulg. *Prudentes vero acceperunt oleum in vasis suis cum lampadibus.*

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

S.V. *omit* cometh: S.V. *omit* him.

Vulg. *Eccæ sponsus venit, exite obviam ei.*

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Margin, are going out.

A. out of your oil.

Vulg. *date nobis de oleo vestro: quia lampades nostre extinguuntur.*

9. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye

rather to them that sell, and buy for yourselves.

St. for you and us: S.V. *omit* but before go ye.

Vulg. *Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis.*

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

S.V. *A. omit* wherein the Son of Man cometh.

Vulg. *omits* wherein the Son of Man cometh.

In the East it is the custom for the bridegroom to conduct the bride from the house of her father to her future home in the evening, attended by a procession of sympathising friends, generally young men and maidens, carrying torches and lamps, partly for the purpose of giving light in the dark streets, and partly, by their presence and rejoicing, to add to the joy of the bridegroom and his bride.

As applied to the kingdom of heaven, there are probably some points in this parable, as in all the parables, which will not bear to have any distinct meaning put upon them, which belong rather to the custom, to the illustration, than to that which the custom is intended to illustrate. There are many things in a parable which are necessary to it, merely as its framework, to add to the completion of the parable, and are not intended to be pressed in the illustration. It is often sufficient if the main scope, or a few leading points in the parable, can be distinctly ascertained.

The bridegroom here is Jesus Christ Himself; the bride is the Church; the cry at midnight is the voice of the Archangel at the end of the world; the Ten Virgins are believers in Christ. Several explanations have been given of the word "virgins." Some¹ think that by this word are implied those

¹ S. Chrysostom, in Matt. Homil. lxxviii.; vol. ii. p. 414.

Theophylact, in Matt. xxv. 1; vol. i. p. 136.

Euthymius, in Matt. xxv. 1; vol. ii. p. 949.

S. Augustine, Epist. cxi. (alias 120) 33; vol. ii. p. 572.

S. Gregory Magnus, in Evang. Homil. xii.; vol. ii. p. 1119.

who had devoted themselves to a life of virginity for Christ's sake. Others¹ look upon this meaning as too narrow, and suppose that, by comparing the kingdom of heaven to ten virgins, Jesus intended to express the purity of soul which God in His rich mercy bestows in the Sacrament of Baptism upon all those who are admitted into His kingdom. If the number ten, and its division into two equal parts, has a meaning, it does not appear on the surface.

Five of these Virgins are proved by their conduct to be foolish. They knew that the bridegroom would come—they are here for the purpose of conducting him and his bride, and of giving them light: oil is required for this purpose—sufficient time is given them to provide it, and they neglect.

The very fact that these Ten Virgins are in the kingdom of heaven implies that both the foolish and the wise have faith in Jesus as the God Incarnate, and that He will come to judge them at the end of the world, but both did not bring forth the fruits of this faith. By oil which the one has, and which the other has not, is meant active works of love and mercy. The foolish Virgins did not use the long interval during which the bridegroom tarried, to provide themselves with this, to spend their lives in works of love.²

By the refusal of the wise to share their oil, we are taught that the works of the righteous will not be sufficient to profit the wicked and slothful. Our fellow-creatures are the instruments in selling this oil to us. We may be said to buy it of them, when we deny ourselves to help the poor, when we forgive those who have injured us, and when we pray for those who hate us and use us despitefully.

Besides the other lessons which this parable may teach us, we learn that the Son of Man will come to judgment unexpectedly, that He will judge men according to their works, that this life is the time for making the necessary preparation for His coming, and that His sentence will be final and irrevocable. The conclusion which He Himself draws from this parable, is that we are to watch for His coming as uncertain, and to make active preparations for it.

When He had finished the parable of the Ten Virgins, in which He taught them the necessity of watching for His coming as uncertain, He delivered the parable of the Talents. His object in this was to show them how strict would be the reckoning which, at the Day of Judgment, He would require from those who did not improve the gifts which He entrusted to them in this life, and how great would be the reward which He would give to those who made the right use of His gifts.

Jesus delivered two parables with the same object—the

parable of the Talents, which is recorded by S. Matthew, and the parable of the Pounds, recorded by S. Luke (xix. 12, &c.). Though their general teaching is much the same, it has been held³ that they are not merely two different reports of one and the same parable: for, beside other differences, they were delivered at different times and in different places, and to different audiences. The parable of the Pounds is recorded as if it were delivered to the multitude generally; that of the Talents to His disciples—it may be, to four only of His disciples—Peter, James, John, and Andrew. The parable of the Pounds is recorded as if it were delivered in His last journey to Jerusalem, after He had left Jericho and was approaching the city, but before He entered it in triumph on Palm Sunday. The parable of the Talents is recorded as if it were delivered on Mount Olivet, on the Tuesday after Palm Sunday, and only three days before His Crucifixion. In spite of these differences, some think that the two Evangelists are referring to the same delivery of one and the same parable.⁴

14. ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Vulg. sicut enim homo peregre proficiscens.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made *them* other five talents.

V. A.⁵, and gained other: V. omits talents.

Vulg. et lucratus est alia quinque.

17. And likewise he that *had received* two, he also gained other two.

S.V. omit And: S.V. omit he also.

Vulg. Similiter et qui duo acceperat, lucratus est alia duo.

18. But he that had received one went and digged in the earth, and hid his lord's money.

A. one talent: S.V. digged the earth.

Vulg. Qui autem unum acceperat, aliens fodit in terram, et abscondit pecuniam domini sui.

19. After a long time the lord of those servants cometh, and reckoneth with them.

¹ Origen, in Matt. xxv. 1; vol. iii. p. 1699.

S. Jerome, in Matt. xxv. 1; vol. vii. p. 183.

Jansenius, in Concord. Evang. cap. cxv. p. 415.

Maldonatus, in Matt. xxv. 1; vol. i. p. 339.

Cornelius a Lapide, in Matt. xxv. 1; vol. viii. p. 454.

² Origen, in Matt. xxv. 1; vol. iii. p. 1700.

S. Hilary Piet., in Matt. xxv. 1; vol. i. p. 1060.

Jansenius, in Concord. Evang. cap. cxv. p. 415.

Maldonatus, in Matt. xxv. 1; vol. i. p. 341.

Cornelius a Lapide, in Matt. xxv. 1; vol. viii. p. 455.

³ S. Chrysostom, in Matt. Homil. lxxviii.; vol. ii. p. 418.

Euthymius, in Matt. xxv. 30; vol. ii. p. 965.

Jansenius, in Concord. Evang. cap. cxvi. p. 416.

Cornelius a Lapide, in Matt. xxv. 14; vol. viii. p. 458.

⁴ S. Jerome, in Matt. xxv. 18; vol. vii. p. 187.

S. Ambrose, in Luc. xix. 18; vol. ii. p. 1793.

Maldonatus, in Matt. xxv. 14; vol. i. p. 343.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

A. But he that : S. received the five, came: S.V. omit beside them.
Vulg. Et accedens qui quinque talenta acceperat... ecce alia quinque superlucratus sum.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

A. the two came and said: S. omits Lord: S.V. omit beside them.
Vulg. Accedens autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce alia duo lucratus sum.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

Vulg. Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparisti.

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give *it* unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Vulg. et autem qui non habet, et quod videtur habere, auferetur ab eo.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Man of the parable travelling into a far country is Jesus Himself. By His journey into a far country and His return after a long time, we are to understand His Ascension into heaven, and His coming again to judge mankind.

His own servants, like the Ten Virgins in the former parable, are citizens of the kingdom of heaven—believers in Him. The talents which He gives may be either the gifts of grace, capacities for faith, hope, love, &c.; or they may be the endowments of nature, such as strength of body, acuteness of mind; or they may be external advantages, worldly goods, station in life, &c. All these He apportions to each man severally, in the way of trust and trial. These are not given at random, but to “each man according to his several ability,” according to some law unknown to men, but known to God. He proportions His gifts, as He sees they are able to improve them. If they do not improve what He dispenses to them, it is not from want of power, but of will, from their own culpable negligence. Though the gifts be altogether His, He rewards His servants in proportion as they improve these gifts.

The man who receives only one talent is represented as making no use of it, not because he is the only one who acts thus, or who is liable to act thus, but, by showing them how great will be the punishment of him who neglects one talent, to lead them to conclude that the punishment of him who neglects many talents will be great in proportion.¹

The accusation which the wicked and slothful servant makes against the justice of his Master, and the answer which it produces, show that at the Day of Judgment no excuse will stand, on the ground of impossibility of complying with His demands, or of hardness or unfairness in the conditions compared with the amount of the improvement expected.

The one talent is given to the man who has improved the five: for the man who has improved the five talents will also improve the one. In like manner we may infer that the man who has wasted the one talent would probably also have wasted the five. His conduct would have been different, because the circumstances under which he acted would have been different, but the principle on which he acted would have been much the same.

In the two preceding parables Christians only are introduced. In the first they are represented as Virgins, beings that are spotless and pure, washed in the waters of Baptism; and in the second as His own servants. In the following description of the Day of Judgment, not Christians only, but all the nations of the world, are gathered before the Son of Man for judgment.

31. ¶ When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

S.V. omit holy.
Vulg. et omnes angeli cum eo.

¹ Jansenius, in Concord. Evang. cap. cxvii. p. 417.
Maldonatus, in Matt. xxv. 18; vol. i. p. 346.

Cornelius a Lapide, in Matt. xxv. 18; vol. viii. p. 469.

32. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33. And He shall set the sheep on His right hand, but the goats on the left.

S.A. on the right hand: S. on His left.

Vulg. Et statuet oves quidem a dextris suis, hœdos autem a sinistris.

34. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

Vulg. Tunc dicet Rex his qui a dextris ejus erunt.

35. For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36. Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

37. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink?

Vulg. quando te vidimus esurientem, et pavimus te: sitientem, et dedimus tibi potum?

38. When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

Vulg. Quando autem te vidimus hospitem, et collegimus te: aut nudum, et cooperuimus te?

39. Or when saw we Thee sick, or in prison, and came unto Thee?

* **Eternal.**—"The word *aiônios* (eternal) is used no less than seventy-one times in the New Testament. In forty-four of these cases, twenty-three of which occur in the writings of S. John, it is an epithet of *ωή* (life); in nine other places it is applied to the 'redemption,' 'salvation,' 'glory,' 'abode,' 'inheritance,' or 'consolation' reserved for the blessed; in seven to the 'fire,' 'judgment,' 'punishment,' or 'destruction' of the impenitent: in one passage it is used of God the Father, and in another of God the Holy Ghost. In two places only is it even fairly arguable that it *may* (not *must*) have a figurative or indefinite meaning, short of the full sense of everlasting, but both are denuded of all but a merely rhetorical force by so explaining it. The first occurs in the Epistle to S. Philemon, whom S. Paul exhorts to receive back his runaway slave Onesimus, 'to keep for ever (*ὡς αἰώνιος αὐτὸν ἀπέχες*), no more as a slave, but a brother beloved in the Lord.' Here it is hardly possible to doubt that Bretschneider and Huther are right in referring the word to the new bond of eternal union now established between master and servant by the conversion of Onesimus to the Christian faith. In the other case, the well-known passage in S. Jude about the cities of the plain, there is still less pretext for reasonable doubt.

"There is in short nothing anywhere in the language of the New Testament to suggest that *aiônios* ever means less than everlasting. Those who would affix to it a more limited sense have brought this interpretation from elsewhere to the sacred text; they have not found it there. And they are compelled, on their own hypothesis, to draw an arbitrary distinction between the use of the word as applied to the future destiny of the righteous and of the

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these My brethren, ye have done *it* unto Me.

V*, unto one of these least, ye.

Vulg. Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

41. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Vulg. Tunc dicet et his qui a sinistris erunt: Discedite a me maledicti in ignem æternum, qui paratus est diabolo et angelis ejus.

42. For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

V*, and I am thirsty.

43. I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

44. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

S*, omits also: S.V.A. omitt Him.

Vulg. Tunc respondebunt ei et ipsi.

45. Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye *did it* not to one of the least of these, ye *did it* not to Me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.^a

Vulg. Et ibunt hi in supplicium æternum: justi autem in vitam æternam.

lost. Even in Plato (*Tim.* 37, κατὰ τὸ παράδειγμα τῆς αἰωνίας φύσεως) the word is used in the same sense; but it does not often occur in classical Greek. And if its meaning is not so definitely fixed in the Septuagint, so neither had the idea of the eternal world been then so prominently put forward. It was the special office of the Gospel, as S. Paul tells us, 'to reveal life and incorruption,' that is, immortal life, with a distinctness and fullness of Divine sanction previously unknown. And hence terms which had before been used in a looser or lower sense, or scarcely used at all, such as *χαρίς*, *τίσις*, *ἀγάπη*, *πνεῦμα*, *σωτηρία*, *ωή*, and others that might be mentioned—of which *aiônios* is one—received a new force, and passed, as the recognized symbols of great spiritual truths, into the intellectual currency of Christendom."—H. N. OXENHAM, 'On Catholic Eschatology,' pp. 113–118.

"It is plain that if the word 'eternal' does not include the notion of everlasting duration in one limb of an antithetical sentence, neither can it include it in the other. If we may eviscerate the word of all idea of everlasting duration, when applied to the 'fire' or 'punishment' reserved for the wicked, then neither does it convey any Scriptural warrant for the everlasting 'life' of the just.

^a And if the treasures of Thy wrath could waste,
Thy lovers must their promised heaven forego.

^b Christian Year, 2nd Sunday in Lent.

We cannot take as much or as little of a revealed doctrine as we please, and draw a line at the point where, in Neander's language, it becomes 'uncomfortable.'—Ibid. p. 103.

Here are assembled together all the angels of heaven and all the nations of earth, and the King and Judge over them is the Son of Man, who is represented as Judge of all mankind, because, though He was God, He became Man, and endured the Cross, despising the shame.

He divides all mankind into two kinds, the righteous and the wicked. These two characters, which are as well defined as those of the sheep and the goats, are not, like the sheep and the goats, the result of natural formation, but the effect, the outcome, of their own actions.

So closely is the Son of Man united to mankind, whom He calls His brethren, that the one ground of reward which is here alleged, is love to the Son of Man ; as the one ground of punishment is want of this love to Him. This love, and this want of love, is not represented as shown to Him personally, but as shown to Him in His brethren, mankind. Six different ways are specified in which this love was in the one case

shown, and in the other not. These probably include under them all the various forms in which man can show love to his fellow-man.

The reply of the righteous, and the reply of the wicked, is each characteristic ; the one disclaiming, and the other claiming, what does not appear to belong to them. The righteous are declared blessed of His Father, and the wicked are called cursed. The wicked are sent to eternal punishment (*κόλασιν αἰώνιον*), prepared for the devil and his angels, and the righteous are called to eternal life (*ζωὴν αἰώνιον*), prepared for such from the foundation of the world. No change, no cessation, is held out to the former, any more than to the latter.¹

With the description of the Day of Judgment ends the record of our Saviour's teaching on the Tuesday before His Crucifixion, the full account of which teaching extends from chapter xxi. 18 to the end of chapter xxv.

¹ Jansenius, in Concord. Evang. cap. cxvii. p. 422.

Cornelius a Lapide, in Matt. xv. 41 ; vol. viii. p. 465.

INTRODUCTORY NOTES TO CHAPTER XXVI.

The Passover in Egypt, and the Passover in succeeding ages.

—“The great and mysterious Sacrament of the Passover is so copiously related, and the history of it given in Exod. xii., that it is needless to speak anything of it, as to its story. But the celebration of the Passover in after-times, especially in the times of our Saviour, when traditions were come to their height, did so far differ in various circumstances from that that was ordained in Egypt, and had so various rites put upon it by their traditions above that, that the discovery of the manner of it in those times deserveth some copious discourse and scrutiny from their own traditions and antiquities that put those circumstances upon it. It will therefore not be amiss to trace these particulars step by step, out of such writings and writers as speak purposely and largely of this matter; and that the rather, because the New Testament in several places and passages doth refer to some of the circumstances which we call additional.

“First, therefore, we will begin with the difference between the Passover in Egypt and the Passover in succeeding ages, which Tosaphita on the Treatise Pesachin, per. 8, holdeth out thus.

“The Passover in Egypt, the taking of it up, was on the tenth day, and the killing of it was on the fourteenth, and they were not guilty for it of cutting off [*i.e.*, on the penalty of death]. The Passover in succeeding generations they are liable concerning it to cutting off.

“Of the Passover in Egypt it is said, ‘Let him and his neighbour next to him take a lamb,’ but it is not so said of the Passover in succeeding generations. ‘But I say,’ saith R. Simeon, ‘it is so said of the Passover in future times. And that because a man should not leave his neighbour whose house is near unto him to keep his Passover with his companion; for it is said, “Better is a neighbour that is near than a brother that is far off.”’ The Passover in Egypt was not charged with sprinkling the blood and fat upon the altar; but it is otherwise with the Passover in after-times. Of the Passover in Egypt it is said, ‘Ye shall put of the blood upon the two posts, and the upper door post;’ but it is not so with the Passovers afterward.

“At the Passover in Egypt it is said, ‘None of you shall

go out of the door of his house till morning:’ but it was not so in after-generations.

“The Passover in Egypt was slain by every one in his own house, but the Passovers afterward all Israel slew them in one place.

“Where they eat the Passover in Egypt, there also they were to lodge; but in after-times they might eat it in one place and lodge in another.

“Yet was the Passover in Egypt and succeeding Passovers all one: whosoever had servants that were not circumcised, and maidens that were not baptized, they restrained them from eating the Passover. ‘But I say,’ saith Rabbi Eliezer the son of Jacob, ‘the Scripture speaks only of the Passover in Egypt.’

“In these things the Passover in Egypt and in succeeding times was alike.

“The Passover in Egypt was in three houses, so also was it with future Passovers [*i.e.*, that several families might join together in one society to the eating of one lamb].

“The Passover in Egypt was of the flock, a male without blemish, of the first year. After Passovers were so likewise.

“Of the Passover in Egypt it is said, ‘Ye shall not leave ought thereof till morning.’ The like was it also with after Passovers.

“Rabbi Josi the Galilean saith, ‘I say that leaven in Egypt was forbidden but for one day.’

“The Passover in Egypt required a song, so did the Passovers in after-times require a song.

“Thus is the Jewish differencing and paralleling the first Passover and those succeeding.”—LIGHTFOOT on the manner of the Celebration of their Passover, vol. i. p. 952.

Their searching out for leaven.—“The next care they were to have in reference to the Passover, was to refrain from the eating and use of leaven at Passover time, and that, at the time when the Passover was slain, it should not be found within their houses. The Law on this point was exceeding strict. ‘In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days

there shall be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land' (Exod. xii. 18, 19, and xiii. 7; and so in Levit. xxiii. 6; Numb. xxviii. 17).

" . . . The Jews, to meet with this command that was so exceeding strict, and to make sure to provide for its observance soon enough, 'did on the fourteenth day, while yet there was some light, make search for leaven by the light of a candle' (Talmud in Pesachin i.). Thus is the tradition, in which, by the light of the fourteenth day, their glossaries tell us that we must understand 'the thirteenth day at even, when it began to be duskish and candle-lighting' (R. Sol. and Gloss R. Alphas. in Pesach. i.). . . .

"When the Passover day itself was now come (which the New Testament commonly called the first day of unleavened bread, from their custom newly mentioned, but the Jewish writers do ordinarily call it the Passover eve), some part of the people made it a holiday by ceasing from bodily labour all the day long, and others made it but half holiday, by leaving work at noon. The Talmud (Pesachin iv.) relates that in Galilee they left work all the day long, from morning till night; but in Judæa they wrought till noon, and then gave over. Which may seem somewhat strange that those further off were so observant of the Passover, and those nearer hand were so much less. But the reason is this, because in Galilee those that were at home that day had nothing else to do towards the Passover, but only to meditate upon it, and rest from labour in honour of it; but those in Judæa, it may be they travelled all forenoon to get up to Jerusalem, or had some work to do toward the forwarding of the Passover, or to dispatch, that they might follow their Passover work the better. . . .

"But, whatsoever they did in this case, cease from their labour in the forenoon or cease not, one work they must not fail to do, and that was to cast out and put away leaven out of their houses this day (as they had searched for it the night before), and that it might not be seen nor found amongst them. The Law indeed concerning this work doth pitch upon the fifteenth day for the doing of it, as if it were soon enough to do it on the fourteenth day at even (Exod. xii. 18; 19), but the Jews do not impertinently observe that the expelling of leaven was by the Law to be before the time wherein the eating of it was forbidden. For whereas it is said, 'On the first day ye shall put leaven out of your houses,' their tradition taught them that by the first day is meant the fourteenth day. And a proof for this there was from what is written in the Law: 'Thou shalt not kill the blood of My sacrifice with leaven' (Exod. xxiii. 18), that is, 'Thou shalt not kill the Passover whilst leaven is yet remaining:' now the killing of the Passover was on the fourteenth day in the afternoon.

"On this fourteenth day, therefore, for a good part of the forenoon, they might eat leaven or leavened bread, and

might give it to any bird or beast, or might sell it to a stranger. . . .

"Twelve o'clock or thereabouts, therefore, being come, it had been a strange sight to have seen every one of them either firing, or drowning, or scattering their leaven into the wind. For any of these ways served for the expelling of it, and this command and practice reached over all the country, and you might have seen them do it with this valediction, 'All the leaven that is within my possession, which I have seen or which I have not seen, which I have cast out or which I have not cast out, be it null, be it as the dust of the earth' (Seder Haggadah Shel, Pesach. i.)."—Ibid., p. 953.

Time of killing the Passover.—"It was the command, both for the Passover and for the daily evening sacrifice, that they should be slain and offered between the two evenings (Exod. xii. 6 and xxix. 39). . . . The general and common received opinion was, that the two evenings were these, the first from that time of the day that the sun began to decline from his vertical or noon-tide point toward the west, and the other from his going down and out of sight. And according to this construction did they go in killing and offering up their evening sacrifice, taking up an hour for that business just in the middle of the afternoon (counting at equinox time); namely, from half an hour past two to half an hour past three, and so there were two hours and an half from the sun's beginning to decline to the time they killed, and two hours and an half from the time they offered it up till the sun went down.

"Now occasional sacrifices did sometimes cause an alteration of the time of the daily, for that being to be offered the first, as being the fixed and appointed service of the day, that the others might have room to be offered up in due time, that removed out of its place, to somewhat earlier in the day, sometimes an hour, and sometimes two, as in the traditions alleged, and especially this was for the sake of the Passover, when lambs were exceeding many. The common time, therefore, to begin to kill the Passover was, from about half an hour past two o'clock, and little more, and so continued all afternoon: and if the Passover lighted on the eve of the Sabbath, that is, on the day preceding the Sabbath, they began an hour sooner, that they might the better dispatch their business by the time that the Sabbath began."—Ibid., p. 955.

The Paschal Societies.—"Before the Paschal lamb was slain they first agreed and concluded upon the company that should eat him: 'For they might not slay the Passover but for persons numbered before' (Maim. in Korban, Pesach. ii.), or a number agreed on before for his eating. And this caution was not unwarrantably taken up from that command (in Exod. xii. 4): 'Every man according to his eating: ye shall make your count for the lamb.' So that while the lamb was yet alive it was to be certainly concluded who, and how many, would join together for his eating, and he might not be slain but for societies so agreed and numbered. If any of the society, after the number was agreed on, saw occasion to withdraw from that company and go to another,

he must do it before the lamb was slain, for after he might not. These societies were called every one of them *Συναγίς* or *φάρτια*, and the number of the persons in them was not certain, but sometimes more, sometimes less, according to their proportionableness of eating, because of the command, 'Every one according to his eating.' Were there among the company those that were sickly and aged, and little eaters, then they might take the more into the company; but if they were healthy and lively, and like to eat more freely, then was the number less. He that was to eat the least, was to eat as much of him as came to the quantity of an olive; and if he could not eat so much, they counted not him in the number. And they might number so many in a society, as if there were the quantity of an olive for every one to eat, it was enough.

"Although women were not directly bound to appear three times a year before the Lord, as the males were, yet were they bound to some particular services that attended the three appearances, and so that brought them in, but especially to the Passover; for to the observation of that they were obliged by those express words of the commandment, 'The whole assembly of the congregation of Israel shall kill it.' And men and women were bound to this command alike' (Maim. *ut supra*). Now, in forming up these societies that were severally to eat the lambs, they suffered not any companies to consist of servants and women only, nor of servants and children only, lest there should be some lightness among them, and not that gravity that became so great a solemnity; nor to consist of old or sickly persons only, lest they should leave any of them, and so transgress the command, 'Ye shall leave nothing of him till the morning;' nor to consist of proselytes only, or of children only, because they were unlikely to speak of those memorable things that were to be spoken of at the Passover. But a society might be only of women, or only of servants, but ordinarily they were of whole families, one or more united, husbands, wives, children, servants, all together. Our Saviour's society was Himself and the Twelve (Matt. xxvi. 20; Luke xxii. 14)." —*Ibid.*, p. 956.

The killing of the Passover.—"The Passovers were slain in three companies. And the ground of this practice and tradition they make to be those words of the institution, 'The whole Assembly of the Congregation of Israel shall kill it.' Where, because there are three words—assembly, congregation, and Israel—applied to the killing of the Passover, they divided the killing of it into three companies according to that number.

"There were not to be less than thirty men in every company, yet found they out a shift to make fifty men, if there were no more, to make thirty men three times over, for the three companies; and their way was this. Thirty of the fifty went into the Court (for there only might the Passover be killed); and when they had killed their lambs, ten of them went out, and ten of those that stood without came in

and killed theirs, and then ten others went out, and the other ten that stood without came in and killed theirs, and so there were thirty in the Court continually while the lambs were killing.

"But this was only a provision for a pinch; namely, if such an exigent should occur as that there should be but fifty lambs presented, or at least but fifty persons present (for ordinarily every one of the numbered Paschal societies that have been spoken of sent their lamb by one of their company only, and under fifty there was no Passover killing), but commonly every one of these three companies we are speaking of were as many as ever the Court could hold.

"The first company came in till the Court was filled, and then the doors were locked, and they fell to killing the lambs, and while they were about this work the Levites sang, and the trumpets sounded. 'It is a tradition,' saith the Jerusalem Talmud (in Pesach. v.). The daily sacrifice, which hath a drink offering, they blew the trumpets at the time of the drink offering; but at the Passover, which hath no drink offering, they blew the trumpets at the killing of it. Which the Gloss upon the Babylon Talmud (in Succah. 54) doth utter more punctually, 'At the killing of the Passover there were seven-and-twenty soundings with the trumpets, for the Passover was killed in three companies, one after another.'

"Now the song that was sung at this time while they were killing the Passovers, was called the Hallel; so saith the Gloss in the same place. Every company said over the Hallel three times. For their Paschals were many, and they were bound to the saying over of the Hallel at the slaying of them. And Maimonides more largely: 'All the time that they were killing and offering, the Levites said over the Hallel. If they had finished the Hallel, and the company had not yet done, they said it over again. And if they had finished saying it over again, and the company had not yet done neither, they set to it a third time.

"The Jews do make exceeding frequent mention in their writings of the Hallel or the Hymn, for so we may translate it from Matthew xxvi. 30. And they distinguish it into the common or lesser Hallel, and the greater. The lesser Hallel they also call the Egyptian Hallel, because it was sung more especially in remembrance of their delivery out of Egypt. And it was the cxiii. cxiv. cxv. cxvi. cxvii. and cxviii. Psalms.

"This saying over of the Hallel is acknowledged by the Jews to be an institution of the scribes, and the reason of their picking out of these Psalms for that purpose was because of their beginning or ending with Hallelujah, and partly because they contain not only so high and eminent memorials of God's goodness and deliverance unto Israel. . . . The Hallel, say they (Talmud in Pesach. cxviii.) recordeth five things,—the coming out of Egypt, the dividing of the sea, the giving of the Law, the resurrection of the dead, and the lot of Messias.

"This Hallel was said over eighteen days in the year and one night; namely, at the killing of the Passover, at the Feast of Pentecost, on the eight days of the Feast of Tabernacles, and on the eight days of the Feast of Dedication, and on the Passover night.

"So that (now to return where we were again) the first company being come into the Court, and having filled it, and the doors locked upon them, and they falling to kill the Passovers, this Hallel or these Psalms were begun to be sung, the people answering as hath been related. . . .

"The first company being thus dispatched, went out of the Court with their slain and flayed Passovers, and they stood in the mountain of the House. And now there comes in the second company, as many as the Court would hold; and while they are killing, sprinkling the blood, and burning the fat, the Hallel is begun again, and sung even as it was before; and when that company had done they went out, and the third came in, and they did as the others before, till all was finished.

"They did not only slay the Passovers, whilst they stood thus in the Court, but the blood was also sprinkled by the priests, they standing in rows from the slaughter place to the altar, conveying the blood from hand to hand, and so they crowded not, nor troubled one another, which they would have done had they run singly from every slain lamb to bring the blood to the altar. The blood brought thither in such handing rows was poured at the foundation of the altar. . . .

"If the Passover killing did fall upon the Sabbath, yet did they not abate of any of this work; no, not of washing the Court. For they had a traditional warrant which bare them out; which was, that there was no prohibition concerning resting in the Sanctuary; and that which was prohibited elsewhere and obliged others, about resting from work upon the Sabbath, did not oblige the priests in the Temple, and to this our Saviour speaketh (Matt. xii. 5), 'On the Sabbath days the priests in the Temple profane the Sabbath, and are blameless.' Now, although they killed and flayed and opened the Passovers on the Sabbath, yet did they not carry them home to their lodgings at Jerusalem till the Sabbath was out. But when the first company had dispatched in the Court, they went and stood in the mountain of the House; and the second being dispatched went and stood in the Chel, and the third continued in the Court till the Sabbath ended. And when it was done, they went away with their lambs to their several companies. And the reason of this was, because the killing and offering of the Passover was, by the express commandment of the Law, bound to its time, which they might not transgress, but must do it, though it were on the Sabbath, but the taking of the lamb home was not so bound but that it might very well be delayed till the Sabbath was ended."—*Ibid.*, p. 957.

The manner of eating the Passover.—"On the evening of the Passover a man may not eat, from near the Minchah till it be dark' (Talmud in Pesach x.). In which they inform us of two things: first, that they went not about the Passover meal

till it was night; and the reason of this custom is apparently grounded in the Law, because that commanded, 'They shall eat the flesh in that night.' (Exod. xii.) And accordingly are these words of the Evangelists in the relation of our Saviour's Passover to be understood, 'When the even was come, He sat down with the twelve.' Secondly, that they fasted some space before. Near the time of the Minchah (say the Glossaries upon that tradition) meaneth a little before the evening sacrifice; and from that time they might eat nothing, that they might eat the unleavened bread, which was commanded, with appetite, for the honour of the command.

"They eat not the Passover but sitting. No, not the poorest in Israel might eat it till he was sat down (Talmud in Pesach. x.). . . . So it is said Jesus sat down with the twelve. Now this sitting at their Passover eating was not after the manner of our sitting at the table, nor after the manner of their ordinary sitting at other times, but a special posture by itself. . . .

"Their sitting at meat was commonly upon beds or couches made for that purpose, with the table before them. Now at other meals they either sat as we do with their bodies erect, or, when they would enlarge themselves to more freedom of feasting and refreshing, they sat upon the beds and leaned upon the table on their left elbow, and this or the other posture they used indifferently at other times as they were disposed. But on the Passover night they thought they were obliged to use this leaning posture, and you may take their reason for it in some of their own words: 'They used this leaning posture as free men do, in memorial of their freedom.' (R. Sol. in Pesach. x.) And R. Levi said, 'Because it is the manner of servants to eat standing, therefore now they eat sitting and leaning, to show that they were got out of servitude into freedom.' (Talmud Jerus. in Gemer.) And again, 'In every generation a man is bound to behave himself at the Passover as if he himself had been delivered out of the bondage of Egypt. Therefore at meat that night a man is bound to eat, and to drink, and to sit in a posture of freedom.' (Mishneh.)

"Upon this principle and conceit of freedom, they used this manner of discubency at their meat frequently at other times, but indispensably this night, so far different from the posture enjoined and practised at the first Passover in Egypt, when they eat it with their loins girded, their shoes on their feet, their staves in their hands, and in haste. (Exod. xii. 11.) And as the thought of their freedom disposed them to this leaning, reposed, secure composure of their elbow upon the table, and their head leaning on the hand, so to emblem out the matter the more highly, they laid their legs under them, sitting upon them, and their feet lying out behind, as (Luke vii. 38) removing and acquitting their legs and feet as far as possible from the least show of standing to attend, or readiness to go upon anyone's employment, which might carry the least colour of servitude or contrariety to their freedom with it. Now, according to this manner of sitting

and leaning, are we to construe that passage of the Evangelist about the beloved disciple's 'leaning in the bosom of Jesus' (John xiii. 23) and 'on the breast of Jesus' (John xiii. 28, and xxi. 20), for so the words are clearly differenced—*ἀνακείμενος ἐν κόλπῳ* and *ἐμπροσθεν*, or *ἀνατεκνῶν ἐπὶ τὸ στήθος*, which some translations not having observed, or at least not expressed, they have intricated the reader in such gross conceptions about this matter, as that some have thought and some have pictured John reposing himself or lolling on the breast of Jesus, contrary to all reason and decency. Whereas the manner of their sitting together was only thus, Jesus leaning upon the table on His left elbow, and so turning His face and breast away from the table on one side; John sat in the same posture next before Him, with his back towards Jesus' breast or bosom: not so near as that John's back and Jesus' breast did join together and touch one another; but at such a distance as that there was space for Jesus to use His right hand upon the table to reach His meat at His pleasure, and so for all the rest as they sat in the like manner. For it is but a strange fancy that some have satisfied themselves withal about this matter, conceiving either that they lay along upon the beds before the table, one tumbling upon the breast or before the breast of another; or if they sat leaning on the table, that they sat so close as that one's back joined to another's bosom, which did utterly deprive them of the use of their hands to feed themselves. But their sitting was so, as that indeed they sat the back of one to the breast of another, but with such distance between, that the right hand of every one of them had liberty to come and go betwixt himself and his fellow to reach his meat as he had occasion. In such a manner and distance did the beloved disciple lean before our Saviour, and yet is said very properly to lean in His bosom, because he leaned before His breast, so as that whensoever Christ put up His arm he was in a manner within His embrace. But when Peter beckoned to him to inquire who it was that should be the traitor, then *ἀνέκρουεν ἐπὶ τὸ στήθος* (John xxi. 20), he leaned back so far as that his back or shoulders rested upon Jesus' breast, and he lay in a sitting posture to whisper with Him."

Having showed with great minuteness, and by many quotations from the Talmudic writers, what was the order in which they took the four cups of wine, the leavened bread, the bitter herbs, the flesh of the Hagigah or peace-offerings, and the flesh of the lamb, and also the occasions on which they washed their hands and when they sang the Hallel, Lightfoot thus concludes: "To take up the whole rubric of this Sacramental supper in a short sum, they sat them down in a leaning posture, began with a cup of wine, over which they hallowed the day; washed their hands; the table is furnished, they first eat some sallet, have a second cup of wine filled, over which is the rehearsal of the Haggadah and of Psalms cxlii. cxiv., and then the wine drunk off. They wash their hands again, unleavened bread is broken and blessed, and some of it eaten with bitter herbs dipt in the thick sauce; then eat they the flesh of the peace-offerings, and then the

flesh of the lamb: after which they wash; have a third cup of wine filled, or the *cup of blessing*, over which they first say grace after meat, and then give thanks for the wine, and so drink it off. And lastly, they have a fourth cup of wine filled, over which they say the Hallel out, and a prayer or two after it, and so they have done.

"Thus was the rubric and ritual of this great solemn supper, with which the reader comparing the action of our Saviour at His last Passover, he will easily perceive that the mention of the first thing He did is coincident with the third cup, or the *cup of blessing*, which He biddeth them to divide among themselves. And then He taketh some of the unleavened bread again, and blesseth and breaketh, and giveth to be eaten for His Body, from henceforth, in that sense that the flesh of the Paschal lamb, which they had newly eaten, had been His Body hitherto. And that which was commonly called the cup of the Hallel, He taketh and ordaineth for the cup of the New Testament in His Blood, and after it they sung the Hymn or Hallel out, and so He went out into the Mount of Olives."—*Ibid.*, pp. 959—967.

The First Day in the Passover Week.—"The next day after the Passover was eaten was holy, and no servile work to be done in it, but it was accounted and kept as a Sabbath, and so it is called (Levit. xxiii. 6, 7, 15). On this day all the males were to appear in the Court of the Temple, and to bring with them a burnt offering for their appearance, and a double peace-offering, one for the solemnity and another for the joy of the times. . . .

"The peace-offerings for the solemnity of the time were called the Hagigah, and they were to be of some beast, bullock or sheep. Hereupon in 2 Chron. xxx. 24, and xxxv. 7, 8, there is mention of bullocks and oxen for the Passover; and in Deut. xvi. 2 there is speech of sacrificing the Passover of the herd: which cannot be understood of the Passover that was to be eaten on the fourteenth day at even, for that was punctually and determinately appointed to be of lambs or kids (Exod. xii. 5), but it is to be construed of these peace-offerings which were for the solemnity of the time. And this is that which the Evangelist John called the Passover, when he saith, 'The Jews went not into Pilate's judgment hall, lest they should be defiled, but that they might eat the Passover' (John xviii. 28). For they had eaten the Paschal lamb the night before.

"The time for the offering of these they accounted the first day of the festival to be most proper, and they strove to dispatch upon it, that they might return home the sooner; but if these sacrifices were offered in any day of the festival, it served the turn.

"On this first day of the feast, when these great matters were to be in hand, namely, their appearing in the Court and offering there their sacrifices of solemnity and rejoicing at the last Passover of our Saviour, they showed themselves otherwise employed, for on this day they crucified the Lord of Life."—*Ibid.*, p. 968.

The Second Day in the Passover Week.—"The first and last

days of the solemn festival weeks were called holy days, or good days, and the observation of them differed little in strictness from the observation of the Sabbath. (See Levit. xxiii. 7, 8, &c.)

"On this day that we have in hand, namely, the second day of the Passover week, whatsoever else of extraordinary offering was on it, there never failed to be the offering and waving of the firstfruit sheaf before the Lord. The law for this is given in Levit. xxiii. 10, 11 : 'When ye be come into the land which I give unto you, and shall reap the harvest

thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest : and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the Sabbath the priest shall wave it.' Where by the word Sabbath is to be understood, not the Sabbath day in the proper sense, but the first day in the Passover week, of which we have spoken, which was so solemn an holy day. And so the Chaldee Paraphrast and several other Jews do well interpret it."—*Ibid.*, p. 969.

CHAPTER XXVI.

[1. *The rulers conspire against Christ.* 6. *The woman anointeth His head.* 14. *Judas selleth Him.* 17. *Christ eateth the Passover:* 25. *instituteth His Holy Supper:* 36. *prayeth in the garden:* 47. *and being betrayed with a kiss,* 57. *is carried to Caiaphas,* 69. *and denied of Peter.*]

[Vulg. *Consultant principes sacerdotum de occidendo Iesu: qui unguento pretioso a muliere perfunditur, murmurantibus discipulis: venditur a Iuda: de cuius proditiōne discipulis in cena loquitur, in qua panem in corpus suum, et vinum in sanguinem consecrata tradit discipulis: prodicit omnes scandalizandos, trinamque Petri negationem: et post trinam orationem capitur a Iudais; quorum uni Petrus abscidit auriculam: discipulis fugientibus, coram Caiapha a falsis testibus accusatus, mortisque reus iudicatus, conspuitur ac ceditur, et ter a Petro negatur.*]

WHEN Jesus had finished His predictions respecting the destruction of Jerusalem and the Day of Judgment, He begins to foretell His own Crucifixion.* He does this to prepare His disciples for it, and to strengthen their belief in

Him, that, when these things should come to pass, they might remember that He had foretold them, and that He had not been taken by surprise.

THE RULERS CONSPIRE AGAINST JESUS.

S. MATTHEW xxvi. 1-5.

S. MARK xiv. 1, 2.

S. LUKE xxii. 1, 2.

1 And it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

2 Ye know that after two days
is *the feast* of the Passover,

and the Son of Man
is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 and consulted
that they might
take Jesus by subtilty,
and kill Him.

5 But they said, Not
on the feast day, lest there be
an uproar among the people.

1

After two days
was *the feast* of the Passover,
and of unleavened bread:

1

Now the feast of unleavened
bread drew nigh, which is called
the Passover.

2

And the chief priests
and scribes
sought
how they might
kill Him;

2

and the chief priests
and the scribes
sought
how they might
take Him by craft,
and put Him to death.
But they said, Not
on the feast day, lest there be
an uproar of the people.

for they feared the people.

1. And it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

2. Ye know that after two days is *the feast* of the Passover, and the Son of Man is betrayed to be crucified.

Vulg. *Scitis quia post bīdium pascha fiet, et Filius hominis tradetur ut crucifigatur.*

3. Then assembled together the chief priests, and the scribes, and the elders of the people,^a unto the palace of the high priest, who was called Caiaphas,

S.V.A. *omit* and the scribes: V* *omit* of the people.

Vulg. *Tunc congregati sunt principes sacerdotum, et seniores populi, in atrium principis sacerdotum, qui dicebatur Caiaphas.*

^a The chief priests, and the scribes, and the elders of the people.—“This imports that the great Council consisted of these three sorts of men—the chief priests of the seed of Aaron, the

scribes of the tribe of Levi, and the elders of the people, mere laymen. These were all deeply and extraordinarily versed and learned in the Law, but the practice of this their learning had some differ-

4. And consulted that they might take Jesus by subtilty, and kill Him.

V*. omits and kill Him.

Vulg. Et consilium fecerunt ut Iesum dolo tenerent et occiderent.

5. But they said, Not on the feast day, lest there be an uproar among the people.

Vulg. Non in die festo.

The two days that remained before the Passover were Wednesday and Thursday. The Wednesday, on which day the Jews were consulting how best to put Him to death, Jesus seems to have spent at Bethany. The Sunday, Monday, and Tuesday He had spent at Jerusalem, chiefly in the Temple, and had returned to Bethany each evening. On the Wednesday He remained at Bethany the whole day.¹

The determination at which the Council of the Jews arrived was to put Jesus to death, but not during the Feast (*μὴ ἐν τῇ ἑορτῇ*), lest there should be an uproar of the people. During the seven days of the Feast Jerusalem would be filled, crowded with strangers from all parts. The crowds would be immense. Of these some would remember the miracles of healing which Jesus had wrought on themselves or their friends; some would remember His teaching, and many had some undefined belief in Him as a prophet. From one motive or another, the people might rise in His favour, and resist the attempt of the rulers against His life. If they waited a few days, until the Feast was concluded, the crowds would disperse, the strangers would return to their own homes, and they might then accomplish His death with less risk of resistance from the people. The same reason which existed against their attempt on His life on the first and great day of the Feast, namely, the fear of resistance from the people, would probably hold good during the whole seven days. They therefore came to the resolution to make no attempt upon the life of Jesus during the Feast of the Passover. What was it, then, that so suddenly altered their determination? For they apprehended Him on the very first day of the Feast, and only a few hours after they had eaten the Paschal lamb, and tried, condemned, and crucified Him before the end of the same day. It was doubtless the

unexpected offer of Judas to assist them, and to enable them to capture Him when He was alone, when there would be no danger of any interference from the people.

That one of the Twelve should be the cause of this was almost beyond belief, and S. Matthew goes on to explain how this came about: how the feeling of avarice, hitherto latent in the bosom of Judas, or at least so far kept down that he did no overt act under its influence, became so much more overmastering than before, and to show what was the occasion which had so suddenly ripened this feeling within him. It was the anointing of Jesus with precious ointment which developed this feeling of avarice in Judas.

S. Matthew has just stated that the chief priests and elders of the people were assembled together to consult how they might take Jesus by subtilty, and then, in order to show what it was that decided Judas Iscariot to go to them and offer to betray Jesus unto them, the Evangelist goes on to relate in the following eight verses (6-13) how they made Jesus a supper at Bethany, and how Mary anointed Jesus with precious ointment, which might have been sold for more than three hundred pence, and how the loss of this sum excited in Judas a feeling of indignation. Without this explanation the action of Judas is almost unaccountable. He probably showed this feeling of avarice for the first time at this supper: for before the anointing at Bethany not one word had been dropped by any of the Evangelists that might lead us to suspect that Judas was fond of money. Some suppose that the supper at which this anointing was made took place four days before this, and that S. Matthew had omitted to record it in its proper place, and relates it now to explain what led Judas to act as he did; that for four days Judas had been brooding over the waste of the ointment, as he called it, which might have been sold for three hundred pence, which three hundred pence would have gone into the bag which he carried, and that it was the loss of this which determined him to his desperate deed. Others, and apparently with greater probability, hold that this supper at Bethany took place only two days before the Passover; that is, on the evening of Tuesday, and that S. Matthew records it in its proper chronological order (see chapter xxi. p. 335).

¹ Jansenius, in Concord. Evang. cap. exxviii. p. 427.

Maldonatus, in Matt. xxvi. 2; vol. i. p. 333.

[Cornelius

Cornelius a Lapide, in Matt. xxvi. 2; vol. viii. p. 471.

Wieseler, Chronolog. Synopsis, p. 363.

McClellan, New Testament, p. 596.

ence, as the civil, common and canon. The elders judged the people and matters of debate and controversy, but instructed not the people by way of preaching or ministry. The chief priests judged and instructed, but it was more by resolving questions and doubts that were proposed to them, as our Saviour asked them, questions (Luke ii. 46; Hag. ii. 11; Mal. ii. 7), than by common preaching of homilies or sermons. The scribes were they that were the preachers or lecturers, and taught the people from the

pulpit, as well as determined upon doubts and debates. And to this triple division of the great and sacerdotal doctors of the Jews, S. Paul seemeth to allude in 1 Cor. i. 20, 'Where is the wise? where is the scribe? where is the questionist or disputer of this world?' By the first meaning the elders of the people, and by the last, the chief priests."—LIGHTFOOT, 'Harmony of the Four Evangelists,' Matt. ii. 4; vol. i. p. 420.

JESUS ANOINTED BY MARY THE SISTER OF LAZARUS.

S. MATTHEW xxvi. 6-13.

- 6 Now when Jesus was
in Bethany,
in the house
of Simon the leper,
- 7 there came unto Him
a woman
having an alabaster box
of very precious ointment,

and poured it on His head,
as He sat *at meat*.
- 8 But when His disciples saw *it*,
they had indignation,
saying, To what purpose
is this waste?
- 9 For this ointment might have
been sold for
much,
and given to the poor.
- 10 When Jesus understood *it*,
He said unto them,
Why trouble ye the woman?
for she hath wrought
a good work upon Me.
- 11 For ye have the poor
always with you;

ut Me ye have not always.
- 12 For in that she hath poured
this ointment on My Body,

she did *it* for My burial.
Verily I say unto you,
Whosoever this gospel shall
be preached in the
whole world,
there shall also this,
that this woman hath done,
be told for
a memorial of her.

S. MARK xiv. 3-9.

- 3 And being
in Bethany
in the house
of Simon the leper,
as He sat at meat,
there came
a woman
having an alabaster box
of ointment of spikenard
very precious;
and she brake the box,
and poured *it* on His head.
-
- 4 And there were some
that had indignation
within themselves,
and said, Why
was this waste
of the ointment made?
For it might have
been sold for more than
three hundred pence,
and have been given to the poor.
And they murmured against her.
- 5
- 6 And Jesus
said,
Let her alone; why trouble
ye her? she hath wrought
a good work on Me.
- 7 For ye have the poor
with you always,
and whensoever ye will
ye may do them good:
but Me ye have not always.
She hath done what she could;

she is come aforehand to anoint
My Body to the burying.
Verily I say unto you,
Whosoever this gospel shall
be preached throughout the
whole world,
this also
that she hath done
shall be spoken of for
a memorial of her.
- 8
- 9

S. JOHN xii. 2-8.

- 2 There they made Him a supper;
and Martha served:
but Lazarus was one
of them that
sat at the table with Him.
3 Then took
Mary
a pound
of ointment of spikenard,
very costly,

and anointed the feet of
Jesus, and wiped His feet
with her hair: and the house was filled
with the odour of the ointment.
4 Then saith one of His disciples,
Judas Iscariot, Simon's *son*,
which should betray Him,

5 Why was not this ointment
sold for
three hundred pence,
and given to the poor?
- 6 This he said, not that he cared
for the poor; but because he was
a thief, and had the bag, and bare
what was put therein.
- 7 Then
said Jesus,
Let her alone:

against the day of My
burying hath she kept this.
8 For the poor
always ye have with you;

but Me ye have not always.
8. But when His disciples saw *it*, they had

6. ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat *at meat*.

8. But when His disciples saw *it*, they had

indignation, saying, To what purpose *is* this waste?

S. the disciples.
Vulg. Valentes autem discipuli; indignati sunt, dicentes: Ut quid perditio hæc?

9. For this ointment might have been sold for much, and given to the poor.

S. V. A. For this might.
Vulg. Petit enim istud venditari multo, et dari pauperibus.

10. When Jesus understood *it*, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me.

Vulg. Sciens autem Jesus, ait illis: Quid molesti estis h. ic mulieri? opus enim bonum operata est in me.

11. For ye have the poor always with you; but Me ye have not always.

12. For in that she hath poured this ointment on My Body, she did *it* for My burial.

13. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

In spite of several variations which exist between S. John's account of the anointing at Bethany and that given by S. Matthew and S. Mark, there has been a very general opinion that the three Evangelists are relating the same event. S. John's account appears to differ in several particulars from S. Matthew's and S. Mark's, but whatever S. John relates differently, or in addition to S. Matthew and S. Mark, is consistent with the truth of what they say, and with the supposition that all the three Evangelists are referring to the same supper and the same anointing.

It has been held that the expression "Simon the leper" need not mean, that Simon, if he were now living, was a leper. Some have supposed that he was once a leper and had been cleansed of his leprosy by Jesus; or that "the leper" may be one of those names which cling to individuals and to families long after the meaning of the term has any particular application to those who bear it.¹

Two questions naturally arise in connection with the anointing of Jesus at Bethany. 1. Was Simon the leper, in whose house Jesus is here anointed, the same person as Simon the Pharisee, in whose house He had once before been anointed, as recorded by S. Luke (vii. 36, &c.)? 2. Was Mary, the sister of Lazarus and of Martha, who anointed Jesus in the house of Simon the leper a few days before His Death, the same person as "the woman which was a sinner," who had anointed Him some time before in the house of Simon the Pharisee?

I. It is impossible to prove that Simon, whom S. Luke calls "the Pharisee," is the same person as Simon whom S. Matthew and S. Mark call "the leper," but there is nothing very improbable in the supposition. Opinions have been about equally divided on this point. To the objection that Simon the Pharisee appears to have lived in Galilee, and Simon the leper in Judæa, it is urged that there is a wide interval of time between the anointing of Jesus in Galilee and that in Judæa, and that Simon may have in the meantime removed from Galilee and settled in Judæa, and, setting a high value on the instruction and benefit which he had received from Jesus, he would naturally be anxious to entertain Him again in his house.

II. That Mary, the sister of Lazarus, who anointed Jesus with precious ointment a few days before His Death, in the house of Simon the leper, as recorded by S. Matthew, S. Mark, and S. John, was the same person who once before anointed Jesus in the house of Simon the Pharisee, as recorded by S. Luke, is an opinion which has prevailed very widely in the Church, though not universally.² In the Western Church the ecclesiastical office for S. Mary Magdalene is constructed on this supposition.

In answer to the objection that the woman who anointed Jesus in the house of Simon the Pharisee was a notorious sinner, and that Mary the sister of Lazarus was a devout and holy woman, even gifted with a certain degree of prophetic vision, it is urged that the first anointing took place early in our Saviour's ministry, when she was just awakening to the enormity of her sins, and the latter when, through her deep penitence and obedience to Christ's instruction, she had become a saint.

See also commentary on S. John xii. 1-9.

¹ S. Jerome, in Matt. xvi. 6; vol. vii. p. 191.

V. Bede, in Matt. xvi. 6; vol. iii. p. 119.

Jansenius, in Concord. Evang. cap. cix. p. 306.

Maldonatus, in Matt. xvi. 6; vol. i. p. 368.

Cornelius a Lapide, in Matt. xvi. 6, 7; vol. viii. p. 471.

² The following are among the individual writers who held this:—

S. Augustine, de Consens. Evang. ii. 79; vol. iii. p. 1135.

S. Gregory Magnus, in Evang. Homil. xxxiii. 1; vol. ii. p. 1239.

V. Bede, in Luc. vii. 1; vol. iii. p. 423.

Maldonatus, in Matt. xvi. 6; vol. i. p. 366.

Jansenius, in Concord. Evang. cap. xlviii. p. 378.

Cornelius a Lapide, in Luc. vii. 36; vol. viii. p. 723.

Grotius, in Luc. vii. 37: Critici Sacri, vol. vi. p. 1286.

Bengel, in Luc. vii. 37, p. 221.

JUDAS ISCARIOT COVENANTS TO BETRAY JESUS.

S. MATTHEW xxvi. 14-16.

- 14 Then one of the twelve,
called Judas Iscariot,

went

unto the chief priests,

and said *unto them*,
What will ye give me,
and I will deliver Him unto you?

And they covenanted with him
for thirty pieces of silver.
- 16 And from that time
he sought opportunity
to betray Him.

S. MARK xiv. 10, 11.

- 10 And
Judas Iscariot,
one
of the twelve,
went

unto the chief priests,

to betray Him unto them.
- 11 And when they heard it,
they were glad,
and promised
to give him money.
- And
he sought
how he might conveniently
betray Him.

S. LUKE xxii. 3-6.

- 3 Then entered Satan into
Judas surnamed Iscariot,
being of the number
of the twelve.
And he went
his way, and communed
with the chief priests
and captains, how he
might betray Him unto them.
- 5 And they
were glad,
and cov-nanted
to give him money.
- 6 And he promised,
and
sought opportunity
to betray Him
unto them in the absence
of the multitude.

14. ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said *unto them*, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.

Vulg. Et ait illis: Quid vultis mihi dare, et ego vobis eum tradam?

16. And from that time he sought opportunity to betray Him.

While Jesus was spending the Wednesday* with His disciples on the Mount of Olives or at Bethany, probably preparing to offer Himself as the Sacrifice for sin, Judas was at Jerusalem, bargaining with the chief priests for the sum which he should receive for delivering Jesus up to them at some convenient opportunity, when He was so far apart from the people that they could offer no resistance to His apprehension. We read of him eagerly asking the chief priests, "What will ye give me, and I will deliver Him unto you?" He was bent on making up as much as possible of the three hundred pence which had slipped through his grasp by the "waste of the ointment." By the thirty pieces of silver, which they had agreed to give him, he should recover a considerable part of the price of the precious ointment. Some think a fifth, and others a tenth part of it.¹

Such is the deceitfulness of sin that Judas believed that he could deliver Him up to the officers and soldiers without either Jesus Himself or the rest of the Twelve knowing who had done it. So blinded was he by his avarice, that he forgot all he had learnt of the power of Jesus during three years of the closest intercourse with Him. His absence from Bethany at such a season as this would excite no uneasiness in the rest of the Twelve: for Judas carried the money, and made all the necessary arrangements for their living. As yet they had seen no reason to suspect his honesty. They would probably think, as they did on another occasion (John xiii. 29), that Judas had gone to Jerusalem to provide what was necessary either for themselves to keep the Passover, or to enable some of the poor to keep it.

See also the Commentary on S. John xiii. 21-30.

Between the time of the First or Egyptian Passover and the time of our Saviour many changes, or rather many additions, had been introduced into the mode of celebrating the Passover, which were neither ordered nor observed in the Egyptian Passover. These were not intended as contradictions, but rather a more punctilious carrying out of the spirit of the original injunctions. It is therefore of the utmost importance, for the right understanding of the Gospel narrative, to ascertain what were the various usages with respect to the celebration of the Passover in the time of our Saviour.

¹ S. Ambrose, de Spiritu Sancto, iii. 17; vol. iii. p. 807.

[Jansenius,

Jansenius, in Concord. Evang. cap. exxviii. p. 430.

Cornelius a Lapide, in Matt. xxvi. 15; vol. viii. p. 474.

* Wednesday and Friday were from the earliest times appointed by the Church to be weekly fasts, the former to commemorate the Betrayal of Jesus and the latter His Passion: *τετράδα δὲ καὶ παρασκευὴν προέταξεν ἡμῖν ἡσυχαστῆναι· τὴν μὲν διὰ τὴν*

παρασκευὴν, τὴν δὲ διὰ τὸ πάθος. "[Our Lord] commanded us to fast on the fourth day and also on the Preparation-day; the former on account of His Betrayal, and the latter on account of His Passion." (Apost. Const. lib. v. 13. See also Bingham's Antiq. xxi. 3.)

It is in fact by these that we must interpret the account of the Passover given in the Gospels, rather than by the words of the original institution : for, whether the mode of keeping the Passover in our Saviour's time was in every particular in strict keeping with the letter of the Mosaic ordinance or not, our Lord's disciples would be sure to comply with the customs, and the Evangelists would use the phraseology common in their own day. In fact, they would know no other.

That which we should expect as probable, we find to have been actually the case. All the expressions used by the Evangelists, either with respect to the arrangements of the Paschal Supper, of the whole Feast of the Passover, or of the Feast of unleavened bread, are in harmony with what we know from other sources was the Paschal Ritual of that day. Explained by the contemporary writers, the Ritual expressions used by S. Matthew, S. Mark, or S. Luke, which appear to be inconsistent with others used by S. John, can be easily reconciled.

It is clear from Philo,¹ and from the contemporary historian Josephus,² who was himself a priest, and also from the Talmud, that in the time of our Saviour it was the custom

to kill the lamb for the Passover on 14th Nisan, in the Temple Court, after the daily Evening Sacrifice, sometime between noon and the evening, and to eat it after sunset of the same day ; that is, after the commencement of 15th Nisan. It is also clear that, in order the more punctiliously to observe the Mosaic command to eat nothing leavened for seven days, commencing with the supper at which the Paschal lamb was eaten on 15th Nisan, the Jews of our Saviour's time were accustomed to make a diligent search for leaven in their houses on the evening which was the commencement of 14th Nisan, and to eat nothing leavened after the noon of 14th Nisan. Thus, instead of calling the 15th Nisan, commencing with the eating of the Paschal lamb, the first day of unleavened bread, they called the 14th Nisan, or the day on which the lamb was killed, by this name. In accordance with this, the Evangelists describe our Saviour as sending two disciples on the first day of unleavened bread, which this year was Thursday April 6, in order to prepare for the killing of the Passover lamb, and as sitting down to eat it the same evening, which was reckoned as 15th Nisan. All this is in perfect agreement with the usage and with the language common at that time.

PETER AND JOHN ARE SENT TO PREPARE THE PASSOVER.

S. MATTHEW xxvi. 17-19.

17 Now the first day
of the feast of unleavened bread

the disciples came to Jesus,
saying unto Him,
Where wilt Thou that we
prepare for Thee
to eat the Passover?

18 And He said,
Go into the city

to such a man,

and say unto
him,
The Master saith,
My time is at hand ;
I will keep the Passover at thy house
with My disciples.

S. MARK xiv. 12-16.

12 And the first day
of unleavened bread,
when
they killed the Passover,

His disciples
said unto Him,
Where wilt Thou that we
go and prepare
that Thou mayest
eat the Passover?

13 And He sendeth forth two
of His disciples,
and saith unto them,
Go ye into the city,

and there shall meet you a man
bearing a pitcher of water :
follow him.

14 And whosoever he shall go in,
say ye to the
goodman of the house,
The Master saith,

S. LUKE xxii. 7-13.

7 Then came the day
of unleavened bread,
when
the Passover must be killed.
8 And He sent Peter and John,
saying, Go and prepare us
the Passover, that we may eat.

9 And they
said unto Him,
Where wilt Thou that we
prepare?

10 And He said unto them,

Behold, when ye are
entered into the city,
there shall a man meet you,
bearing a pitcher of water ;
follow him
into the house where he
entereth in.

11 And ye shall say unto the
goodman of the house,
The Master saith unto thee,

¹ Philo Jud. De Septen. c. 18 ; vol. v. p. 39.

² Josephus, Bell. Jud. vi. 6, 3.
Whiston's Trans. B. J. vi. 6, 3 : p. 750.

S. MATTHEW xxvi.

S. MARK xiv.

S. LUKE xxii.

	Where is the guestchamber, where I shall eat the Passover with My disciples ?		Where is the guestchamber, where I shall eat the Passover with My disciples ?
15	And he will shew you a large upper room furnished and prepared :	12	And he shall shew you a large upper room furnished :
	there make ready for us.		there make ready.
16	And His disciples went forth, and came into the city, and found as He had said unto them :	13	And they went, and found as He had said unto them :
19	And the disciples did as Jesus had appointed them ; and they made ready the Passover.		and they made ready the Passover.

17. ¶ Now the first day of the feast of unleavened bread^a the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare^b for Thee to eat the Passover ?

S.V. *venit* unto Him.
Vulg. *Prima autem die azymorum accesserunt discipuli ad Iesum, dicentes : Ubi vis parare tibi comedere Pascha ?*

18. And He said, Go into the city to such a

man, and say unto him, The Master saith, My time is at hand ; I will keep the Passover at thy house with My disciples.

Vulg. *At Iesus dixit : Ite in civitatem.*

19. And the disciples did as Jesus had appointed them ; and they made ready the Passover.^c

Vulg. *Et fecerunt discipuli sicut constituit illis Iesus, et paraverunt Pascha.*

^a Now the first day of the feast of unleavened bread.—“ In the Mosaic ordinance special importance was laid on the injunction that during the seven days no leavened bread was to be found in their houses. The Pharisees however, in their spirit of over-scrupulosity, laid down that on the previous morning, 14th Nisan, search should be made through the houses for anything leavened, that it might be carried away. This was ordained in the same scrupulous spirit in which they reduced the forty stripes commanded by the Law for certain offences, to ‘forty stripes save one,’ thus rendering it more certain that even if with all their caution a single blow was left uncounted, the letter of the Law, permitting no more than forty stripes, would not be broken. Josephus, who, following the Mosaic ordinance, usually reckons no more than seven days to the feast, yet in a single passage expressly indicates a change in the religious observance of the Jews as having already taken place in his day, remarking of the *ἑορτὴ τῶν ἀζύμων* (Antiq. ii. 15, 1), that it lasted eight days (*ἑφ’ ἡμέρας ὀκτώ*), i.e. from the morning of the 14th to the evening of the 21st of Nisan. This too is evidenced by the express statement of the Talmud (Pesachim i. 1-5), that search for leaven in the houses must be made in the night preceding the 14th of Nisan, in order that it might be put away by mid-day, and nothing leavened eaten afterwards. Testimony to the same effect is borne by the Synoptical Evangelists when they say that Jesus set out for Jerusalem on ‘the first day of unleavened bread’ for the purpose of eating the legal Passover, according to the Law, on the evening of that day, for it is evident from these passages that the day before the Passover was made ready was reckoned as belonging to the feast of unleavened bread.”

—WIESELER, ‘Chronological Synopsis,’ p. 318.
“The first day of unleavened bread’ is here the 14th of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labour and put away all leaven out of their houses (Lightfoot, Opp. i. p. 728, &c., Hor. Heb. in Marc. xiv. 12). On that day towards sunset the Paschal lamb was killed; and was eaten the same evening, after the 15th of Nisan had begun: at which time, strictly, the festival of unleavened bread commenced and continued seven days. In popular usage, how-

ever, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival; and therefore is here called the first day. That such a usage was common, appears also from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the 15th of Nisan (*πέμπτη δὲ καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἡ τῶν ἀζύμων ἑορτή*, Antiq. iii. 10, 5), speaks nevertheless in another passage of the fourteenth as the day of that festival, *καὶ τῆς τῶν ἀζύμων ἐκστάσης ἡμέρας τεσσαρεσκαίδεκάτῃ Σανθικοῦ μηνός* (κατὰ δὲ ἡμῶν Νισάν), B. J. v. 3, 1: comp. Antiq. xi. 4, 8. In this way, further, the same historian could say literally, that the festival was celebrated for eight days: *ἑορτὴν ἀγομεν ἐφ’ ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην*, Joseph. Ant. ii. 15, 1.”—ROBINSON, ‘Harmony of the Four Gospels,’ p. 211.

^b Where wilt Thou that we prepare.—“For anywhere they might: since the houses at Jerusalem were not to be hired, as we have noted elsewhere; but during the time of the feast they were of common right (Bab. Joma, fol. xii. 1).”—LIGHTFOOT on Matt. xxvi. 17; vol. ii. p. 255.

^c They made ready the Passover.—“Peter and John were sent for this purpose, Luke xxii. 8, and perhaps they moved the question, ‘Where wilt Thou,’ &c. They only knew that Judas was about another business, while the rest supposed he was preparing necessities for the Passover.

“This, Peter and John were to do (after having spoken with the landlord, whom our Saviour pointed out to them by a sign), to prepare and fit the room.

“I. A lamb was to be bought, approved, and fit for the Passover.

“II. This lamb was to be brought by them into the Court where the altar was: ‘The Passover was to be killed only in the Court, where the other sacrifices were slain; and it was to be killed on the fourteenth day, after noon, after the daily sacrifice, after the offering of the incense,’ &c. (Maimon. in Korban, Pesach. i.).

“The manner of bringing the Passover into the Court, and of killing it, you have in Pesachim v. 5, 6, in these words: ‘The Passover is killed in three companies, according as it is said, And

S. Mark says that Jesus sent forth two of His disciples to prepare for them the Passover. S. Luke gives the names of the two, who were Peter and John. S. Matthew says they were to go to such a man (*πρὸς τὸν δέσποτα*), meaning one pointed out to them by some sign, which he does not mention. S. Mark and S. Luke state what the sign was. They should meet a man bearing a pitcher of water, and were to follow him into the house. The man bearing the pitcher of water was probably only a servant, and not the master of the house. An early tradition identifies this master of the house with John whose surname was Mark, the companion of Paul and Barnabas.¹

Whoever was the owner of the house, it is pretty plain that he was a disciple of Jesus. We gather this from the words which Jesus commissioned the two disciples to repeat to him, "The Master saith, My time is at hand; I will keep

the Passover at thy house with My disciples." For the term Master was generally used to express their relation to Jesus, to indicate that they were His disciples or followers.²

From this time this large Upper Room was the place of meeting for the infant Church. It was here that they re-assembled after their flight on His Crucifixion; it was here that He appeared to them after His Resurrection. They were assembled here when they elected Matthias into the place of Judas, and when the Holy Spirit descended upon them. It was probably here too that the Church was assembled when they made prayer without ceasing unto God for Peter, who was kept in prison (Acts xii.). If it were quite certain that this and the Upper Room were the same, the tradition which makes John Mark this master of the house would be sufficiently confirmed: for he or his mother is evidently the owner of this house (Acts xii. 12).

JESUS SITS DOWN WITH THE TWELVE TO THE PASCHAL SUPPER.

S. MATTHEW xxvi. 20.

20 Now when the even was come,
He sat down
with the twelve.

S. MARK xiv. 17.

And in the evening
He cometh
with the twelve.

S. LUKE xxii. 14-16.

14 And when the hour was come,
He sat down,
and the twelve Apostles
with Him.

15 And He said unto them, With desire I have desired to eat this Passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

20. Now when the even was come,^a He sat down with the twelve.

S.A. with the twelve disciples.

Vulg. *Vespere autem facto, discumbebat cum duodecim discipulis suis.*

¹ Cornelius a Lapide, in Matt. xxvi. 18; vol. viii. p. 476.

² Jansenius, in Concord. Evang. cap. cxxix. p. 435. Maldonatus, in Matt. xxvi. 18; vol. i. p. 375.

all the Assembly of the Congregation of Israel shall kill the Passover,—Assembly, Congregation, and Israel. The first company enter, and fill the whole Court; they lock the doors of the Court; the trumpets sound; the priests stand in order, having golden and silver vials in their hands: one row silver, and the other gold; and they are not intermingled. The vials had no brims, lest the blood should stay upon them, and be congealed or thickened. An Israelite kills it, and a priest receives the blood, and gives it to him that stands next, and he to the next, who, taking the vial that was full, gives him an empty one. The priest who stands next to the altar sprinkles the blood at one sprinkling against the bottom of the altar; that company goes out, and the second comes in, &c. Let them tell me now, who suppose that Christ eat His Passover one day sooner than the Jews did theirs, how these things could be performed by Him or His disciples in the Temple, since it was looked upon as a heinous offence among the people not to kill or eat the Passover in the due time. They commonly carried the lambs into the Court upon their shoulders: this is called its carrying, in Pesachim vi. 1, where the Gloss, 'the carrying of it upon a man's shoulder, to bring it into the Court, as into a public place.'

"III. It was to be presented in the Court, under the name

of the Paschal lamb, and to be killed for the company mentioned. . . .

"IV. The blood being sprinkled at the foot of the altar, the lamb flayed, his belly cut up, the fat taken out and thrown into the fire upon the altar, the body is carried back to the place, where they sup; the flesh is roasted, and the skin given to the landlord.

"V. Other things were also provided: bread, according to God's appointment, wine, some usual meats, and the same called Charoseth, of which commentators speak everywhere."—LIGHTFOOT on Matt. xxvi. 19; vol. ii. p. 255.

"Now when the even was come, &c.—"There is some diversity in the Evangelists in relating this story. Matthew and Mark have laid the taxation and discovery of the traitor before the administration of the Lord's Supper, but Luke after.

"And there is the like variety in their relating the time of these words of Christ, 'I will no more drink of the fruit of the vine,' &c. For Luke hath brought them in as spoken before the Sacrament, but the other two after. In both which, first the main intent of the relation is to be looked after, and then may we better state the time. The intent in the former is to show Judas at the table, and at the table all the time both of the Paschal and the Lord's Supper, those

S. John (xiii.) has also described at considerable length a supper of which Jesus partook with His disciples shortly before His Crucifixion. Though the two accounts—namely, that by S. John, and that by the other three Evangelists—differ widely, there can be no reasonable doubt that the four Evangelists are recording the various events that took place during one and the same supper, the Paschal Supper on the evening of Thursday, the evening commencing 15th Nisan. These two accounts differ, because their descriptions are given from different points of view. S. John, for instance, brings into great prominence certain things which the other three Evangelists omit altogether, such as the washing of the feet of His twelve disciples, and the discovery to S. John of the traitor by the giving of a sop, both of which the other three Evangelists omit; while S. John makes no mention of the Institution of the Eucharist, which all the other three record with more or less of detail.

In S. John's account of this supper certain expressions occur which have raised doubts in the minds of some as to whether he can be describing the Paschal Supper on the evening of Thursday, the evening commencing 15th Nisan, and whether the variations between himself and the other three Evangelists can be explained as the description of what occurred at the same supper, only given from different points of view.

1. The words in the first verse, "Now before the Feast of the Passover" (*πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*), have been in-

terpreted so as to fix the date of this supper, and as showing that it took place one day at least before the Passover. It has been well pointed out that the two notes of time in the first verse, "before the Feast of the Passover" and "to the end," are in contrast to each other, and are employed to indicate the duration of His love to them, and not to fix the date of the supper.* These two expressions are the Evangelist's introduction to the act of love and humiliation which Jesus showed to His disciples the last evening that He spent with them, and which he is now about to record. By these words he may mean to imply that this act of Jesus was of a piece with all His former conduct to them, and that it sprang from the same principle, love to them.

2. It has been urged that the supper in S. John xiii. was not the Paschal Supper, because, as the morning which followed it was holy and all work was forbidden, it would not be possible, between the eating of the Paschal lamb in the evening commencing 15th Nisan and the following morning, to make purchases. It has therefore been concluded that this was a supper on the evening commencing 14th Nisan, and that the things which they "had need of against the Feast" were the lamb, the unleavened bread, the wine, bitter herbs, &c. But the words of Moses, with respect to the first and seventh days, "No manner of work shall be done in them save that which every man must eat, that only may be done of you," would include the permission to purchase the necessary food, especially as a great part of the multitude would

symbols of love and communion, yet he such a wretch as to communicate in both, and yet a traitor. The two, Matthew and Mark, would show that he was at the table, and so the mention of that they bring in upon Christ's first sitting down and beginning to eat. And Luke makes the story full, and shows that he was at the table all the time, both at Passover and Sacrament; and the words of Christ upon the delivering of the cup, 'But behold the hand of him that betrays Me,' &c., cannot possibly be mitigated from such a construction. As to the latter, the meaning of Christ in the words 'I will no more drink of the fruit of the vine,' &c., is, that the kingdom of God was now so near, that this was the last meat and drink, or the last meal, that He was to have, before that came; 'the kingdom of God' meaning His Resurrection and forward, when God by Him had conquered death, Satan, and hell. And whereas He saith, 'Till I drink it new with you in the kingdom of God,' He did so, eating and drinking with them after His Resurrection. This therefore being the aim of His speech, it was reasonable to say so any time of the meal, 'This is the last meal I must eat with you till I be risen again from the dead,' and hereupon the Evangelists have left the time of His uttering of it at that indifferency that they have done. And indeed these two passages had such reference one to another, that the one might bring on the other, and both of them might very well be spoken by Christ twice."—LIGHTFOOT, 'Harmony of the New Testament,' sect. lxxxiii. vol. i. p. 261.

* Now before the Feast of the Passover.—"It is granted that the last supper here recorded (John xiii. 1, 2) is identical with the Paschal supper of the Synoptists. The only question is, whether the notes of time in John indicate the Paschal supper on the evening of the 14th, or an ordinary meal on that of the 13th of Nisan. This entirely depends on the meaning and construction of John xiii. 1. The first step in our investigation must be to refute the erroneous view that *πρὸ* can express the day immediately preceding the Feast of the Passover. This, both in

classical Greek, and also in the New Testament, must have been expressed by *πρὸ μίας τῆς ἑορτῆς τοῦ πάσχα* = 'one day before the Passover.' On the contrary, the words can mean nothing but (as *πρὸ τοῦ πάσχα*, John xi. 55) that something happened before the Passover. They do not contain a syllable to indicate how long before: whether hours, days, or years, can only be determined by the context. A further question arises, whether *πρὸ τῆς ἑορτῆς τοῦ πάσχα* is to be regarded as fixing the date of the *δείπνον*, v. 2. This question is all important; for if it be answered in the affirmative, the supper mentioned by John cannot have been a Paschal supper, but must be placed before the Passover. The construction which would connect v. 2 by *καὶ* with the principal clause of v. 1, *εἰς τέλος ἀγάπησεν αὐτοὺς*, allows the possibility of this reference, but only under one condition, viz. if *πρὸ τῆς ἑορτῆς τοῦ πάσχα* either did not refer at all, or not exclusively, to the participial clause *εἰδὼς ὁ ἀγαπήσας*, but to the principal clause. This, however, is not the case. It is evident that these words point to *εἰς τέλος*; 'having loved His own before the feast of the Passover,' finds its correlative in 'He loved them unto the end.' It is impossible to understand these two notes of time in any other than this antithetical relation. Consequently, the former refers entirely to the participial clause formed by *ἀγαπήσας*, which is still more closely defined by the clause with *εἰδὼς*; the meaning being, that our Lord's 'love to the end' includes the whole of His love before the Passover, which began with the time contrasted with the time before the feast, i.e. the commencement of the feast. After these preliminary remarks, the passage appears to me perfectly clear, and I would translate it as follows, 'Jesus, having loved His own, which were to remain in the world, before the feast of the Passover, knowing that His hour was come that He should go to His Father, He loved them (from that time, i.e. from the feast of the Passover onwards) to the end.'—WIESELE'S 'Chronolog. Synopsis,' p. 346. See also Robinson, 'Harmony of the Four Gospels in Greek,' p. 217; McClellan, 'New Testament,' p. 483.

arrive only on the early part of the same day. What the disciples supposed that Judas was commissioned to do was to purchase for them the necessary Chagigah sacrifices, which had to be offered in the morning, and to enable some of the poor to do the same.*

3. Another objection that has been raised to the supper described by S. John xiii. being the Paschal Supper is, because first Judas and then Jesus with the rest of His disciples left the room where they had eaten the Passover, before morning; whereas the words of Moses expressly forbade this, "None of you shall go out at the door of his house until the morning" (Exod. xii. 22). In the Introductory Note to this chapter it has been shown that in the time of our Saviour the prohibition not to go out until the morning, as well as the command to sprinkle the door-posts with blood, was looked upon as applying only to the Passover in Egypt. Neither was it thought necessary to lodge in the place where they ate the Paschal lamb.

4. It has also been objected that the Jews went not into Pilate's house lest they should be defiled, "but that they might eat the Passover;" that is, as has been interpreted, that they might eat the Paschal lamb. But to this explanation there are several fatal objections. First, the disqualification arising from entering the house of a heathen lasted only until the evening. It was still early morning (*πρωία*), and the defilement now contracted would not prevent their partaking of the Paschal lamb in the evening, had that been their intention. Secondly, to interpret the Passover (*πάσχα*) here of the Paschal lamb would be contrary to S. John's use of the word. Besides this passage, he uses the word Passover nine times, but in no instance does he mean the Paschal lamb, as do the other three Evangelists. He invariably means by the word Passover (*πάσχα*) the Feast of the Passover. The expression "but that they might eat the Passover" (*ἀλλ' ἵνα φάγωσι τὸ πάσχα*) doubtless means that they might continue to keep the Passover Feast, and offer the Chagigah sacrifices,¹ which must be offered in the course of a few hours."

See also Commentary on S. John xviii. 28.

5. The preparation day (*παρασκευή*) was the usual designation of Friday,² as being the day on which everything that was necessary was prepared for the Sabbath. All the three Evangelists represent, without any possibility of mistake, that it was on the Friday that Jesus was crucified. But because S. John does not call it by the simple term *παρασκευή*, "the preparation day," but *παρασκευή τοῦ πάσχα*, "the preparation day of the Passover," some have argued that he does not mean the Friday, but the Thursday, as being the preparation day for the whole festival of the Passover. It has been shown that there was no preparation day for the whole festival of the Passover, and that the only meaning of the expression "the preparation day of the Passover" was the Friday in the Passover week, as being the preparation for the Sabbath which fell in that week.³

These are the principal objections that have been raised against the supper which S. John describes ch. xiii. being the same supper which the other three Evangelists describe, and against that being the Paschal Supper on the evening of Thursday commencing 15th Nisan.

From missing the precise meaning of these various expressions, the two following errors have arisen with respect to the observance of the Paschal Supper on this occasion.

1. The Greek commentators generally,⁴ whose opinion is set forth most fully by Euthymius, hold that Jesus ate the Paschal lamb with His disciples a day sooner than the day prescribed by the Law of Moses; that is, that Jesus and His disciples ate the Paschal lamb on the evening commencing 14th Nisan, rather than on the evening commencing 15th Nisan; in order that He, the true Paschal Lamb, might be offered up on the Cross the day on which the typical lamb was usually offered. They suppose that Jesus celebrated the Passover a day before the Feast of unleavened bread began, and that He therefore used leavened bread. Hence arose the custom in the churches of the East to use leavened bread in the celebration of the Eucharist.

2. Some among the Latin commentators hold that Jesus and His disciples ate the Paschal lamb on the evening com-

¹ Cornelius a Lapide, in Matt. xxvi. 17; vol. viii. p. 476.

Lightfoot, see Introductory Note, p. 406.

Wieseler, Chronolog. Synopsis, p. 349.

Robinson, Harmony of the Four Gospels in Greek, p. 218.

McClellan, New Testament, p. 487.

² Constitut. Apost. v. 15.

S. Athanasius, Hist. Arian. ad Monach. 81; vol. i. p. 793.

³ Cornelius a Lapide, in Matt. xxvi. 17; vol. viii. p. 476.

Wieseler, Chronolog. Synopsis, p. 310.

Robinson, Harmony of the Four Gospels in Greek, p. 219.

McClellan, New Testament, p. 485.

⁴ S. Chrysostom, in Joan. xviii. 28; Homil. lxxxiii.

Theophylact, in Joan. xviii. 28; vol. i. p. 741.

Euthymius, in Matt. xxvi. 20; vol. ii. p. 1001.

* John xiii. 30.—"The supposition of the disciples that our Lord had bidden Judas Iscariot to make the necessary purchases for the feast during the course of the night, is only intelligible on the idea that the next day, as was the case with the 15th of Nisan, was, from the morning onwards, one of so much sanctity through its sacrifices and convocations, that such purchases which it might be necessary to attend to during the day, though allowed by the Law, would have caused an interruption to the celebration of the feast, which would have been painful to a pious Israelite. Besides, the idea of almsgiving (xiii. 30) was specially suitable for this festal night, since on the following day every Israelite was, if possible, to eat the Chagigah with the utmost festivity attainable."—Wies-

LER'S 'Chronolog. Synopsis,' p. 348.

¹ But that they might eat the Passover.—"It is well known that the whole period of the feast, especially in S. John's Gospel, was also called after the one conspicuous day, 'the Passover.' And so, too, the legal sacrifices and food proper to the whole feast received the same name. *Φαγεῖν τὸ πάσχα*, in this sense, is therefore synonymous with the celebration of the Paschal season, by a participation in the particular food (*τὰ ἄζυμα*) and meals appointed by the Law. In like manner, we read (2 Chron. xxx. 22) of the Passover, 'they did eat the feast' [A.V. 'throughout the feast,' seven days], where it deserves notice that this 'eating' is specially referred to eating the Chagigah."—Ibid., p. 349.

mencing 15th Nisan, as commanded by the Law of Moses, and that the Jews put off eating their Paschal lamb until the following evening. Two reasons have been assigned why they might put off this. The first is, that they were so intent on compassing the apprehension of Jesus. The other—first suggested by Rupertus, the learned Abbot of the Benedictine monastery at Duyts in the twelfth century, and which has since been advocated by several commentators¹ of considerable authority—is that they did this in compliance with their traditions, which allowed them, when two festivals on which no work was permitted fell on two consecutive days, to put the former festival off for a day. But the most trustworthy commentators maintain² that neither of these suppositions is necessary; for that a consistent explanation of all these various passages shows that both Jesus and His disciples and the Jews all ate the Paschal lamb on the evening of Thursday, the evening commencing the 15th Nisan, the evening on which Jesus was apprehended in the Garden of Gethsemane.

At the very time that the twelve disciples sat down with Jesus to the Paschal Supper Judas had already agreed with the chief priests to betray Him unto them at the first convenient opportunity, and had also agreed on the sum which he was to receive for this. Because Judas was so unworthy, many have concluded that Jesus could not, and did not, permit him to participate in the Eucharistic feast. But, besides the unworthiness of Judas, and our Saviour's knowledge of it, there is nothing to lead to this conclusion in the narrative itself. All the intimations go to show that Judas partook of the Paschal lamb with Jesus and the eleven other Apostles;

that Jesus then washed the feet of the twelve Apostles, as a preparation for their partaking of the Eucharist; and that He did not produce by that act the same effect on the heart of Judas as on the other Apostles; but that nevertheless He permitted Judas to be present and to participate in the Eucharist. 1. S. Matthew and S. Luke say that Jesus sat down to the Paschal Supper with the twelve Apostles. That Judas was one of the twelve who sat down with Jesus there can be no question. S. Matthew is express on this point (verses 20–25). 2. S. Mark, when recording the Institution of the Eucharist, says (xiv. 23), “and they all drank of it.” 3. S. Luke represents Jesus as saying immediately after the Institution, “But behold the hand of him that betrayeth Me is with Me on the table” (xxii. 21). 4. When Jesus washed the feet of the Twelve as a preparation for their participation in the Eucharist, as related by S. John xiii., he clearly intimates that Judas was present when He said, “Ye are clean, but not all,” &c.; and a little later on, during the same Supper, He discovers to S. John who the traitor was by a sop.

That Jesus permitted Judas to participate in the Eucharist is almost beyond question, and this was the belief of the early Church.³ Why He did so, knowing the state of his heart, and after He had Himself declared that he was not clean, is not so plain. Some have supposed that it was to give to men a perfect example of charity; to teach men to act with perfect long-suffering to others, whatever treachery they may show in return; to strive as much as possible to restrain men from the commission of sin, but, where that is impossible, on no account to divulge it to others.

JESUS FORETELLS HIS BETRAYAL.

S. MATTHEW xxvi. 21–25.

21 And as they
did eat,

He said,
Verily I say unto you,
that one of you

shall betray Me.
22 And they were
exceeding sorrowful,
and began
every one of them

S. MARK xiv. 18–21.

18 And as they
sat and did eat,

Jesus said,
Verily I say unto you,
One of you
which eateth with Me
shall betray Me.
19 And they began
to be sorrowful,
and

S. LUKE xxii. 21–23.

21 But, behold,
the hand of him
that betrayeth Me
is with Me on the table.

S. JOHN xiii. 21–30.

21 When Jesus had thus said,
He was troubled in spirit,
and testified,
and said,
Verily, verily, I say unto you,
that one of you
shall betray Me.

¹ Rupertus, in Matt. xxvi. 2.

Jansenius, in Concord. Evang. cap. cxxviii. p. 426.

Maldonatus, in Matt. xxvi. 2; vol. i. p. 362.

² Cornelius a Lapide, in Matt. xxvi. 17; vol. viii. p. 476.

³ Eusebius Emisenus, Orat. de prodit. Jude, p. 12.

S. Chrysostom, in Matt. Homil. lxxxi., vol. ii. p. 472.

S. Cyril Hierosol. Catechesis, xiii. 6, p. 780.

Theodoret, in Epist. ii. ad Corin. xi. 24; vol. iii. p. 119.

S. Augustine, in Joan. tract. lxii.; vol. iii. p. 1802.

S. Leo, Sermo vii. de Passione Domini; vol. i. p. 333.

V. Bede, in Matt. xxvi. 24; vol. iii. p. 112.

S. Thomas Aquinas, Sum. iii. quæst. 81, art. 2; vol. iv. p. 812.

Jansenius, in Concord. Evang. cap. cxxx. p. 437.

Maldonatus, in Matt. xxvi. 20; vol. i. p. 378.

Cornelius a Lapide, in Matt. xxvi. 40; vol. viii. p. 477.

Lightfoot, Harmony of the New Testament, sect. lxxxiii. vol. i. p. 260.

Bengel, in Matt. xxvi. 26, p. 140.

Bishop of Lincoln, John xiii. 30, Greek Testament.

Dean Alford, Matt. xxvi. 27, Greek Testament.

S. MATTHEW xvi.

to say unto Him,

Lord, is it I ?

23 And He answered and said,

He
that dippeth *his* hand
with Me in the dish,
the same shall betray Me.

24 The Son of Man

goeth
as it is written of Him :
but woe unto that man
by whom the Son of Man
is betrayed !
it had been good
for that man
if he had not
been born.

S. MARK xiv.

to say unto Him

one by one,

Is it I ?

and another said,

Is it I ?

20 And He answered and said

unto them,

It is one of the twelve,
that dippeth
with Me in the dish.

21

The Son of Man

indeed goeth,

as it is written of Him :

but woe to that man

by whom the Son of Man

is betrayed !

good were it

for that man

if he had never

been born.

S. LUKE xii.

22 And truly the Son of Man

goeth,

as it was determined :

but woe unto that man

by whom He

is betrayed !

23

And they began

to inquire among themselves,

which of them it was

that should do this thing.

S. JOHN xiii.

22 Then the disciples

looked one on another,

doubting of whom

He spake.

23 Now there was leaning on
Jesus' bosom one of His disciples,
whom Jesus loved.

24 Simon Peter therefore beck-
oned to him, that he should ask
who it should be of whom He
spake.

25 He then lying on Jesus'
breast saith unto Him, Lord, who
is it ?

26 Jesus answered, He it is, to
whom I shall give a sop, when I
have dipped it. And when He
had dipped the sop, He gave it to
Judas Iscariot, the son of Simon.

27 And after the sop Satan en-
tered into him. Then said Jesus
unto him, That thou doest, do
quickly.

28 Now no man at the table
knew for what intent He spake
this unto him.

29 For some of them thought,
because Judas had the bag, that
Jesus had said unto him, Buy
those things that we have need of
against the feast ; or, that he
should give something to the
poor.

30 He then having received the
sop went immediately out : and it
was night.

25 Then Judas, which betrayed
Him, answered and said, Master,
is it I ? He said unto him, Thou
hast said.

21. And as they did eat, He said, Verily
I say unto you, that one of you shall betray
Me.

S. He saith.

Vulg. Et edentibus illis dixit: Amen dico vobis, quia unus vestrum me
traditurus est.

22. And they were exceeding sorrowful, and
began every one of them to say unto Him, Lord,
is it I ?

S.V. omit of them.

Vulg. Et contristati valde, cœperunt singuli dicere: Numquid ego sum
Domine ?

23. And He answered and said, He that dippeth *his* hand with Me in the dish, the same shall betray Me.

24. The Son of Man goeth as it is written of Him : but woe unto that man by whom the Son of Man is betrayed ! it had been good for that man if he had not been born.

Vulg. Vñ autem homini illi, per quem Filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille.

25. Then Judas, which betrayed Him, answered and said, Master, is it I ? He said unto him, Thou hast said.

S. Jesus saith unto him.
Vulg. Respondens autem Judas, qui tradidit eum, dixit: Numquid ego sum Rabbi? At illi: Tu dixisti.

All the four Evangelists record, with more or less of fullness, our Saviour's prediction, during this supper, of His betrayal by one of the Twelve. S. Matthew and S. Mark place their account of it before the Institution of the Eucharist, and S. Luke after. Two explanations have been given of this variation.* Jesus may have spoken of this more than once during the evening, and S. Matthew and S. Mark may have recorded one of these occasions, and S. Luke the other; or they may not have intended their accounts to be understood as related in the exact order in which they were uttered. In this case it would be more probable that S. Luke's account is in the order of events: for, not to multiply reasons, S. Matthew frequently disregards the chronological order for other considerations.

It would seem that, after the Institution of the Eucharist, the disciples were exceeding sorrowful at the words that Jesus had said, that one of the Twelve should betray Him, and began to ask, "Is it I?" that in reply He said, it was one of the Twelve that dipped with Him in the dish. As, according to the Eastern mode of eating, several would dip with Him in the dish, this answer appeared too indefinite and vague for the eager Peter, who motioned to John to ask Jesus direct who it was; that Jesus then gave a sop to Judas, not to indicate to the rest of the Twelve who the traitor was, but only to John; that Judas, having received the sop,¹ and conscious of his guilt, asked the same question as the others, "Master, is it I?"

It is clear that the other disciples asked the question, "Is it I?" in a spirit of conscious innocence, fearful only of involuntary betrayal, but that Judas asked it with all the hardness of impenitent guilt.² Even yet Jesus does not openly convict him as the traitor. Two explanations have

been given of the words, "Thou hast said" (*οὐ εἶπας*). One³ is, that a speaker uses this expression when he wishes to give an equivocal answer, so as to avoid replying either yes or no to the question that has been asked him. The other⁴ is, that by these words the speaker expresses his assent, or gives an affirmative answer to the question. If the latter be the sense in which Jesus used these words, it is probable that He uttered them to Judas alone, and in a lower tone of voice, just as He had secretly given the sign of the sop to John.

See the Commentary on S. John xiii.

The ritual of the First or Egyptian Passover was necessarily extremely simple. The ritual observed in our Saviour's days was much more elaborate. Besides the eating of the Paschal lamb with bitter herbs and unleavened bread, four cups of wine were partaken of by each person present. The following is an outline of the order observed in the Paschal Supper. First a cup of wine was brought, and then the Master of the house, or one selected by the company for that purpose, gave thanks to God, in the name of the rest, for the wine and also for the day. They then washed their hands. After taking some sallet, they filled the second cup of wine and repeated the Psalms cxiii. cxiv., and then drank the wine. They then washed their hands again, ate some of the unleavened bread with the bitter herbs, and last of all, the flesh of the Paschal lamb. After this, they washed again, and filled the third cup, which was called the *cup of blessing*. They then said grace after meat, and gave thanks for the wine, and then drank it off. Lastly, they filled the fourth cup of wine, and repeated the rest of the Hallel, Psalms cxv. cxvi. cxvii. cxviii., with some prayers, and thus concluded.

S. Luke is the only one of the three Evangelists that shows in what part in the ritual of the Paschal Supper it was that Jesus instituted the Eucharist. S. Matthew and S. Mark merely say, "as they were eating" (*ἐσθίουσιν αὐτῶν*). But from S. Luke we gather that it was after the eating of the lamb, and after the drinking of the third cup of wine (see Introductory Note, p. 406), and that the cup which our Saviour consecrated to be His blood was the fourth cup, or the cup of the Hallel.

As Master of the feast, it was the office of Jesus to give thanks in the name of the rest; and after taking the third cup of wine, which was emphatically called the *cup of blessing*, He drank of it, and then gave it to His disciples and said, "Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." It is probable that Jesus spake this⁵ not of the cup which He consecrated to be His

¹ Maldonatus, in Matt. xxvi. 25; vol. i. p. 381.

Cornelius a Lapide, in Matt. xxvi. 25; vol. viii. p. 479.
Rabbinus, Harmony of the Four Gospels in Greek, p. 142.

² Origen, in Matt. xxvi. 25; vol. iii. p. 1733.

³ Origen, in Matt. xxvii. 11; vol. iii. p. 1769.

Thyphylact, in Luc. xiii. 3; vol. i. p. 482.

S. Augustine, de Consens. Evang. iii. 1; vol. iii. p. 1158.

⁴ S. Cyril Alex. in Matt. xxvi. 67; vol. v. p. 460.

Jansenius, in Concord. Evang. cap. cxxiii. p. 469.

Maldonatus, in Matt. xxvi. 25; vol. i. p. 381.

Cornelius a Lapide, in Matt. xxvi. 25; vol. viii. p. 479.

⁵ Maldonatus, in Matt. xxvi. 29; vol. i. p. 406.

Cornelius a Lapide, in Matt. xxvi. 29; vol. viii. p. 486.

Blood, but of the cup which He gave to His disciples before. By these words He intimated that His Death was at hand, and that He would not again eat and drink bread and wine with them as before until after His Resurrection. S. Matthew and S. Mark place these words after He had instituted the Eucharist. But they do not join the Institution of the Eucharist on to the Paschal Supper, as S. Luke does, nor do they show by any expressions in what part of the Passover service they mean the Institution of the Eucharist itself, or the utterance of these words, to come. Probably all that S. Matthew and S. Mark mean is that Jesus uttered these words, "I will not henceforth," &c., sometime during the Paschal Supper. There is not the same appearance in

S. Matthew and S. Mark's Gospel that they intended their account to be a narration in the order of events, as there is in S. Luke's.

Between the third cup of wine,¹ or the cup of blessing, which S. Luke mentions, and the Institution of the Eucharist, there was probably a considerable interval of time, sufficient to allow the washing of the feet of the twelve disciples, which S. John relates with so much circumstantiality. The washing of the hands occurred several times during the Paschal Supper; but the washing of the feet was a new and unusual act, and was intended as a preparation for the Eucharist.

JESUS INSTITUTES THE EUCHARIST.

S. MATTHEW xxvi. 26-29.

S. MARK xiv. 22-25.

S. LUKE xxii. 17-20.

1 COR. xi. 23-26.

26 And as they were eating,
 Jesus took bread,
 and blessed it, and brake it, and gave it to the disciples, and said,
 Take, eat;
 This is My Body.

27 And He took the cup,
 and gave thanks, and gave it to them, saying,
 Drink ye all of it;
 for This is My Blood of the New Testament,
 which is shed for many
 for the remission of sins.

22 And as they did eat,
 Jesus took bread,
 and blessed, and brake it, and gave to them, and said,
 Take, eat:
 This is My Body.

23 And He took the cup,
 and when He had given thanks, He gave it to them: and they all drank of it.

24 And He said unto them,
 This is My Blood of the New Testament,
 which is shed for many.

17 And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And He took bread, and gave thanks, and brake it, and gave unto them, saying,
 This is My Body which is given for you:
 This do in remembrance of Me.

20 Likewise also the cup after supper,

saying,

This cup is the New Testament in My Blood, which is shed for you.

23 The Lord Jesus the same night in which He was betrayed took bread:
 and when He had given thanks, He brake it, and said,
 Take, eat:
 This is My Body, which is broken for you:
 This do in remembrance of Me.

25 After the same manner also He took the cup, when He had supped,

saying,

This cup is the New Testament in My Blood:

This do ye, as oft as ye drink it, in remembrance of Me.
 26 For as often as ye eat this

¹ Jansenius, in Concord. Evang. cap. cxxx. p. 437.
 Cornelius a Lapide, in Joan. xiii. 2; vol. viii. p. 1067.
 Archbp. Newcome, Harmony of the Four Gospels, p. 340.

Greswell, Harmony of the Four Gospels, p. 320.
 Tischendorf, Synopsis Evangelica, p. 142.
 Robinson, Harmony of the Four Gospels in Greek, pp. 141-144.

S. MATTHEW xxvi.

S. MARK xiv.

S. LUKE xxii.

1 COR. xi.

bread, and drink this cup, ye do
show the Lord's Death till He
come.

29 But I say unto you,
I will not drink henceforth
of this fruit of the vine,
until that day
when I drink it
new with you
in My Father's kingdom.

25 Verily I say unto you,
I will drink no more
of the fruit of the vine,
until that day
that I drink it
new
in the kingdom of God.

26. ¶ And as they were eating, Jesus took
bread, and blessed *it*, and brake *it*, and gave *it*
to the disciples, and said, Take, eat; THIS IS
MY BODY.

Margin, many Greek copies have "gave thanks."
A. the bread, and gave thanks and brake *it*.
Vulg. *Cenantes autem eis, accepit Iesus panem, et benedixit ac fregit, et deditque discipulis suis, et ait: Accipite, et comedite: Hoc est Corpus Meum.*

27. And He took the cup, and gave thanks,
and gave *it* to them, saying, Drink ye all of It;

28. FOR THIS IS MY BLOOD OF THE NEW
TESTAMENT, WHICH IS SHED FOR MANY FOR
THE REMISSION OF SINS.

S.V. *omit new.*
Vulg. *Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.*

29. But I say unto you, I will not drink
henceforth of this fruit of the vine, until that
day when I drink it new with you in My
Father's kingdom.

Most of the points touched on in this history of the Insti-

¹ Justin Martyr, *Apologia*, i. p. 96.

S. Cyril Hierosol. *Catechesis Mystagog.* iv. 2, p. 1098.
iv. 9, p. 1104.
v. 7, p. 1116.

S. Chrysostom, in *Matt. Homil. lxxxii.*; vol. ii. p. 468.

S. Gregory Nyssen, *Oratio Catechet.* 37; vol. ii. p. 96.

S. Cyril. *Alex. in Joan. lib. x. 2* (cap. xv. 1); vol. vii. p. 341.

S. Hilary, de *Trinitate*, viii. 14; vol. ii. p. 247.

S. Ambrose, de *Sacramentis*, iv. 4 and iv. 5; vol. iii. pp. 441
and 443.

S. Augustine, in *Joan. vi. 32-71*, tract. xxv.—xxvii.; vol. iii.
pp. 1602-1621. [S. Leo,

* **This is My Body.**—"Such was the efficacy of our Lord's
original benediction; such continues to be the force of the same
words, when pronounced by Him through the mouth of His
ministers. For they are *creative* words, like those which called
the world into existence; they *effect* that which they declare."—
R. I. WILBERFORCE, 'On the Holy Eucharist,' p. 120.

The following shows that the same ancient writers will some-
times speak of the Consecration as taking place on the Invocation of
the Holy Spirit, and at others on saying the words of Institution;
it also gives a probable reason why they do this.

"So completely does each Person in the ever-blessed Trinity co-
operate in that which either performs, that we cannot exclude
the Holy Ghost from that action which is performed by the Son

tution of the Eucharist fall under one of the following heads,
so far as they can be separated:—The Sacrament, The Sacri-
fice, The Commission given to the Apostles.

I. The Sacrament, or the consecration of the bread and
wine to be the Body and Blood of Jesus, God and Man, is
expressed thus: "Jesus took bread, and blessed *it*, and brake
it, and gave *it* to the disciples, and said, Take, eat; This is
My Body," and "He took the cup, and gave thanks, and gave
it to them, saying, Drink ye all of it; for This is My
Blood."

Five distinct actions of Jesus are carefully recorded, "He
took bread, and blessed it, and brake it, and gave it to the
disciples, and said, Take, eat; This is My Body," &c. What
was bread when He took it was no longer mere bread but
His Body, when He said, "Take, eat; This is My Body."
What was wine when He took the cup was no longer mere
wine but His Blood when He said, "Drink ye all of it;
for This is My Blood." The change from bread to His Body
and from wine to His Blood was supernatural, and could only
be wrought by His power as God; which was probably
exerted through His words of blessing, or through the words
of Institution,* "This is My Body," "This is My Blood."¹

S. Leo, de *jejunio Septimi mensis*, Sermo vi. 3; vol. i. p. 452.

Liturgy of S. Mark, p. 26; Neale's ed. 1859.

Translation, p. 23.

of S. James, p. 73; Neale's ed. 1859.

Translation, p. 59.

of S. Clement, p. 104; Neale's ed. 1859.

Translation, p. 86.

of S. Chrysostom, p. 137; Neale's ed. 1859.

Translation, p. 116.

See also the Formulæ of Institution, as they occur in every
extant Liturgy, in Neale's Translation of the Liturgies, pp. 175-224,
S. Thomas Aquinas, *Sum. iii. quest. 78*; vol. iv. p. 759.

through the medium of His priests, nor yet the Son from that
which is effected by the Holy Ghost who proceeds from Him. So
that it would be rash perhaps to define at what moment the act
of consecration is effected, while yet it is reverent to treat it as
effected, when the first essential portion of it is performed. Again,
it may be said that since our Lord's presence in this holy ordinance
is not of a natural or carnal character, the continual agency of the
Spirit is no doubt required to perpetuate that operation, on which
Christ's presence is dependent. As we daily ask God, therefore, to
send down His 'mercy and truth,' without meaning that similar
prayers may not have been already heard, so we may invoke the
power of the Spirit for the *maintenance* of that presence which is
already bestowed. So that the Invocation of the Holy Ghost may

It was not bread in general that was His Body, but that which He had taken in His hand and which He had blessed, or over which He had given thanks to the Father and which He probably broke into thirteen pieces,¹ giving to each Apostle one piece, and reserving one for Himself. It was not wine in general which was His Blood, but the wine in the cup which He had taken, over which He gave thanks, and of which He probably drank first Himself, and which He then passed round to each of the twelve Apostles.

The necessity and the blessing of partaking of His Body and Blood Jesus had already explained to His disciples, as recorded by S. John vi. 53-58: "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and

drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

The question naturally arises, Did Judas take and eat the Body of Jesus and drink His Blood, and did he derive thereby the blessings here stated? There is every reason to believe that Judas did eat the Body of Jesus, and did drink His Blood, but did not derive thereby the benefits mentioned in these verses, and which the other Apostles derived. The bread and wine were consecrated into the Body and Blood of Jesus by His divine power, and this did not depend on the heart of Judas. But These did not act physically but morally;^a that is, not irrespectively of the heart of the recipient. Even in common food, the character of the food

¹ Cornelius a Lapide, in Matt. xxvi. 27; vol. viii. p. 482.

be designed to imply, that the continuance of our Lord's presence is a supernatural action momentarily renewed.

"That which is clear, however, is, that the use of these two separate conditions in the consecration of the Holy Eucharist is founded upon a reference to the intervention of the Second as well as of the Third Person in the Blessed Trinity, in this mysterious work; and that the work is attributed to their joint operation. Each is supposed to act according to His peculiar function in the great economy of man's redemption: the Holy Ghost as having been the agent in the work of the Incarnation; the Son as having Himself become Incarnate. The same authorities, therefore, who refer the consecration to the Holy Ghost, consider it to be effected by our Lord's words of Institution. S. Chrysostom (in Matt. Homil. lxxxi.; vol. ii. p. 468, Oxon: in 2 Epist. ad Tim. cap. i. Homil. ii. sec. 4), whose Liturgy so plainly expresses the one, speaks as distinctly in his Homilies respecting the other. S. Augustin (Sermo cccxvii.; vol. v. p. 1099, Migne. De Trinitate, iii. sec. 10; vol. ix. p. 874) attributes it with equal distinctness to the one and to the other. And for this diversity the ancient writers found a parallel in that great work on which it was dependent: for the Incarnation itself is attributed in Holy Scripture to the one of these Divine Persons as directly as to the other (S. Cyril, in Joan. lib. iv. 3; vol. vi. p. 585, Migne). God the Son 'made Himself of no reputation, and took upon Him the form of a servant.' Thus did 'wisdom build itself a house' out of the materials of man's nature. And yet the angel declared 'the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.' 'When,' says S. Fulgentius (ad Monimum, ii. 10; Migne's Patrol. vol. lxx. p. 188), 'can the Holy Church more fitly entreat the advent of the Holy Ghost, than when she invokes it to consecrate the sacrifice of Christ's Body, seeing she knows that it was from the Holy Ghost that her Head Himself received His Incarnate nature.' For thus it is revealed to us as part of the mystery of the ever-blessed Trinity, that by reason of the coineherence of the Divine Three, no function can be discharged by one Person in the glorious Godhead, in which each does not take part according to His appointed order and law. And hence results no confusion nor interference in their merciful offices; neither can succession have place in essences which perpetually co-operate; nor can the conditions of time restrict the operations of the Eternal."—R. I. WILBERFORCE, 'On the Holy Eucharist,' p. 342.

The following shows how the early Church believed Christ to be present in Baptism, and how in the Holy Eucharist:—

"The validity of Baptism does not depend upon the consecration of the elements, or the character of the administrator. These

considerations affect the decency, but not the reality, of the ordinance: for though Christ is allowed to be present in Baptism by spiritual power, yet His presence is to be sought in the ordinance at large, and not in the elements. So that the symbol employed is never spoken of as gaining, in itself, any relation to the sacred object of which it is fitted to remind men. The washing of water is the means whereby the baptized partake in that purification which was effected by Christ's Blood; but the water is never spoken of as changed into blood, either in Scripture or ancient authors. On the contrary, the whole element of water is described as consecrated to the mystical washing away of sin.

"In the Holy Eucharist, the elements, and not the ordinance at large, are the medium of the gift. And the reason is, that our Lord is not present in this ordinance by spiritual power only, but He has consecrated His Body to be the peculiar medium of a supernatural effect. It has been set forth as an antithesis, or contrast, to that of the old Adam; and, as a consequence of the Incarnation, He bestows it as a renewing principle in the Holy Eucharist. So that in Baptism He is present only by power and grace; but in the Holy Eucharist He is present likewise by His Body and Blood. There is not only, therefore, that presence of Godhead which attends upon His gifts, but also that presence of His Flesh and Blood which is bestowed through the consecrated elements. Thus S. Cyril (adv. Nest. iv. 5; vol. ix. p. 193, Migne), 'For as the Body of the Word is life-giving, since He has made it His own by a real union, which is beyond thought and expression, so we who are partakers of His sacred Flesh and Blood are by all means endued with life; since the Word abides in us in the way of Deity by the Holy Ghost, and in the way of Humanity by His sacred Flesh and precious Blood, &c.'—R. I. WILBERFORCE, 'On the Holy Eucharist,' p. 104.

"It is not meant that this sacrament is a physical, but only a moral instrument in man's salvation. By a physical instrument is meant one which acts of itself, by means of those qualities which are inherent in it; by a moral instrument, one which derives its efficacy from the perpetual intervention of its employer's will. When a chemist would precipitate a salt through the admixture of an acid, the acid employed is a physical instrument; it acts by virtue of those properties which belong to it, in a manner irrespectively of his will. But the hand by which he pours it into the mixture is a moral agent: its action is not for a moment independent of his causing will. Now, when it is said that certain inward gifts are bestowed through a sacrament, it is not meant that they are so physically associated with its outward form as to follow from it in the way of natural consequence: the inward

does not depend on the condition of the recipient, though the effect which it produces may.

Jesus had washed the feet of Judas with the same love as the rest, and with the same object, to render them clean, but not with the same effect: for He Himself declared that they were clean in consequence of His having washed their feet, and that Judas was not. In like manner there is every reason to believe that He gave to Judas His Body to eat, and His Blood to drink equally with the rest, but not with the same effect.

II. From the language which Jesus used, we learn that in the Institution of the Eucharist He offered up a Sacrifice to make atonement for man's sin, as well as instituted a Sacrament to render him partaker of life eternal.

S. Luke (xxii. 19) represents Jesus as saying, "This is My Body which is given for you" (*τὸ ὑπὲρ ὑμῶν διδόμενον*); and S. Paul (1 Cor. xi. 24), "This is My Body, which is broken for you" (*τὸ ὑπὲρ ὑμῶν κλάμενον*).

S. Matthew (xxvi. 28) represents Jesus as saying, "This is My Blood of the New Testament, which is shed for many for the remission of sins" (*τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν*); S. Mark xiv. 24, "This is My Blood of the New Testament, which is shed for many" (*τὸ περὶ πολλῶν ἐκχυνόμενον*); and S. Luke xxii. 20, "This cup is the New Testament in My Blood, which is shed for you" (*τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον*).

In all these expressions,¹ slightly varied as they are in other respects, the present tense is invariably preserved: *τὸ διδόμενον, τὸ κλάμενον, τὸ ἐκχυνόμενον*. It is never implied by the use of the future tense that the action here referred to was not to take place now in the Eucharist, but a little later on the Cross. The language of S. Luke is even still more

explicit on this point: for he represents Jesus as saying that the cup which He had just blessed and had consecrated to be His Blood was shed for them, *τοῦτο τὸ ποτήριον . . . τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον*. His words, strictly interpreted, imply that His Blood was shed for them in the Eucharist, not on the Cross.

In this Sacrifice Jesus is Himself the Priest, He is Himself the Victim, who makes atonement for the sin of man: for He offers up His own Body and His own Blood for many for the remission of sins. Not only does Jesus offer a sacrifice in the Eucharist, but He offers The Sacrifice of the New Covenant—the one, only, prevailing, and effectual Sacrifice for the sins of man that was ever offered; and which fulfils and supersedes all the sacrifices of the Old Covenant. With the ancients, when two contending parties entered into a covenant, they ratified it with sacrifices. When Jesus entered into the New Covenant with man, He ratified it with His own Blood. Here, too, is completed the typical sacrifice of Melchisedec:² for here is the true Priest and the true Sacrifice. Melchisedec of old offered mere bread and wine, but Jesus, the true Melchisedec, offered up His own Body and His own Blood.

It may be said, What relation does the Sacrifice of His Body and Blood by Jesus in the Eucharist bear to His Sacrifice on the Cross? These are not two distinct Sacrifices, but different portions or different stages, or even different descriptions, so to speak, of the one Sacrifice of His Death. In the Eucharist, Jesus offers up Himself, His own Body and His own Blood; on the Cross, we see fulfilled the part which it was necessary that man should take in the Sacrifice of His Death. The nailing to the Cross might be called by unbelievers compulsory, the act of His enemies; but none could call the Sacrifice of Himself to God the Father in the

¹ Jansenius, in Concord. Evang. cap. cxxxi. p. 465.

Maldonatus, in Matt. xxvi. 28; vol. i. p. 390.

Cornelius a Lapide, in Matt. xxvi. 28; vol. viii. p. 483.

gifts are dependent altogether upon the ordaining will of Almighty God, who appoints a certain external form as the means whereby He bestows His gifts. So that a sacrament is a moral instrument, which derives its efficacy from the perpetual intervention of the Being by whom it has been appointed."—R. I. WILBERFORCE, 'On the Holy Eucharist,' p. 21.

"It is not meant that sacraments are less certain in their effects than physical agents; nor yet that their reality depends upon those circumstances in their receivers which are essential to their utility. But they are called moral instruments, because they derive their validity from the immediate appointment of Him, who acts in common according to that law which He has imposed upon the material creation; because they belong to the order of grace, and not to the order of nature.

"It is as a moral, and not a physical instrument then, that the outward form in the Holy Eucharist is the means of conveying the inward gift. And here a further distinction between Baptism and the Holy Eucharist is suggested by the transient nature of the one, as compared with the continuous nature of the other. Since Baptism exists only in the act of its administration, it is this act alone which can be the means through which it conveys an inward gift. And therefore there is no such consecration as invests the material employed with any permanent efficacy. It is otherwise

² Jansenius, in Concord. Evang. cap. cxxxi. p. 456.

Cornelius a Lapide, in Matt. xxvi. 28; vol. viii. p. 483.

in the Holy Eucharist, where the outward part is consecrated to be the instrument through which there is a continuous ministration of the inward blessing. In the last case, therefore, our Lord's words indicated that *This*, which He held in His hands, was the fixed medium of conveying the hidden gift. So that in one case the medium is an *act*, in the other an *element*: the act of baptizing is the moral instrument in one instance, the consecrated element in the other."—*Ibid.*, p. 24.

"Though all who receive the one [the bread and the wine] receive the other [the Body and the Blood of Christ], yet no benefit follows from this reception, except there be living faith in the receiver. For it is one thing to receive Christ's Body and Blood sacramentally, and another that the soul should be brought into relation to Christ. The first depends on the consecration of the elements; the second requires in addition the spiritual life of the receiver. Our Lord speaks in general terms of the value of the Holy Eucharist (John vi.), just as in the third chapter of S. John He uses general terms respecting the blessings of Baptism, but without intending that its benefits are gained, unless the ordinance is improved as well as partaken. He speaks of the importance of the gift, without entering upon the further consideration how it is employed."—*Ibid.*, p. 222.

Eucharist compulsory. The nailing to the Cross was but a carrying out by man of the Saviour's entire, voluntary surrender and sacrifice of Himself in the Eucharist.

In the sacrifices of the Old Covenant, and in the sacrifices of the heathen, little regard was paid to the will of the victim; the offering him up by the owner was considered sufficient. But in the Sacrifice of the New Covenant, in that Sacrifice which was to give efficacy to all former sacrifices, so far as they were propitiatory, the will of the Victim, the voluntary offering up of Himself, was everything, so to speak: the rest was man's act, a deed of violence, the offspring of man's wickedness.

III. After Jesus had taken bread, and had blessed it, and had broken it, and given it to His twelve disciples, saying, "Take, eat; This is My Body, which is given for you," He said unto them, "This do ye in remembrance of Me." Again, after He had taken the cup, and had given thanks over it, and had given it to them, saying, "This is My Blood," He said to them, "This do ye in remembrance of Me." Two explanations have been given of these words, "This do ye in remembrance of Me" (*τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*).

First, they are explained as a command to the Apostles to do as they had seen Jesus do, in all things in the Institution of the Eucharist, with a promise that His power would be with them to render their acts as effectual as His own. As He had taken bread and had consecrated it to be His Body, and had first offered it up to God and had then given it to them to partake of, so they were to do. As He had taken the cup and had consecrated it to be His Blood, and had first offered it to God and had then given it to them to drink, so they were to act. All this they were to do after the pattern which He had given them, and so to commemorate His Death.¹

The second explanation, which is really contained under the first, is to explain the word "Do ye," *ποιεῖτε*, in the sacrificial sense in which it is constantly used in the Septuagint, and with which the Twelve would be familiar: for their principal means of learning the Old Testament was through the Septuagint Translation. It has been shown² that there are not less than seventy passages in which the verb *ποιεῖν* is used in the Septuagint Translation in this sacrificial sense. Besides the Septuagint, the word *ποιεῖν* was frequently used by the early writers in the sense of "to offer a sacrifice."³

The probability that *ποιεῖν* is here used in a sacrificial sense is increased by its close connection with *ἀνάμνησις*.

As in the case of *ποιεῖν*, so also of *ἀνάμνησις*, their meaning must depend very much on the sense in which they are used in the Septuagint. The kindred word *μνημόσυνον* is very frequently found in the Septuagint, sometimes in a sacrificial sense, and sometimes not. But *ἀνάμνησις* occurs only five times in the Septuagint,—once in Leviticus (xxiv. 7), once in Numbers (x. 10), in the titles of Psalms xxxvii. and lxi., and once in the Apocryphal Book of Wisdom (xvi. 6). From the use of the word in Levit. xxiv. 7 and Numb. x. 10, and from the way in which its cognate verb *ἀναμνήσκω* is used Numb. x. 9, it is highly probable that *ἀνάμνησις* was a strictly sacrificial word, at least quite as much so as *μνημόσυνον*. In Leviticus xxiv. 7 the Lord said unto Moses with respect to the shewbread, "And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial (Septuagint, *εἰς ἀνάμνησιν*), even an offering made by fire unto the Lord." In Numbers x. 10, the Lord, giving directions to Moses respecting the use of the two silver trumpets, said, "Ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God" (Septuagint, *καὶ ἔσται ὑμῖν ἀνάμνησις ἑναντί τῷ θεῷ ὑμῶν*). In both these instances the Hebrew word is rendered "memorial" by the English Translators and *ἀνάμνησις* by the Septuagint. In the preceding verse we see to whom, and for whom, they were to be a memorial: "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God (*ἀναμνησθήσεσθε ἑναντί κυρίου*), and ye shall be saved from your enemies." (Numb. x. 9.)

Conformity with the usage of the Old Testament translators would have required the translators of S. Luke's Gospel and of the Epistle to the Corinthians, to have rendered our Saviour's words, *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*, "Do This (or, Offer This) for My Memorial," or "for the Memorial of Me," instead of "Do This in remembrance of Me." He uttered these words first after He had given them His Body, and repeated them after He had given them His Blood. After each He said, "Offer This for My Memorial," which may thus be paraphrased, "Offer This that It may be to you My Memorial before God;" or, "Offer This that It may be to you a Memorial before Me," as in Numb. x. 10 (*καὶ ἔσται ὑμῖν ἀνάμνησις ἑναντί τῷ θεῷ ὑμῶν*).⁴

In estimating the force of the commands in the Institution of the Eucharist it is of the utmost importance to bear in

¹ Jansenius, in Concord. Evang. cap. cxxxi. p. 456.

Cornelius a Lapide, in Matt. xvi. 26; vol. viii. p. 482.

² The late Bishop Hamilton's Charge, 1867, p. 167.

³ See Dr. G. Hickes, on the Christian Priesthood, vol. ii. p. 64.

* Do this in remembrance of Me.—"But this Commemoration is to be made to God His Father, and is not a bare remembrance or putting ourselves in mind only (as is commonly supposed), but a putting of God in mind: for every sacrifice is directed unto God, and the oblation therein, whatsoever it be, hath Him for its object, and not man. If therefore the Eucharist be *sacramentum Christi commemorativum*, a commemorative Sacrifice of Christ, as ours grant, then must the Commemoration therein be made unto God. And if Christ therein be offered *oblatio*, that is, as the Object of

the Commemoration there made (as that learned Bishop speaks); if the Commemoration of Him be an Oblation of Him, to whom is this Oblation, that is, Commemoration, made but unto God? . . . To Him, therefore, and not unto ourselves, is that 'Ανάμνησις or Commemoration to be made which Christ commendeth to His Church, when He said, 'Do this *εἰς τὴν ἐμὴν ἀνάμνησιν*, for My Commemoration, or in remembrance of Me.'" — JOSEPH MEDE, book ii. ch. 9, p. 376, ed. 1672.

mind to whom these commands were delivered. They were not given to the multitude, or to the disciples generally, but to His Apostles, whom He now appoints to consecrate His Body and His Blood, and to offer His Memorial.

That this was the interpretation of our Saviour's words in the Institution of the Eucharist, which was received by the Church from the first, both as regards the Sacrament, the Sacrifice, and the Commission given to the Apostles, is evident from the direct statements of individual Fathers,* from the Liturgies which embodied the form of the Church's worship from the time of the Apostles, from those usages which were coeval with Christianity, from the importance which from the first was attached to the act of Consecration, and from the belief that the Consecration itself could not be effected except by those to whom a specific commission had been transmitted.

According to the ritual of the Passover the singing of the remaining Psalms of the Hallel, cxv. cxvi. cxvii. cxviii.,

* Cornelius a Lapide, in Matt. xxvi. 30; vol. viii. p. 487.

Lightfoot, Harmony of the New Testament, sect. lxxxvi. vol. i. p. 262.

* Jansenius, in Concord. Evang. cap. cxxxvii. p. 539. [Archbp.

This is My Body.—In the following extracts the author shows that this interpretation was universally received in the Early Church, so much so that some of their chief arguments in favour of the truth and reality of the Incarnation were drawn from it.

"The leading principles of the Early Church were its worship of the God-man, its belief in His real presence in the Holy Eucharist, in the powers of the priesthood, and in the efficacy of consecration. These, and similar facts, were built up into that intellectual system of doctrines which we call the Creeds. The work was one which it cost nearly five centuries to complete, and its last act was to guard against those two opposing heresies of Nestorius and Eutyches, by which our Lord's Incarnation was directly attacked. Hence it became necessary for the defenders of the faith to direct their special attention to this doctrine; to show the relation which our Lord's manhood bore to His divine nature, and that He had vouchsafed to make it the very instrument of that great work which He is pleased to effect in the Holy Eucharist. This was the line of argument adopted by S. Cyril; and, in consequence, he was led to dwell upon the relation between the Holy Eucharist and the doctrine of the Incarnation, more fully than any other Father. The best answer to the Nestorians, who denied that our Lord's Body was the Body of God, was the admitted fact, that it was the principle of life, as bestowed in the Holy Eucharist. And S. Cyril's arguments on this subject were so completely built upon the practice of the four preceding centuries, and were so heartily adopted by the Church in her most numerous Councils, that to reject them would be to take up arms against all Catholic antiquity."—R. I. WILBERFORCE, 'On the Holy Eucharist,' p. 106.

"To connect the doctrine of the Holy Eucharist with the fact of the Incarnation, was the universal practice of the ancient Church. We see it as early as S. Ignatius and Justin Martyr, in the age which directly followed the Apostles. S. Ignatius (*Ad Smyrnaeos*, vii.; page 104, Hefele) complains that the Docetæ 'kept aloof from the Holy Eucharist, because they would not confess the Eucharist to be the Flesh of our Saviour Jesus Christ, which suffered for our sins.' Justin Martyr (*Apolog.* i., sect. 98; page 96, Thirlby) founds the belief that the food which we receive in the Holy Eucharist is 'not common bread and common drink,' but 'the Flesh and Blood of the Incarnate Jesus,' on the fact that He 'has taken Flesh and Blood for our salvation.' To pass to a later but a high authority, S. Cyril (*Hardwin*, i. 1289: see also Cyril, *op. vol. ix.* p. 312,

would follow the drinking of the fourth cup of wine. As Jesus used the fourth cup of wine, or *the cup of the Hallel*, for the consecration of His Blood, the singing of the hymn or Psalms would probably follow immediately after. S. John alone says that Judas left the room before the rest; but as this Evangelist does not relate the Institution of the Eucharist, we have no information whether Judas departed before the singing of the Psalms or after. After his departure Jesus delivered to the remaining eleven disciples the discourse and the prayer to the Father which S. John alone records, chapters xiv. xv. xvi. xvii.; and then Jesus and the eleven disciples leave the room together for the Mount of Olives.¹ On the way He again foretells that the rest would desert Him, while Peter would even deny Him. Others think that His instruction to His disciples and His prayer to the Father, as recorded by S. John, was delivered before they sang the hymn or Psalms.²

Archbp. Newcome, *Harmony of the Four Gospels*, p. 363.

Greswell, *Harmony of the Four Gospels*, p. 334.

Tischendorf, *Synopsis Evangelica*, p. 150.

Robinson, *Harmony of the Four Gospels in Greek*, p. 149.

Migne) says in the celebrated letter which introduced his anathemas, and which was sanctioned by the Council of Ephesus, 'We approach the Holy Eucharist and are sanctified, by becoming partakers of the sacred Flesh and the precious Blood of Christ, our common Saviour. Now we do this, not as though we received common flesh: God forbid. Nor yet as though that which we received belonged to a man who was sanctified, and who came in contact with the Word by oneness of excellence, or who received the Word as a divine indweller. But we receive it as truly life-giving, and as pertaining properly to the Word Himself. For as God He was naturally the principle of life; and since He has become one with His own Flesh, He has rendered it also life-giving.'—*Ibid.*, p. 324.

"Respecting the Holy Eucharist, there existed no symptom of disagreement for eight centuries and a half. No doubt the received doctrine had been earlier disputed, but it was not by dissentients within the Church, but by external opponents. The Gnostics (S. Ignatius, *ad Smyrn.* vii.; page 104, Hefele), who denied that the Holy Eucharist was the Flesh of our Lord, cut themselves off in the second century from the Church; and the Messalian heretics (Theodoret, *Hist. Eccl.* iv. 10; vol. iii. p. 478), who denied that this sacred food was either beneficial or injurious, were cut off from it by its public sentence in the fourth. These external assaults throw greater light upon the unanimity which prevailed within. So that Paschasius is the first author who has ever been alleged to have introduced any doctrine which did not meet with universal approval; and the statements of earlier writers were admitted at the time to express the collective judgment of the whole community. Now those who look to the first Christians merely as witnesses, must allow that they were so far competent judges of the system which was delivered to them, that they could not all have been mistaken respecting its characteristic features. And those who take a higher view of the Church's judgment, and admit it to possess 'authority in controversies of faith,' cannot dispute its decision upon a point on which there was no dissension. For the eight centuries and a half which precede Paschasius, are those also which precede Photius; they are the period when the East and West were yet undivided, and when the Church could appeal with the fullest confidence to the promise of a supernatural guidance."—*Ibid.*, p. 3.

CHRIST FORETELLS THAT PETER WOULD DENY HIM.

S. MATTHEW xvi. 30-35.

S. MARK xiv. 26-31.

S. LUKE xxii. 39, 31-34.

S. JOHN xiii. 36-38.

30 And when they had sung
an hymn,
they went out

into the Mount of Olives.

31 Then saith Jesus unto them,
All ye shall be offended
because of Me this night :

for it is written,
"I will smite the shepherd,
and the sheep of the flock
shall be scattered abroad."

32 But after I am risen again,
I will go before you
into Galilee.

33 Peter answered
and said unto Him,
Though all *men*
shall be offended
because of Thee, *yet*
will I never be offended.

34 Jesus said unto him,

Verily I say unto thee,
That this night,

before the cock crow,
thou shalt deny Me thrice.

35 Peter said unto Him,

Though I should die with Thee,
yet will I not deny Thee.

Likewise also said
all the disciples.

26 And when they had sung
an hymn,
they went out

into the Mount of Olives.

27 And Jesus saith unto them,
All ye shall be offended
because of Me this night :

for it is written,
"I will smite the shepherd,
and the sheep
shall be scattered."

28 But after that I am risen,
I will go before you
into Galilee.

29 But Peter
said unto Him,
Although all
shall be offended,
yet
will I not I.

30 And Jesus saith unto him,

Verily I say unto thee,
That this day,
even in this night,

before the cock crow twice,
thou shalt deny Me thrice.

31 But he spake
the more vehemently,
If I should die with Thee,
I will not deny Thee
in any wise.

Likewise also said
they all.

39 And

He came out,
and went, as He was wont,
to the Mount of Olives ;
and His disciples also followed Him.

31 And the Lord said, Simon,
Simon, behold, Satan hath desired
to have you, that he may sift you
as wheat :

32 But I have prayed for thee,
that thy faith fail not : and when
thou art converted, strengthen
thy brethren.

33 And he said unto Him, Lord,
I am ready to go with Thee, both
into prison, and to death.

34 And He said,

I tell thee, Peter,
the cock shall not crow
this day,

before that thou shalt thrice deny
that thou knowest Me.

36 Simon Peter said unto Him,
Lord, whither goest Thou? Jesus
answered him, Whither I go, thou
canst not follow Me now ; but
thou shalt follow Me afterwards.

37 Peter said unto Him, Lord,
why cannot I follow Thee now?
I will lay down my life for Thy
sake.

38 Jesus answered him,
Wilt thou lay down thy life
for My sake?

Verily, verily, I say unto thee,
The cock shall not crow,

till thou hast denied Me thrice.

30. And when they had sung an hymn, they
went out into the Mount of Olives.

Margin, Psalm.

31. Then saith Jesus unto them, All ye shall

be offended because of Me this night : for it is
written,

"I will smite the shepherd,
and the sheep of the flock shall be scattered
abroad."

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended.

S.V.A. unto Him, if (S^c. omits It) all: S.V.A. because of Thee, I will never.
Vulg. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor.

34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow,^a thou shalt deny Me thrice.

35. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

To encourage them under their trial Jesus again foretells His Resurrection. He also implies that, though they should all fail under their trial, it would only be for a time, and not from want of love to Him, but through fear for their lives. In the words of Zechariah (xiii. 7) He describes His own Death and their desertion of Him; that He will rise again, and as their Shepherd will go before them to lead them (*προδξω*) into Galilee; and that they, in spite of their temporary desertion of Him, will as His sheep again follow Him. Peter, trusting too much to his own feeling of entire devotion to Jesus, and believing that His words were dictated rather by fear for him than by certain knowledge, scorns the very idea of ever deserting Him. But Jesus teaches him that as his presumption is greater than that of the other disciples, so his fall should be in like proportion; that the rest should

desert Him, but that Peter should deny that he knew Him, and that this should take place that very night, even before the morning cock-crowing.

Cocks were forbidden to be kept in Jerusalem by the Jewish traditional law; but whether this prohibition was strictly observed by the Jews themselves or not, it would not prevent the Roman soldiers from keeping them: for the passion for keeping cocks for fighting was very strong both among the Greeks and the Romans.

Cocks are in the habit of crowing twice—at midnight and again at early dawn. When only one time is referred to, the second or morning crowing is always meant. S. Matthew and S. Mark represent Jesus as foretelling the same events, Peter's three denials of Him, by different expressions. S. Mark's expression is the more minute and accurate: he says that Peter should deny Jesus thrice before the cock crow twice; that is, at midnight and again in the morning. S. Matthew says that Peter should deny Jesus thrice before the cock crow; that is, in the early morning.¹

Gardens were not allowed in Jerusalem itself on account of the stench that might arise from any decayed vegetable matter, or from the manure. Josephus² incidentally mentions that it was the common practice to plant gardens with trenches up to the very walls of the city. At the foot of the Mount of Olives, on the side towards the city, there lay a garden, the nature of which is indicated by its name, Gethsemane, or oil presses. As its name denotes, this garden was planted with Olives, and for the sake of the oil which the olive yields. To reach this Jesus and His disciples now cross the brook Cedron.

See also S. John, chapter xviii. 1-3.

THE AGONY IN GETHSEMANE.

S. MATTHEW xxvi. 36-39.

S. MARK xiv. 32-36.

S. LUKE xxii. 40-44.

S. JOHN xviii. 1.

36 Then cometh Jesus with them

32 And they came

1 He went forth with His disciples over the brook Cedron,

unto a place called Gethsemane,

to a place which was named Gethsemane:

where was a garden, into the which He entered, and His disciples.

40 And when He was at the place,

¹ Jansenius, in Concord. Evang. cap. cxxxiii. p. 481.

Maldenatus, in Matt. xxvi. 34; vol. i. p. 412.

Cornelius a Lapide, in Matt. xxvi. 34; vol. viii. p. 489.

² Josephus, Bell. Jud. v. 2, 2.

Whiston's Trans., Wars, v. 2, 2, p. 710.

^a Before the cock crow.—“You may wonder that a dunghill cock should be found at Jerusalem, when it is forbid by the canons that any cocks should be kept there. ‘They do not keep cocks at Jerusalem upon account of the holy things. Nor do the priests keep them throughout all the land of Israel.’ The Gloss gives the reason: ‘Even Israelites are forbid to keep cocks at Jerusalem, because of the holy things: for Israelites have eaten there peace-offerings and thank-offerings: but now it is the custom of dung-

hill cocks to turn over dunghills, where perhaps they might find creeping things, that might pollute those holy things that are to be eaten.’ (Bava Kama vii.) By what means and under what pretence the canon was dispensed with, we do not dispute. ‘Tis certain there were cocks at Jerusalem, as well as at other places. And memorable is the story of a cock which was stoned by the sentence of the Council (Jerus. Erubhin, xxvi. 1), for having killed a little child.’—LIGHTFOOT on Matt. xxvi. 34; vol. ii. p. 262.

S. MATTHEW xxvi.

and saith
unto the disciples,

Sit ye here, while I
go and pray yonder.

37 And He took with Him
Peter and the two sons of Zebedee,
and began to be sorrowful
and very heavy.

38 Then saith He unto them,
My soul is exceeding sorrowful,
even unto death:
tarry ye here,
and watch with Me.

39 And He went a little farther,

and fell on His face,
and prayed,
saying,

O My Father,
if it be possible,
let this cup pass
from Me:
nevertheless not as I will,
but as Thou wilt.

S. MARK xiv.

and He saith
to His disciples,

Sit ye here, while I
shall pray.

33 And He taketh with Him
Peter and James and John,
and began to be sore amazed,
and to be very heavy;

34 and saith unto them,
My soul is exceeding sorrowful
unto death:
tarry ye here,
and watch,

35 And He went forward
a little,

and fell on the ground,
and prayed
that, if it were possible,
the hour might pass from Him.

36 And He said, Abba, Father,
all things are possible unto Thee;

take away this cup
from Me:

nevertheless not what I will,
but what Thou wilt.

S. LUKE xxii.

He said
unto them,
Pray that ye enter not
into temptation.

41 And He was withdrawn
from them
about a stone's cast,

and kneeled down,

42 and prayed,
saying,

Father,
if Thou be willing,
remove this cup
from Me:
nevertheless not My will,
but Thine, be done.

43 And there appeared an angel
unto Him from heaven, strength-
ening Him.

44 And being in an agony He
prayed more earnestly: and His
sweat was as it were great drops
of blood falling down to the
ground.

36. ¶ Then cometh Jesus with them unto a place^a called Gethsemane,^b and saith unto the disciples, Sit ye here, while I go and pray yonder.

S.V.A. Gethsemani: S.A. unto His disciples: S. omits here.
Vulg. Hunc venit Iesus eum itis in villam quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic donec vadam illuc et orem.

37. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

Vulg. sustinete hic, et vigilate mecum.

39. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me:^c nevertheless not as I will, but as Thou wilt.

^a A place called Gethsemane.—“The Greek is not γέσπος but γέσπεον, not a place but ‘a parcel of ground’ (as it is rendered in John iv. 5), an enclosure, a field or garden, and thus corresponds more closely to κήπος, by which S. John describes the same locality, though without mentioning the name (xviii. 1).”—CANON LIGHT-FOOT, ‘On the Revision of the New Test.’, p. 144.

^b Gethsemane.—“The place of olive-presses at the foot of Mount Olivet. In John, it is a garden beyond Kidron. ‘They do not make gardens or paradises in Jerusalem because of the stench’ (Bava Kama vii.) The Gloss, ‘because of the stench that ariseth from the weeds which are thrown out: besides, it is the custom to dig gardens, and thence comes a stench.’ Upon this account, there were no gardens in the city, some few gardens of roses

excepted, which had been so from the days of the prophets, but all were without the walls, especially at the foot of Olivet.”—LIGHTFOOT on Matt. xxvi. 36; vol. ii. p. 262.

^c O My Father, if it be possible, let this cup pass from Me.—“To what intent was His prayer, which plainly testifieth so great willingness to avoid death? Will, whether it be in God or man, belongeth to the essence and nature of both. The nature therefore of God being one, there are not in God divers wills although God-head be in divers persons, because the power of willing is a natural not a personal propriety. Contrariwise, the Person of our Saviour Christ being but one, there are in Him two wills, because two natures, the nature of God and the nature of man, which both do imply this faculty and power. So that in Christ there is a divine

To fathom the Agony in the garden¹ is beyond the power of man, but we may gather somewhat of its nature from the various expressions which the Evangelists make use of in describing it. S. John does not record the Agony in the garden, but the other three Evangelists relate it, and they all bear testimony that Jesus went to the garden voluntarily, without any external compulsion; that when there He evinced the utmost dread and horror that human nature was capable of, with the most perfect resignation to the will of God. Leaving the other disciples, He takes with Him the same three who had already been witnesses of His Transfiguration, and withdraws to a more retired part of the garden. S. Matthew says that He began to be sorrowful and very heavy (*Ἀνείσθα καὶ ἀδμονεύει*); and S. Mark, to be sore amazed

and to be very heavy (*ἐκθαμβεῖσθαι καὶ ἀδμονεύει*). They both record His saying that His soul "is exceeding sorrowful, even unto death," and also His prayer that, if it were possible, the cup might be removed from Him, but that the will of the Father, and not His, should be done. S. Luke also adds that there appeared an angel unto Him from heaven, strengthening Him.

Thus for the first time we see Jesus shrinking from the appointed cup, shrinking from it and yet willingly accepting it, and we naturally ask, how was this? what caused this excessive sorrow and heaviness and dread in the soul of Jesus? Several explanations have been given of it. Some have supposed that this was the natural shrinking of human nature from the Death of shame and suffering which He saw

¹ See S. Thomas Aquinas, Sum. iii. quæst. 46; vol. iv. pp. 415-435.

and there is a human will, otherwise He were not both God and man. Hereupon the Church hath of old condemned Monothelites as heretics, for holding that Christ had but one will. The works and operations of our Saviour's human will were all subject to the will of God, and framed according to His law, 'I desired to do Thy will, O God, and Thy law is within Mine heart.'

"Now as man's will so the will of Christ hath two several kinds of operation, the one natural or necessary, whereby it desireth simply whatsoever is good in itself, and shunneth as generally all things which hurt; the other deliberate, when we therefore embrace things as good, because the eye of understanding judgeth them good to that end which we simply desire. Thus in itself we desire health, physic only for health's sake. And in this sort special reason oftentimes causeth the will by choice to prefer one good thing before another, to leave one for another's sake, to forego manner for the attainment of higher desires, which our Saviour likewise did.

"These different inclinations of the will considered, the reason is easy how in Christ there might grow desires seeming but being not indeed opposite, either the one of them unto the other, or either of them to the will of God. For let the manner of His speech be weighed, 'My soul is now troubled, and what should I say? Father, save Me out of this hour. But yet for this very cause am I come into this hour.' His purpose herein was most effectually to propose to the view of the whole world two contrary objects, the like whereunto in force and efficacy were never presented in that manner to any but only to the soul of Christ. There was presented before His eyes in that fearful hour on the one side God's heavy indignation and wrath towards mankind as yet unrepented, death as yet in full strength, hell as yet never mastered by any that came within the confines and bounds thereof, somewhat also peradventure more than is either possible or needful for the wit of man to find out, finally Himself flesh and blood left alone to enter into conflict with all these; on the other side, a world to be saved by one, a pacification of wrath through the dignity of that sacrifice which should be offered, a conquest over death through the power of that Deity which would not suffer the tabernacle thereof to see corruption, and an utter disappointment of all the forces of infernal powers, through the purity of that soul which they should have in their hands and not be able to touch. Let no man marvel that in this case the soul of Christ was much troubled. For what could such apprehensions breed but (as their nature is) inexplicable passions of mind, desires abhorring what they embrace, and embracing what they abhor? In which agony how should the tongue go about to express what the soul endured? When the griefs of Job were exceeding great, his words accordingly to open them were many; howbeit, still unto his seeming they were undiscovered: 'Though my talk (saith Job) be this day in

Jansenius, in Concord. Evang. cap. cxxxvii. p. 541.

Cornelius a Lapide, in Matt. .xxvi. 37; vol. viii. p. 490.

bitterness, yet my plague is greater than my groaning' (xxiii. 2). But here to what purpose should words serve, when nature hath more to declare than groans and strong cries, more than streams of bloody sweats, more than His doubled and tripled prayers can express, who thrice putting forth His hand to receive that cup, besides which there was no other cause of His coming into the world. He thrice putteth it back again, and as often even with tears of blood craveth, 'If it be possible, O Father: or if not, even what Thine own good pleasure is,' for whose sake the passion that hath in it a bitter and a bloody conflict even with wrath and death and hell is most welcome.

"Whereas therefore we find in God a will resolved that Christ shall suffer; and in the human will of Christ two actual desires, the one avoiding, and the other accepting death; is that desire which first declared itself by prayer against that wherewith He concludeth prayer, or either of them against His mind to whom prayer in this case seeketh? We may judge of these diversities in the will, by the like in the understanding. For as the intellectual part doth not cross itself by conceiving man to be just and unjust when it meaneth not the same man, nor by imagining the same man learned and unlearned, if learned in one skill, and in another kind of learning unskilful, because the parts of every true opposition do always both concern the same subject, and have reference to the same thing, with otherwise they are but in show opposite and not in truth: so the will about one and the same thing may in contrary respects have contrary inclinations, and that without contrariety. The minister of justice may, for public example to others, virtuously will the execution of that party, whose pardon another for consanguinity's sake as virtuously may desire. Consider death in itself, and nature teacheth Christ to shun it; consider death as a mean to procure the salvation of the world, and mercy worketh in Christ all willingness of mind towards it. Therefore in these two desires there can be no repugnant opposition. Again, compare them with the will of God, and if any opposition be, it must be only between His appointment of Christ's death, and the former desire which wisheth deliverance from death. But neither is this desire opposite to the will of God. The will of God was that Christ should suffer the pains of death. Not so His will, as if the torment of innocence did in itself please and delight God, but such was His will in regard of the end whereunto it was necessary that Christ should suffer. The death of Christ in itself therefore God willeth not, which to the end we might thereby obtain life He both alloweth and appointeth. In like manner the Son of Man endureth willingly to that purpose those grievous pains, which simply not to have shunned had been against nature, and by consequent against God."—HOOKER, Eccles. Polit. v. xlviii. 9; vol. ii. p. 206.

close at hand. Others have supposed that it was the heinous nature of sin that so overwhelmed Him; that His sorrow arose not so much from the effect of their sins as causing suffering to Himself as from their commission as an offence against God; and that the Lamb of God, which taketh away the sin of the world, had, in some way unknown to us and beyond our capacities, to bear the full weight, the natural effect, of sin on the soul. Others have supposed that this great sorrow and dread was the effect of a personal conflict with Satan.

Though this sorrow in the soul of Jesus, even unto death, may be a mystery too deep for us to search into, two reflections may help us to understand somewhat of its cause.

First, Satan was now permitted to use his whole power against Jesus. This was the hour for the power of darkness (S. Luke xxii. 53). In the end of the Temptation in the wilderness, the devil departed from Jesus for a season (S. Luke iv. 13); now is the time when the devil returns (S. John xiv. 30) and uses his utmost power and violence against Him. In the Temptation in the wilderness Satan had tempted Jesus by suggesting rebellious thoughts and unlawful modes of action; now he tempts Him by filling His soul with sorrow and dejection and despair, almost unto death.

Secondly, Satan is a being of supernatural power; and though Jesus is so too, and as God and Man was more than a match for Satan, yet it may be that it was part of the economy of Salvation that Jesus in His conflict with Satan should conquer him as Man,—that, both in the Agony in the garden and in the Temptation in the wilderness, Jesus should over-

come Satan, not by His Divine power, but by the power which he possessed as Man, and by such external spiritual aid as will be vouchsafed to every man. The only means for gaining the victory over Satan which Jesus is represented as using in the conflict in Gethsemane is prayer to the Father. The intensity of the struggle is evidenced by the words, “being in an agony He prayed more earnestly (ἐκτενέστερον προσεύχεται): and His sweat was as it were great drops of blood falling down to the ground” (S. Luke xxii. 44). So in the Temptation in the wilderness Jesus overcame Satan after He had used the means by which other men are enabled to overcome him. It was after His Baptism, after the Holy Spirit in the form of a Dove had descended upon Him, after He had been in retirement, fasting and praying for forty days.

Once before the cause of mankind had been at stake, in the garden of Eden. Then the conflict was between man and Satan, and man’s cause was lost. Now again, in Gethsemane, man’s cause is being fought, and the enemy is again supernatural and brings his utmost power to the conflict; and it may be that it was God’s will that the victory should be won by Man, not by His Divine power, but by the power which belongs to human nature, together with such external spiritual aid as every son of Adam may receive in temptation through prayer to God.

An angel from heaven appeared to Jesus (ἄγγελος δὲ αὐτῷ) strengthening Him.* The appearance of the angel was a pledge that an angel from heaven will be sent to every man

* An angel from heaven strengthening Him.—I. In His temptations in the wilderness there was no angel by Him, for S. Matthew saith (iv. 11): ‘Then the devil leaveth Him, and behold angels came and ministered unto Him;’ that is, not till the devil had first left Him. But in the midst of this trial, there was an angel strengthening Him; and why so? By reason of His agony, you will say, and that very truly. But whence arose this agony, and of what kind was it? It was occasioned (you will say) from a sense of Divine indignation and wrath. This dare not I say, or imagine, that God was angry, or conceived any indignation against Him at all. And if the anguish and agony of His mind was the result of the Divine wrath pressing in upon Him, I do not see what kind of comfort an angel could minister against the wrath of God. It is rather an argument God was not angry with Him, when He sent an angel to comfort Him.

“II. It is not to be doubted but that Christ was now wrestling with a furious, enraged devil; yea, a devil loosed from his chain, and permitted without any check or restraint from Divine Providence to exert all his force and rage against Him. Which was permitted by God, not from any displeasure against His Son, but that even human nature might, by this her combatant, get a conquest over this insulting enemy. For it had been a small thing to have vanquished the devil by mere Divine power.

“III. However therefore it is not here related in express terms, yet could I easily persuade myself that the devil might at this time appear to our Saviour in some visible shape. When he tempted Him in the wilderness, he put on the disguise of some good angel, or rather some kind of resemblance of the Holy Ghost. But in this last temptation he puts on himself, and appears in his own colours, viz. in some direful formidable figure, on purpose to terrify our Lord. And from hence it was that ἡγόρατο ἐκθαμβήσθαι καὶ ἀδυναμεῖν, ‘He began to be sore amazed and to be very heavy;’ Mark xiv. 33, and here γινεσθαι ἐν ἀγωνίᾳ, ‘to be in an

agony.’ Nor do I rashly, and without any ground suppose this, but upon these reasons:

“1. Whereas that old dragon assaulted the first Adam in a garden in a visible shape, it is not absurd to imagine he did so now to the second Adam in a garden, in a visible shape.

“2. This our Evangelist tells us concerning His temptation in the wilderness, that ‘when the devil had ended all the temptation he departed from Him ἄχρι καιρῶ, for a season’ (Matt. iv. 13). Here he takes the season to return (John xiv. 30), and I see no reason why he should not at this time, as well as in the wilderness, assume some visible shape. Then indeed he addressed himself in a charming and grateful shape to have enticed and deceived Him; but now, in a frightful and horrid one, to have amazed and terrified Him. He had already experienced how vain a thing it was to go about to cheat and allure Him: what remained, therefore, but to shake His mind (if possible) with fright and terror?

“3. For when he had no greater invention in his whole storehouse, by which he could distress and shake the minds of mortals, than the horrid apparition of himself, none will conceive he would neglect this engine, that, if it could be, through His eye he might disturb His soul. That therefore which the Jews feign or dream about Solomon, that he saw the angel of death, that is, the devil, gnashing his teeth, and that a disciple of Rabbi did so too (Jerusal. Kilaim xxxii. 2), I suppose acted in good earnest here; namely, that Christ saw the devil, that old dragon, gaping at Him, with all horror he could put on. And in this sense would I understand that of the messenger of Satan buffeting the Apostle (2 Cor. xii.), viz., that the devil did appear visibly to him in some frightful shape to afflict and terrify him. And perhaps that vehement desire he had to sift the disciples (S. Luke xxii. 31) respects this same thing, namely, that he might be permitted to assault them with such kind of affrightments.”—LIGHTFOOT on Luke xxii. 43; vol. ii. p. 474.

to strengthen him in his prayer against the temptation of Satan, though he will not be seen. So in His Baptism the Holy Spirit *was seen* to rest upon Jesus. This the Church from the first has understood as a pledge that the Holy Spirit will be present, though not seen, at the baptism of all His sincere followers.

The fruits of His sorrow, the effects of His conflict with Satan in Gethsemane, was to bruise his head, as had been

foretold from the first (Genesis iii. 15). Satan's power to tempt was henceforth diminished; it was maimed, but not destroyed. Never again would he have the power to assail man as he had afflicted Jesus.

In the midst of His Agony and prayer to the Father Jesus comes to His disciples, either to seek from them that sympathy which human nature craves in distress, or to impart to them some share in His strength against temptation.

JESUS COMETH TO HIS DISCIPLES.

S. MATTHEW xxvi. 40-46.

S. MARK xiv. 37-42.

S. LUKE xxii. 45, 46.

(The first time.)

40 And He cometh
unto the disciples,
and findeth them asleep,

and saith unto Peter,

What, could ye not watch
with Me one hour?
41 Watch and pray,
that ye enter not into temptation:
the spirit indeed *is* willing,
but the flesh *is* weak.
42 He went away again
the second time,
and prayed,

saying,
O My Father, if this cup
may not pass away from Me,
except I drink it,
Thy will be done.

37 And He cometh,
and findeth them sleeping,

and saith unto Peter,
Simon, sleepest thou?
couldst not thou watch
one hour?
38 Watch ye and pray,
lest ye enter into temptation.
The spirit truly *is* ready,
but the flesh *is* weak.
39 And again He went away,

and prayed,
and spake the same words.

45 And when He rose up from prayer,
and was come
to His disciples,
He found them sleeping
for sorrow,
46 and said unto them,
Why sleep ye?

rise and pray,
lest ye enter into temptation.

(The second time.)

43 And He came
and found them asleep again:
for their eyes were heavy.
44 And He left them, and went away again,
and prayed the third time,
saying the same words.

40 And when He returned,
He found them asleep again,
(for their eyes were heavy,)
neither wist they what to answer Him.

(The third time.)

45 Then cometh He
to His disciples,
and saith unto them,
Sleep on now, and take *your* rest:

behold, the hour *is* at hand,
and the Son of Man *is* betrayed
into the hands of sinners.
46 Rise, let us be going:
behold, he *is* at hand
that doth betray Me.

41 And He cometh
the third time,

and saith unto them,
Sleep on now, and take *your* rest:
it *is* enough,
the hour *is* come;
behold, the Son of Man *is* betrayed
into the hands of sinners.
42 Rise up, let us go;
lo, he that betrayeth Me
is at hand.

40. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

V. omits saying: S.V.A. omits cup: S.V. omits from Me.
Vulg. Iterum secundo abiit, et oravit, dicens: Pater mi, si non potest hic calix transire nisi lobum illum, fiat voluntas tua.

Both S. Matthew and S. Mark represent Jesus on His return to His three disciples addressing Peter, and S. Mark records His rebuke as if it were addressed to Peter only, while S. Matthew extends it to all the three. As first and the most prominent in his protestations of devotion to Jesus, and yet as failing equally with the rest through bodily weariness, it was not unnatural that Peter should receive a special rebuke. But the rebuke which Jesus administers to them is so full of love, that it is an apology for them rather than a rebuke, and forms the ground of watchfulness for the future rather than of regret for the past. He acknowledges that their intention was to have watched with Him, and that their failure arose from the weakness of the body, and not from any want of will; and He prescribes two remedies to be used against all temptations,—namely, watchfulness and prayer.

It has been observed¹ that there is a difference between “to be tempted” and “to enter into temptation” (*εἰσέρχασθαι εἰς πειρασμόν*), and that the latter expression implies a giving rise to the temptation, or a certain amount of concurrence with the temptation, which may eventually end in yielding to it. A man may be tempted by the disposition of Providence: he may enter into temptation through his own previous want of care.

43. And He came and found them asleep again for their eyes were heavy.

S.V. And He came again and found them asleep.
Vulg. Et venit iterum, et invenit eos dormientes.

44. And He left them, and went away again, and prayed the third time, saying the same words.

A. omits the third time: S. the same words again.
Vulg. Et relicto illis, iterum abiit, et oravit tertio, eundem sermonem dicens.

¹ Maldonatus, in Matt. xxvi. 41; vol. i. p. 419.
Cornelius a Lapide, in Matt. xxvi. 41; vol. viii. p. 494.

² Jansenius, in Concord. Evang. cxxvii. p. 545.

³ Maldonatus, in Matt. xxvi. 38; vol. i. p. 415.

⁴ Jansenius, in Concord. Evang. cap. cxxxvii. p. 544.

⁵ Maldonatus, in Matt. xxvi. 44; vol. i. p. 420. [Cornelius

* His sweat was as it were great drops of blood.—“Diodorus Siculus, speaking of a country where Alexander the Great had to do with Porus, hath this passage (lib. xvii. p. 560). ‘There are serpents there οἱ διὰ τῶν δηνυμάτων ὀφείσι θανάτου ἀπειργάζοντο. Τῶν δὲ πλῆθεινα τῶνοι δεινὸν συνέχον καὶ ὅντις ἰδρώτος αἱματωδοῦς κατείχε, which by their bites would occasion most bitter

45. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

S.V.A. to the disciples: V. for behold the hour.
Vulg. Tunc venit ad discipulos suos, et dicit illis: Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum.

46. Rise, let us be going: behold, he is at hand that doth betray Me.

Vulg. Surgite, eamus: ecce appropinquavit qui Me tradet.

S. Matthew and S. Mark relate that Jesus came to the disciples Peter, James, and John, three separate times; and that on each occasion He found them asleep, and that, after the first and second time, He returned to renew His prayer to the Father, saying the same words. St. Luke condenses his account of the three visits into one.

S. Luke's words, “His sweat was as it were great drops of blood * falling down to the ground,” are descriptive of a real fact, and are not to be understood as used in a hyperbolic sense and so explained away as an exaggeration of language. The Evangelist intends to record that such was the intensity of His feelings in the Agony that blood flowed from Him to the ground in the place of sweat.²

Some have supposed that the angel appeared to Jesus to comfort Him in each of His three prayers. The most probable opinion is, that the angel comforted Him in His last prayer only,³ and that this was in answer to His persevering prayer and Agony, and that after He had received this external comfort Jesus laid aside His sorrow and resumed His former cheerfulness of demeanour, and returned to the disciples to prepare them for the coming of the traitor with his band of men and officers. He bids them sleep on and take their rest.

Some⁴ think that Jesus uttered the words “Sleep on now, and take your rest,” as if to imply that they had missed the time of watching, and that it now mattered little what they did; others⁵ that He advised them to sleep on and take the rest which the natural weakness of the body rendered necessary as a preparation for the scene which is soon to follow.

Cornelius a Lapide, in Matt. xxvi. 45; vol. viii. p. 495.

⁴ S. Chrysostom, in Matt. Homil. lxxxiii.; vol. ii. p. 475.

Theophylact, in Matt. xxvi. 45; vol. i. p. 150.

Euthymius, in Matt. xxvi. 45; vol. ii. p. 1049.

⁵ S. Augustine, de Consens. Evang. iii. 4; vol. iii. p. 1165.

V. Bede, in Matt. xxvi. 45; vol. iii. p. 116.

deaths: they are horrible pains, that afflict any that are struck by them, and an issue of sweat like blood seizeth them.’ I would ascribe this bloody sweat of our Saviour to the bite of that old Serpent, rather than to the apprehension of Divine wrath.”—LIGHT-FOOT on Luke xlii. 44; vol. ii. p. 475.

THE BETRAYAL.

S. MATTHEW *xxvi.* 47-50.S. MARK *xiv.* 43-46.S. LUKE *xxiii.* 47, 48.S. JOHN *xviii.* 2-9.

2 And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples.

3 Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

47 And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests

and elders of the people.
48 Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast.

49 And forthwith he came to Jesus,

and said,
Hail, Master;
and kissed Him.
50 And Jesus said unto him, Friend, wherefore art thou come?

43 And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.
45 And as soon as he was come, he goeth straightway to Him,

and saith,
Master, Master;
and kissed Him.

47 And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them,

and drew near unto Jesus to kiss Him.

48 But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?

4 Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

5 They answered Him, Jesus of Nazareth. Jesus saith unto them, I am *He*. And Judas also, which betrayed Him, stood with them.

6 As soon then as He had said unto them, I am *He*, they went backward, and fell to the ground.

7 Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *He*: if therefore ye seek Me, let these go their way:

9 That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none.

Then came they, and laid hands on Jesus, and took Him.

46 And they laid their hands on Him, and took Him.

47. ¶ And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Vulg. missi a principibus sacerdotum et senioribus populi.

48. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him.^a

50. And Jesus said unto him, Friend,^b wherefore art thou come?^c Then came they, and laid hands on Jesus, and took Him.

S. But He said unto him.

Vulg. Dixitque illi Jesus: Amice, ad quid venisti?

S. John relates that Judas had received through the chief priests a band consisting of their own servants and of Roman soldiers and officers. He had left Jesus and His disciples in the Upper Room, and it is not improbable that he went there first, and, not finding Him, then went to the garden of Gethsemane, as the next most likely place. S. John gives the reason why Judas expected to find Him in the garden: "For Jesus oftentimes resorted thither with His disciples."

It would appear that the money, the thirty pieces of silver, had not been already paid to Judas, but had been promised to him only on the condition that he should succeed in delivering Jesus into their hands, and that he was exceedingly anxious to secure this. The sign by which he had undertaken to point out Jesus to the soldiers, who may not have seen Him before, or who might not recognize Him in the darkness and among the number of the disciples, was a kiss, the usual greeting by which they were accustomed to salute their Master on their return to Him after some absence. S. John has recorded a different part of this transaction from the other three Evangelists, but their accounts are perfectly consistent with each other. The only difficulty is, which occurred first?

The following has been accepted as a probable arrangement of the various accounts.¹ Judas advancing a little ahead of the band which he had brought with him, in order that he might not appear to belong to them, comes forward to kiss Jesus, who receives the kiss with the words, "Friend, wherefore art thou come?" and as Luke adds, "Judas, betrayest thou the Son of Man with a kiss?" Judas, knowing that he was discovered, steps back to the men again. Jesus then advances to the band and asks, Whom seek they? On His reply, "I am He," they are struck by some superhuman awe and terror, and fall to the ground. Though in the very presence of Him whom they sought, they are unable to execute their commission until they have received His express permission so to do. When the soldiers begin to lay their hands on Him, some of His disciples ask, "Lord, shall we smite with the sword?" while Peter, with the eager energy which was always characteristic of him, strikes without waiting for His answer.

It is not easy to see what is the exact drift of the words which Judas spake to the men whom he brought with him, "hold Him fast," or "take Him, and lead Him away safely" (*κρατήσατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλώς*). It may be that his avarice had so far blinded his eyes that he forgot the power of Jesus, and thought that now that he had pointed Him out to the soldiers, nothing more was required to accomplish His capture; or these words may have been intended as a caution to them, to warn them to beware and use their utmost skill and care, otherwise He would even yet elude the grasp of His enemies, as He had already done on several former occasions.

Though Jesus did not resist their attempt to take Him, He showed that He had the power to do so. He showed this in several ways: First, in so restraining their power that, though they had come for the very purpose of apprehending Him, they were powerless to lay hands on Him until He had willingly offered Himself to them, and had twice declared that He was Jesus of Nazareth, whom they sought;² secondly, in filling them with such terror by His presence, that at His

¹ S. Augustine, de Consens. Evang. iii. 5; vol. iii. p. 1166.

Jansenius, in Concord. Evang. cap. cxxviii. p. 548.

Maldonatus, in Matt. xvi. 59; vol. i. p. 423.

[Cornelius

Cornelius a Lapide, in Matt. xvi. 50; vol. viii. p. 497.

² S. Chrysostom, in Joan. xviii. 4-6.

S. Cyril Alex. in Joan. xviii. 4-6; vol. vii. p. 581.

^a Whomsoever I shall kiss, . . . and kissed Him.—"Would it not be possible to find some rendering which, without any shock to good taste, would yet distinguish between φιλεῖν and καταφιλεῖν in such passages as Matt. xxvi. 48, 49, ὃν ἐν φίλῳ αὐτὸς ἐστίν . . . καὶ καταφίλησεν αὐτόν, and Luke vii. 45, 46, φίλημά μοι οὐκ ἔδωκας, αὕτη δὲ . . . οὐ διέλειπεν καταφιλοῦσα τοὺς πόδας μου, so as to bring out the extravagance of the treachery in the one case and the depth of the devotion in the other, implied in the strong compound καταφιλεῖν?"—CANON LIGHTFOOT, 'On Revision of N. T.', p. 69.

^b Friend.—The rendering of 'friend,' addressed by our Lord to Judas, is not to our mind altogether satisfactory. We much prefer the first sense of the word, companion or follower (*ἑταίρε*). This term occurs four times, and only in S. Matthew, where 'fellow' suits every case. In S. Matt. xi. 16, the majority of translators, with the Authorized Version, render it 'fellows.' Am-

monius, in his Synonyms, expressly tells us that ἑταῖρος, in the Hellenistic Greek, by no means signifies a friend (*οὐ πάντως φίλος*), but a fellow. In Homer the word meant a fellow-slave, as well as a companion in arms. Its feminine form sank to the lowest level in marking females of the most degraded type, and the masculine (like our own 'fellow,' as if a form of *fellow*) appears to have become considerably degraded in later Greek, used as it was as a term of reproach and contempt.—The Church Quarterly Review, April 1876, p. 131.

^c Friend, wherefore art thou come? (*ἑταίρε, εἰς ὃ πάρεσι*).—The substitution of an interrogative for a relative is not warranted by New Testament usage, though here our translators are supported by many modern commentators; and the expression must be treated as an aposiopesis, Friend, *do that for which thou art come*. It may be compared with John xii. 27, ὁ ποτεῖς, ποιήσω τάχιστα.—CANON LIGHTFOOT, 'On Revision of N. T.', p. 128.

very words they fell to the ground, struck with fear for which no cause could be assigned.¹ He showed this, thirdly, in securing the escape of His eleven disciples;² and fourthly, in healing the ear of Malchus. By all these acts Jesus

showed that He had the power to escape from His enemies, had He so willed it. Yet such was the hardness of their hearts that these exhibitions of superhuman power failed to convince them that Jesus was more than a mere man.

PETER CUTS OFF MALCHUS'S EAR.

S. MATTHEW xxvi. 51-54.

S. MARK xiv. 47.

S. LUKE xxii. 49-51.

S. JOHN xviii. 10, 11.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

49 When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

50 And one of them — smote the servant of the high priest, and cut off his right ear.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear.

The servant's name was Malchus.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

51 And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

11 Then said Jesus unto Peter, Put up thy sword into the sheath:

the cup which My Father hath given Me, shall I not drink it?

53 Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

51. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

V. which were with Him.
Vulg. Et ecce unus ex his qui erant cum Iesu.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?^a

S. V. omit now: S*. and He shall presently give Me here.
Vulg. An putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones angelorum?

54. But how then shall the scriptures be fulfilled, that thus it must be?

The cutting off the ear of Malchus, with its attendant circumstances, is a good example of the variations which the Evangelists show in their relation of the same event. All the four relate the cutting off the ear. S. Luke alone says that some of them asked permission to smite with the sword, which permission one of them anticipated. Three of the Evangelists, S. Matthew, S. Mark and S. Luke, merely state that he was a servant of the high priest; S. John alone says that his name was Malchus. Two, S. Matthew and S. Mark, say that he cut off his ear; and two, S. Luke and S. John, add that it was his right ear. Of the four S. Luke alone relates that Jesus touched his ear and healed it. S. Mark

¹ S. Augustine, in Joan. tract. cxii. 3; vol. iii. p. 1931.
S. Leo Magnus, Sermo i. de Passione Domini; vol. i. p. 315.

² S. Augustine, in Joan. tract. cxii. 4; vol. iii. p. 1931.

^a Thinkest thou that I cannot now pray to My Father, &c.—See note on Matt. xx. 23, p. 328.

and S. Luke omit the command of Jesus to Peter to put up his sword, with His reasons for this. Of the four reasons which Jesus gives, S. Matthew records three and S. John one.

These differences or variations in the relation of the same event, judged according to the usual rules of evidence, would be so far from detracting from the substantial truth of the narrative that they would rather establish it. Why they omit this and relate that, it may be sometimes impossible to see. Why, for instance, should the first three Evangelists omit the names of Peter who cut off the ear, and of Malchus whose ear was cut off? The reasons of prudence and of regard for his personal safety which might prevent them from publishing the name of Peter at that comparatively early period would have no force in the case of Malchus.

Peter's act could not be justified as necessary for their defence, and it was against the properly constituted authorities, though acting harshly, and, it may be, beyond their legal powers. Peter's act was one of rashness, done on the impulse of the moment, and calculated to produce bloodshed rather than to save life. As such Jesus first condemns it, as coming under the old law of bloodshed, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6). To this law Jesus hereby gives His sanction and republishes

it. It would appear that by His words, "For all they that take the sword shall perish with the sword," He meant to state the punishment which, according to the Law, they deserved, not that which they should always actually receive.¹ He then removes Peter's act from under the jurisdiction of this law by restoring the ear to its former condition. He next shows that his act was superfluous: for, instead of being defended by a few feeble men, He had only to say the word and He would be defended by more than twelve legions of angels. This, reckoning the legion at 6,000, would give 72,000 angels for His defence; a limited number probably used for an unlimited. He then reminds them that His apprehension and Death are necessary for the fulfilment of the Scriptures which foretell these; and, lastly, that it would be unbecoming in Him, God and Man, to refuse the portion of suffering appointed by His Father.

Different opinions have been held as to what was the kind of sword with which Peter cut off the ear of Malchus. Some² have thought that it was the knife which they had lately used in the eating of the Paschal lamb; others³ that it was a military sword.

From His disciples Jesus turns to the multitude who came to apprehend Him.

JESUS REBUKES THOSE WHO APPREHEND HIM.

S. MATTHEW xxvi. 55, 56.

S. MARK xiv. 48-52.

S. LUKE xxii. 52, 53.

55 In that same hour
said Jesus
to the multitudes,

48 And
Jesus answered and said
unto them,

52 Then
Jesus said
unto the chief priests,
and captains of the Temple,
and the elders,
which were come to Him,
Be ye come out,
as against a thief,
with swords and staves?

Are ye come out
as against a thief
with swords and staves
for to take Me?

Are ye come out,
as against a thief,
with swords and *with* staves
to take Me?

I sat daily with you
teaching in the Temple,
and ye laid
no hold on Me.

49 I was daily with you
in the Temple teaching,
and ye took
Me not:

53 When I was daily with you
in the Temple,
ye stretched forth
no hands against Me:
but this is your hour,
and the power of darkness.

56 But all this was done,
that the scriptures of the prophets
might be fulfilled.
Then all the disciples
forsook Him, and fled.

50 But
the scriptures
must be fulfilled.
And they all
forsook Him, and fled.

51 And there followed Him a certain
young man, having a linen cloth cast about
his naked body; and the young men laid
hold on him:

52 And he left the linen cloth, and fled
from them naked.

¹ Theophylact, in Matt. xxvi. 52; vol. i. p. 151.
Jansenius, in Concord. Evang. cap. cxxxvii. p. 550.
Maldonatus, in Matt. xxvi. 52; vol. i. p. 424.
Cornelius a Lapide, in Matt. xxvi. 52; vol. viii. p. 500.
² S. Chrysostom, in Matt. Homil. lxxxiv. vol. ii. p. 484.
Theophylact, in Matt. xxvi. 51; vol. i. p. 151.
Jansenius, in Concord. Evang. cap. cxxxvii. p. 550.

³ S. Cyril Alex. in Joan. xviii. 10; vol. vii. p. 589.
Tertullian, de Idololatria, 19; vol. i. p. 691.
S. Augustine, contra Faustum, xxii. 70; vol. viii. p. 445.
S. Jerome, in Matt. xxvi. 52; vol. vii. p. 200.
Franciscus Lucas, in Matt. xxvi. 51; vol. i. p. 481.
Cornelius a Lapide, in Matt. xxvi. 51; vol. viii. p. 499.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the Temple, and ye laid no hold on Me.

S.V. *omit* with you.

Vulg. quotidie apud vos sedebam docens in Templo.

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

V. all His disciples.

Vulg. Tunc discipuli omnes, relicto eo, fugerunt.

Turning to the multitudes, Jesus points out the outrageous way in which they had acted. He taught them daily in the Temple, and they seek to take Him by night, and with swords and staves, as if He were a thief. He then adds that this was permitted them; that unusual licence was now given to them, and to the powers of darkness, in order that they might fulfil the Scriptures, and so carry out the will of God. S. Matthew does not, like S. Mark, represent Jesus as saying that they did this in order to fulfil the Scriptures, but he records them as his own words, using a form of expression which he had used at least nine other times in his Gospel.

It was now, after He had spoken these words to them, and not before, that they lay hands on Him and lead Him away. This is clearly the order, as we learn from S. Luke. S. Matthew, with his usual brevity of expression, and with his habit of relating things together which must have occurred at some little interval, has anticipated this (verse 50).

"Then all the disciples forsook Him, and fled," and to show that their fear of being taken, if they remained, was not groundless, S. Mark goes on to relate the case of a young man who had followed them, clothed only with an outer

garment of linen,* and on whom the soldiers laid hands, and who, to save himself from capture, left the linen garment and fled.

Many conjectures have been hazarded as to who this young man was. Some² have held that it was James the Less; others³ that it was S. John the Evangelist, and others that it was the Evangelist S. Mark himself, but no clue whatever is given to lead to his name. Two explanations have been offered of the scantiness and peculiarity of his clothing. Some think that he had been roused from his bed by the noise of the passers-by, and followed them, having in his haste thrown on an outer garment only, the Talith or Sindon; others that he was one of the religious rigorists that were not uncommon at that time, who, by a system of hard diet and spare clothing, sought to subdue the passions of the body. Nothing is said either of his motives, whether he followed from attachment to Jesus, or out of mere curiosity to see what was going on.

That the young man here mentioned could not be either S. John or any other of the Apostles⁴ has been almost conclusively shown by two considerations:—1. Because the term "young man" (*νεανίας*) could not be applied to any one of the Apostles: for S. John, the youngest of the Apostles, must have been at this time at least thirty years of age. This is rendered certain both from his age at the time of his death, and also from the great improbability there is that our Saviour would have sent him to preach the Gospel of the kingdom of heaven if he had been under thirty: for this would have been contrary to the custom and to the whole feeling of the Jewish nation, as is shown by the Law, which did not allow the Levites to enter on their office before they were thirty (Numb. iv. 3). 2. S. Mark distinctly implies that, when all the Apostles forsook Him and fled, a young man followed Him, apparently not one of their company.

¹ Cornelius a Lapide, in Matt. xxvi. 55; vol. viii. p. 502.

² S. Epiphanius, *Hæresis*, lxxviii. 13; vol. ii. p. 720.

Theophylact, in Marc. xiv. 51; vol. i. p. 253.

³ S. Ambrose, in Psalm xxxvi. 25; vol. i. p. 993.

S. Gregory Magnus, *Moral* xiv. 49 (alias 23); vol. i. p. 1068.

V. Bede, in Marc. xiv. 51; vol. iii. p. 279.

⁴ Jansenius, in Concord. Evang. cap. cxxvii. p. 552.

* Having a linen cloth cast about his naked body (*περιβεβλημένος σινδωνα ἐπὶ γυμνοῦ*).—"It is well rendered by the Vulgar, *amictus sindone*, 'clothed in sindon,' or fine linen. For to that the words have respect, not that he had some linen loosely and by chance cast about him; but that the garment, wherewith he always went clothed, was of sindon, that is, of linen."

Lightfoot then shows by quotations from the Talmud that the sindon was the talith or cloak, to which were fastened the fringes mentioned in Numb. xv. 38, and that it was especially worn in time of prayer, and concludes: "I suppose that this young man,

out of religion or superstition rather, more than ordinary, had put on his sindon and nothing but that upon his naked body, neglecting his inner garment, and indeed neglecting his body. For there were some among the Jews that did so macerate their bodies, and afflict them with hunger and cold even above the severe rule of other sects . . . The thing taken in the sense which we propound, speaks the furious madness of this most wicked rout so much the more, inasmuch as they spared not a man, and he a young man, bearing most evident marks of a more severe religion." —LIGHTFOOT on Marc. xiv. 51; vol. ii. p. 354.

JESUS IS LED TO ANNAS AND THEN TO CAIAPHAS THE HIGH PRIEST.

S. MATTHEW xvi. 57, 58.

S. MARK xiv. 53, 54.

S. LUKE xii. 54, 55.

S. JOHN xviii. 12-16.

57 And they
that had laid hold on
Jesus
led *Him* away
to Caiaphas the high priest,
where
the scribes and the elders
were assembled.
58 But Peter
followed Him
afar off

unto
the high priest's
palace, and went in,

and
sat with
the servants,
to see the end.

53 And they
led Jesus away
to the high priest :
and with him
were assembled
all the chief priests
and the elders and the scribes.
54 And Peter
followed Him
afar off,

even into
the palace
of the high priest :

and he
sat with
the servants,
and warmed himself at the fire.

54 Then took they
Him,
and led *Him*, and brought Him
into the high priest's house.

And Peter
followed
afar off.

55 And when they had kind.ed
a fire in the midst of the hall,
and were set down together,
Peter
sat down among
them.

12 Then the band and the captain and officers of the Jews took Jesus, and bound Him,

13 And led Him away to Annas first : for he was father-in-law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter
followed Jesus,

and so *did* another disciple :
that disciple was known
unto the high priest, and went in
with Jesus into the palace
of the high priest.

16 But Peter stood at the door
without. Then went out that
other disciple, which was known
unto the high priest, and spake
unto her that kept the door, and
brought in Peter.

57. ¶ And they that had laid hold on Jesus
led *Him* away to Caiaphas the high priest,
where the scribes and the elders were as-
sembled.^a

Vulg. At illi tenentes Iesum, duxerunt ad Caiapham principem sacerdotum,
ubi scribae et sculores conveniant.

58. But Peter followed Him afar off unto the

high priest's palace, and went in, and sat with
the servants, to see the end.

The three Evangelists relate that they led Jesus from Gethsemane to the house or palace of Caiaphas the high priest. S. John says that first of all they led Him to Annas, who was father-in-law to Caiaphas, and then to Caiaphas. It has hence been concluded that the residence of Annas lay near

^a Where the scribes and the elders were assembled.—“ Besides the ill account that these men could give of this night's Passover (no sooner eaten, but their hands in blood), and besides the horrid offence they committed against the Lord and against His Christ in this fact that they were upon, they doubly transgressed against their own canons, namely, in arraiguing and condemning a person upon a holiday, for such a day was now come in ; and in arraiguing and judging a person by night, both of which were directly forbidden by their law (Tal. in Jom. tobb. per. 5, halac. 2).”—

LIGHTFOOT, ‘Harmony of the New Testament,’ sect. lxxvi. vol. i. p. 263.

“ They might begin no judgments in the night, nor received they any witness in the night, but the judgments were to be in the day only (Maimon. in Sanhedr. per. vi.). Yet were they in the examination and judgment of our Saviour all night long.”—LIGHTFOOT on the Rites of the First Day of the Passover Week, vol. i. p. 968.

that of Caiaphas, or on the way to it, or, as some have thought, within the same great building. As Annas was neither the high priest nor the president of the Sanhedrin, it has been conjectured that he was one of the foremost of the chief priests who had endeavoured to compass the Death of Jesus. It has also been supposed that it was at his house that Judas had bargained for and received the promised thirty pieces of silver, on producing Jesus bound before Annas.¹

The three Evangelists simply relate that Peter followed Jesus at a distance into the palace of the high priest. S. John also goes on to narrate how Peter gained access into the court of the palace through the influence of the other disciple with the high priest. Who the other disciple (*ὁ ἄλλος μαθητής*) was appears uncertain. But a very general opinion² has prevailed in the Church from early times that the other disciple was the Evangelist S. John himself. Others³ have produced weighty arguments to show that this was not either S. John or any other of the Apostles, but probably one of those secret disciples of Jesus who were in a higher station of life, such as were Joseph of Arimathea and Nicodemus.

When the disciples fled, Peter still followed at a distance, influenced partly by love to his Master and partly by a desire to see the end. As a prominent disciple of Jesus, and as the one who, but a few hours before, had cut off the ear of the high priest's servant, Peter would be well known to the band which had apprehended Jesus. He had therefore reason to fear detection, and to follow at a distance, and to stand at the door without.

It has been supposed that this was the official residence of the high priest, and that both Annas the late high priest, and Caiaphas the present high priest, may have resided here, or at least may have both been present on this occasion. None of the Evangelists call it the palace of Caiaphas or the palace of Annas, but the "high priest's palace." The house was probably quadrangular, with an entrance from the street and a courtyard in the centre; a form of house very common

in Eastern countries, and well suited to keep out the strong rays of the sun.*

The difference between the social position of the high priest, and that of any of the Apostles, must have been very great; and though many conjectures have been formed, no clue has been given to lead us to the right explanation of the way in which "the other disciple" was known unto the high priest. An early writer, evidently pointing to S. John, says that the other disciple was known to the high priest from some dealings with him as a fisherman.⁴

Only a few hours before this, the chief priests, elders, and all the Council were engaged in the most solemn religious act of their nation, the celebration of the Passover. Instead of separating to their own homes, as was their usual custom, they had assembled at the house of Caiaphas the high priest. But it was not by accident that they had met here, but by some previous arrangement with Judas. He had engaged to bring Jesus a Prisoner to them, and they intended to examine Him, and to get up an accusation against Him sufficiently strong to induce Pilate to condemn Him to Death. They were aware that a vague charge of blasphemy would not be sufficient for this: for it was the boast of the Romans that no one was condemned by them guiltless or unheard. To begin even a fair and honest examination at this late hour of the night was contrary to their traditionary law, and in this case their object was to condemn a Man whom they knew to be innocent; and they were prepared to be most unscrupulous as to the means which they used to accomplish His Death.

The President of the Sanhedrin or Council at this time was Rabban Gamaliel, son of that Simeon who had taken Christ in his arms (Luke ii. 25, &c.).⁵ This was the Gamaliel under whom Paul was brought up (Acts xxii. 3), and who after this counselled the Jews to act fairly towards the Apostles (Acts v. 34). Two of the members of the Council were Nicodemus and Joseph of Arimathea, who would probably absent themselves from this assembly, or, if present,

¹ S. Cyril. Alex. in Joan. xviii. 12-14; vol. vii. p. 593.

² S. Chrysostom. in Matt. Homil. lxxiv.; vol. ii. p. 487.

³ Theophylact. in Matt. xvi. 58; vol. i. p. 152.

⁴ Euthymius, in Matt. xvi. 58; vol. i. p. 1065.

⁵ S. Jerome, Epist. cxxvii. (alias 16), ad Principium; vol. i. p. 1090.

* The high priest's palace.—"An Oriental house is usually built around a quadrangular interior court, into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή*, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *προαύλιον* or *πύλων*, in Matt. xvi. 71, Mark xiv. 68. The place where Jesus stood before the high priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter (Luke xxii. 61).

"Peter's first denial took place at the fire in the middle of the court, on his being questioned by the female porter. Peter then,

² Jansenius, in Concord. Evang. cap. cxxxviii. p. 555.

³ Maldonatus, in Matt. xvi. 69; vol. i. p. 432.

⁴ Cornelius a Lapide, in Matt. xvi. 58; vol. viii. p. 503.

⁵ Nonnus, on S. John xviii. 15, p. 165.

⁶ Lightfoot on the Temple, ch. xxii. vol. i. p. 2009.

according to Matthew and Mark, retreats into the passage leading to the street (*πύλων*, *προαύλιον*), where he is again questioned, and makes his second denial. Luke and John do not specify the place. The Evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid, *ἡ παιδίσκη*, saw him again (*πάλιν*), and began to question him, v. 69; Matthew has *ἄλλη*, another maid, v. 71; Luke writes *ἕτερος*, another person, or another man, *ἄνθρωπος*, v. 58; while John uses the indefinite form *εἷς*, they said. As, according to Matthew (v. 71) and Mark (v. 69), there were several persons present, Peter may have been interrogated by several. The third denial took place about an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other (Luke xxii. 61). Here Matthew and Mark speak of several interrogators; Luke has *ἄλλος τις*, and John specifies the servant of the high priest."—ROBINSON, 'Harmony of the Four Gospels,' p. 225.

would not consent unto His Death. This first meeting, held either in Caiaphas's lodgings in the Temple or in his house in the city, was probably only preparatory for the more formal assembly which took place early in the morning (xxvii. 1) in their own Council chamber.

For the reasons for thinking that the examination recorded by S. John (xviii. 19-23) was made by Caiaphas and not by Annas, and that it was the first part of the examination related by S. Matthew (xxvi. 59, &c.) and by S. Mark (xiv. 55, &c.), see Commentary on S. John xviii.

JESUS EXAMINED BY THE SANHEDRIN.

S. MATTHEW xxvi. 59-68.

S. MARK xiv. 55-65.

S. LUKE xxii. 63-65.

S. JOHN xviii. 19-24.

19 The high priest then asked Jesus of His disciples, and of His doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou Me? ask them which heard Me, what I have said unto them; behold, they know what I said.

22 And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

24 Now Annas had sent Him bound unto Caiaphas the high priest.

- | | |
|---|--|
| <p>59 Now the chief priests,
and elders,
and all the Council,
sought false witness
against Jesus,
to put Him to death;
60 but found none:
yea, though many
false witnesses came,

yet found they none.

At the last came
two false witnesses,

61 and said,
This fellow said,
I am able
to destroy the Temple
of God,

and to build it
in three days.</p> | <p>35 And the chief priests

and all the Council
sought for witness
against Jesus
to put Him to death;
and found none.
36 For many
bare false witness
against Him,
but
their witness agreed not together.
37 And there arose
certain,
and bare false witness against Him,
saying,
38 We heard Him say,
I will
destroy this Temple

that is made with hands,
and within three days
I will build another
made without hands.
39 But neither so did their
witness
agree together.
40 And the high priest stood up
in the midst,
and asked Jesus, saying,
Answerest Thou nothing?
what is it which
these witness against Thee?</p> |
| <p>62 And the high priest arose,
and said unto Him,
Answerest Thou nothing?
what is it which
these witness against Thee?</p> | |

S. MATTHEW xxvi.

S. MARK xiv.

S. LUKE xxii.

S. JOHN xviii.

63 But Jesus
held His peace.

And the high priest
answered
and said unto Him,
I adjure Thee by the living God,
that Thou tell us
whether Thou be
the Christ,
the Son of God.

64 Jesus saith unto him,
Thou hast said ;
nevertheless I say unto you,
Hereafter

shall ye see the Son of Man
sitting on the right hand of power,
and coming in the clouds of heaven.

65 Then the high priest
rent his clothes, saying,
He hath spoken blasphemy ;
what further need
have we of witnesses ?
behold, now ye have heard
His blasphemy.

66 What think ye ?
They answered and said,
He is guilty of death.

67 Then did they
spit in His face,
and buffeted Him ;

and others smote Him
with the palms of their hands,

68 saying,
Prophecy unto us,
Thou Christ,
Who is he that smote Thee ?

61 But He
held His peace,
and answered nothing.
Again the high priest
asked Him,
and said unto Him,

Art Thou
the Christ,
the Son of the Blessed ?

62 And Jesus said,
I am :
and

ye shall see the Son of Man
sitting on the right hand of power,
and coming in the clouds of heaven.

63 Then the high priest
rent his clothes, and saith,

What need we
any further witnesses ?
64 Ye have heard
the blasphemy :
what think ye ?

And they all condemned Him
to be guilty of death.

65 And some began
to spit on Him,
and to cover His face,
and to buffet Him,

and to say unto Him,
Prophecy :

and the servants did strike Him
with the palms of their hands.

63 And the men that held Jesus
mocked Him, and smote Him.

64 And when they had
blindfolded Him,
they struck Him on the face,

and asked Him, saying,
Prophecy,
who is it that smote Thee ?

65 And many other things
blasphemously spake they against
Him.

59. Now the chief priests, and elders, and all
the Council, sought false witness against Jesus,
to put Him to death ;

S.V. omit and elders.

Vulg. Principes autem sacerdotum, et omne concilium, querebant.

60. But found none : yea, though many false
witnesses came, yet found they none. At the
last came two false witnesses,

S.V. But found none, though many false witnesses came. At the :

S.V. omit false witnesses after came two : A*, omite false,

Vulg. Et non invenerunt, cum multi falsi testes accessissent. Novissime
autem venerunt duo falsi testes.

destroy the Temple of God, and to build it in
three days.

With the object of founding a capital charge against Jesus
which they might lay before Pilate, Caiaphas questions Him
as to the nature of His teaching, and He properly refers him
to those who heard it. On this, He is struck by one of the
officers that stood by, as recorded by S. John. Failing in
this, the chief priests and all the Council then endeavour to
find false witness against Jesus, so as to put Him to death.
Many false witnesses come forward, but their testimony is
not such as will convict Him of the crime either of having
done any injury to any man, or of any intention to do injury.
As a specimen of the kind of false witness which was offered,

61. And said, This fellow said, I am able to

S. Matthew and S. Mark select that of two men, and it may be that S. Matthew relates the words of one of these two witnesses, and S. Mark those of the other.

Their testimony related to words which Jesus had uttered three years before this. His words, as correctly recorded by S. John (ii. 19), were, "Destroy this Temple, and in three days I will raise it up," and this He spake of the Temple of His Body, and of the Resurrection of His Body. His words as reported by one of these witnesses are, "I am able to destroy the Temple of God, and to build it in three days" (S. Matthew); and according to the other witness they are, "I will destroy this Temple that is made with hands, and within three days I will build another made without hands" (S. Mark). And these words are reported as spoken of the Temple at Jerusalem. These two men are called false witnesses,¹ inasmuch as they did not faithfully report His words and they entirely misrepresent His meaning. But this was not the fault which the Council found with their words. Their objection to them was that the witnesses did not agree together, and that His words, as reported by them, could not be made the ground of a capital charge against Him.

62. And the high priest arose, and said unto Him, Answerest Thou nothing? what *is it* which these witness against Thee?

Vulg. Nihil respondes ad ea, quæ isti adversum te testificantur?

63. But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.^a

S*. omits Answerest Thou—and said unto Him.

Ss.V. omits answered and.

Vulg. Jesus autem tacuit. Et princeps sacerdotum ait illi.

64. Jesus saith unto him, Thou hast said:^b nevertheless I say unto you, Hereafter shall

ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Vulg. Amodo videbitis Filium hominis sedentem a dextris virtutis Dei.

It was the business of the high priest to examine into all matters relating to heresy: but the whole conduct of Caiaphas on this occasion was unworthy the office which he filled. He first artfully endeavours to elicit something from the lips of Jesus Himself that would lead to His condemnation. When he is foiled in this, he endeavours to gain the same end by means of false testimony; and when these are too glaringly false and groundless, he is roused into a transport of indignation at the calm silence which Jesus maintains during this shameful abuse of his office, and appeals to Him in the name of God, and by the authority committed to him as His high priest, to answer this plain question, Was He Jesus the Christ, the Son of God? Caiaphas knew that a direct answer to this question either way might be made the ground to demand His Death. If He declared that He was the Christ, the Son of God, He could be put to death as a blasphemer. If He confessed that He was not the Christ, the Son of God, He could be put to death as a false teacher who had made Himself equal with God.

An uncertainty exists as to the exact force of the expression, "Thou hast said" (*ὁὐ εἶπας*). Some suppose that this implies an answer in the affirmative, and that Jesus, out of reverence for the name of God and for the office of the high priest, by these words answers that it is as Caiaphas says, that He, Jesus, is the Christ, the Son of God; and moreover that, though He now stands before their tribunal, they shall all hereafter stand before His, and be compelled to acknowledge His Person and His authority, and that He expresses this in the words of the prophet Daniel to show that He is the Son of Man spoken of by this prophet (vii. 13). Others hold that the expression "Thou hast said" (*ὁὐ εἶπας*) implies neither an affirmative nor a negative answer, but is

¹ Origen, in Matt. xxvi. 61; vol. iii. p. 1755.

S. Chrysostom, in Matt. Homil. lxxix.; vol. ii. p. 487.

Theophylact, in Matt. xxvi. 51; vol. i. p. 152. [Euthymius,

Euthymius, in Matt. xxvi. 60; vol. ii. p. 1069.

S. Jerome, in Matt. xxvi. 61; vol. vii. p. 201.

V. Bede, in Matt. xxvi. 61; vol. iii. p. 118.

* Son of God—Son of Man.—"It is observable in both the questionings of Him upon this point, both in the night and in the morning, how convertible terms the Son of God and the Son of Man are made. In the night they question Him, 'Art Thou the Son of God?' He answers, 'Ye shall see the Son of Man' (Matt. xxvi. 63, 64). And in the morning again He saith, 'Ye shall see the Son of Man sitting on the right hand of power' and they reply, 'Art Thou then the Son of God?' (Luke xii. 69, 70)."—LIGHTFOOT, 'Harmony of the New Testament,' sect. lxxvi. vol. i. p. 264.

^b Thou hast said (*ὁὐ εἶπας*).—"This is not an affirmation, nor, of course, a negation; it only means, 'No answer,' a refusal to plead while He stood before His judges. In the same way, therefore, when Judas asked Him, 'Master, is it I?' and the Lord answered, 'Thou hast said,' it did not mean, nor was it intended to mean, nor was it understood as meaning, an affirmative answer. So, then, when the Lord said, 'Verily I say unto you, One of you which eateth with Me shall betray Me' (Mark), His purpose must

have been to let the disciples know indeed, but more especially hereafter to remember, that He had distinctly foretold the startling fact that one of themselves would prove a traitor: they were not yet, however, to know who it would be; and when, in reply to a question, He again said that it would be one who was now dipping his hand with Him in the dish, which they all did alike, He was merely repeating His original statement in different words, with the same purpose. Consistently with this determination not to indicate the person meant, His answer to the traitor himself left them equally in doubt. Peter now put up John to ask privately who it would be; was it likely that the Lord would now abandon His design? The Psōmion is now given as the sign by which to know the person intended; but this Psōmion, no doubt, others, probably all, received in common with Judas. And so all the eleven alike actually remained in ignorance who the traitor should be (John xiii. 19)."—The Gospels from the Rabbinical point of view, by REV. G. W. FLETCHER, p. 83; see also p. 70, &c.

equivalent to a refusal to give any direct answer to the question at all. (See verse 25, p. 420.)

Many¹ have held that, in rending his garment, Caiaphas acted contrary to God's express command (Levit. xxi. 10), "And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;" and that this rending of his garment, like the rending of the Veil of the Temple, was prophetic: that in doing this he unconsciously showed that the office of the high priest hereby ceased, that the unrighteous condemnation of Jesus was the last official act of the high priest recognized by God.

Caiaphas² certainly sinned in this that, though the rending of the garment was used as a sign of sorrow, it was in his case an indication of joy that they had succeeded in drawing the confession from Jesus that He was the Christ, the Son of God, and that they should be able to condemn Him to death, and without the necessity for any further witnesses. The rending of his garment was intended to compel their acquiescence in his judgment, and to preclude any further discussion of the subject.

65. Then the high priest rent his clothes,^a saying, He hath spoken blasphemy;^b what further need have we of witnesses? behold, now ye have heard His blasphemy.

^a saying, Behold, He hath spoken: S. the blasphemy.
^b Vulg. dicens: Blasphemavit: quid adhuc egemus testibus? ecce nunc audistis blasphemiam.

66. What think ye? They answered and said, He is guilty of death.

¹ Origen, in Matt. xxvi. 65; vol. iii. p. 1759.
Theophylact, in Matt. xxvi. 65; vol. i. p. 153.
Euthymius, in Matt. xxvi. 65; vol. ii. p. 1073.
S. Jerome, in Matt. xxvi. 65; vol. vii. p. 202.
S. Leo Magnus, Sermo de Passione Domini, vi. 2; vol. i. p. 329.
Cornelius a Lapide, in Matt. xxvi. 65; vol. viii. p. 506.

^a Then the high priest rent his clothes.—"His confession and words they account blasphemy; and that they might have the surer impression of so construing them, Caiaphas rent his garments, and by that action would, as it were, force them to agree with him that it was so, when his garments had paid so dear, for the confirming of it. Their custom and reason of rending their clothes upon the hearing of blasphemy is handled in Jerus. in Sanhedr. xxv. 1, and in Maim. in Avodah Zarah ii., where these two canons being observed, 'Every one that hears God's name blasphemed, is bound to rend his garments,' and 'The judges hearing blasphemy must stand upon their feet, and must rend their clothes and may not sew them up again.' It will cause us to observe something in it, that the high priest only rent his clothes, and not the rest of the bench with him. Which though they did not, yet they vote with him that it was blasphemy, and therefore He was guilty of death; which, had it been executed, must have been by stoning (Sanhedr. per. 7, halak. 4)."—LIGHTFOOT, 'Harmony of the New Testament,' sect. lxxvii. vol. i. p. 263.

^b He hath spoken blasphemy.—"The blasphemy did not consist either in the assumption of the title Son of Man, or in the claim to be Messiah, or even excepting indirectly in that which by the terms of Daniel's prophecy was involved in Messiahship; namely, the commission to judge the world. It was the further claim to

67. Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands,

Margin, rods.
Vulg. alii autem palmas in faciem ejus dederunt.

68. Saying, Prophecy unto us, Thou Christ, Who is he that smote Thee?

It is plain from S. Mark that this treatment of Jesus was not confined to the servants; that some of the Council who condemned Him to death so far forgot their character as to spit on Him, and to cover His face and then strike Him with their fists, and to say unto Him, "Prophecy unto us, who is it that smote Thee?"

The God-Man paid for the pleasure which men receive from sin by Himself suffering the punishment of sin. He atoned for the dishonour which men offer to God by suffering every species of dishonour and every form of reproach. He destroyed death and procured life for men by Himself suffering Death. All this is deep mystery, but it is clear from the Scriptures.

Five different ways are here specified in which they showed their contempt for the Redeemer of mankind, and other blasphemies are mentioned as left unrecorded. Lamentable as was the conduct of these Jews, when we take into account the ignorance and misbelief from which it proceeded, it will not appear more reprehensible than the conduct of Christians who believe that Jesus was the Son of God, and who still heap on Him similar contumely by showing similar contempt for His commands.

Some³ have supposed that what S. Matthew relates from verse 59 to 68 and S. Mark from verse 55 to 65 did not take place in the preliminary examination of Jesus held by

² Jansenius, in Concord. Evang. cap. cxxxviii. p. 558.
³ S. Augustine, de Consens. Evang. iii. 7; vol. iii. p. 1174.
Maldonatus, in Matt. xxvi. 67; vol. i. p. 432.
—xxvii. 1; vol. i. p. 438.
Archbp. Newcome, Harmony of the Four Gospels, p. 376.
Robinson, Harmony of the Four Gospels in Greek, p. 154, &c.

be the Son of God, not in any moral or theocratic, but in the natural sense, at which the high priest and his coadjutors professed to be so deeply shocked. The Jews felt, as our Lord intended, that the Son of Man in Daniel's prophecy could not but be Divine; they knew what He meant by appropriating such words as applicable to Himself. Just as one body of Jews had endeavoured to destroy Jesus when He called God His Father in such sense as to claim Divinity; and another when He contrasted His Eternal Being with the feeble life of Abraham in a distant past; and another when He termed Himself Son of God, and associated Himself with His Father as being dynamically and so substantially One: just as they murmured at His pretension to have come down from heaven, and detected blasphemy in His authoritative remission of sins; so when, before His judges, He admitted that He claimed to be the Son of God, all further discussion was at an end. The high priest exclaimed, 'Ye have heard His blasphemy;' and they all condemned Him to be guilty of death. And a very accomplished Jew of our own day, M. Salvador, has shown that this question of our Lord's Divinity was the real point at issue in that momentous trial. He maintains that a Jew had no logical alternative to belief in the Godhead of Jesus Christ except the imperative duty of putting Him to death."—CANON LIDDON'S Bampton Lectures, iv. p. 191.

Caiaphas and some of the Council during the night, but in the full and more formal meeting of the Sanhedrin held in the morning, and that this is S. Matthew and S. Mark's account of the same examination as that recorded by S. Luke (xxii. 66-71). Others¹ have held, and apparently with greater probability, that S. Matthew (verses 59-68) and S. Mark (55-65) are recording the first examination of Jesus, that held during the night in the palace of the high priest,

and S. Luke (xxii. 66-71) that in the meeting of the Sanhedrin held in the morning.

S. Luke does not record the examination of Jesus before Caiaphas and the members of the Sanhedrin at this sitting, though he relates the way in which they behaved to Him at the end of it. It was during this first examination of Jesus in the palace of the high priest that Peter three times denied that he knew Him, as recorded by the four Evangelists.

PETER DENIES JESUS.

S. MATTHEW xxvi. 69-75.

S. MARK xiv. 66-72.

S. LUKE xxii. 56-62.

S. JOHN xviii. 17, 18, 25-27.

(The first time.)

69 Now Peter sat
without in the palace:
and a damsel came unto him,

66 And as Peter was
beneath in the palace,
there cometh one of the maids
of the high priest:

56 But a certain maid

67 and when she
saw Peter
warming himself,
she looked upon him,

beheld him
as he sat by the fire,
and earnestly looked upon him,

17 Then saith the damsel
that kept the door
unto Peter,

saying, Thou
also wast with Jesus
of Galilee.

and said, And thou
also wast with Jesus
of Nazareth.

and said, This man
was also with Him.

Art not thou also
one of this Man's disciples?

70 But he denied
before them all,
saying,

I know not

what thou sayest.

68 But He denied,

saying,

I know not,
neither understand I
what thou sayest.
And he went out
into the porch;
and the cock crew.

57 And he denied Him,

saying,
Woman,
I know Him not.

He saith,

I am not.

(The second time.)

71 And when he was gone out
into the porch,

58 And after a little while

another maid saw him,
and said
unto them that were there,
This fellow was also
with Jesus of Nazareth.

69 And a maid saw him again,
and began to say
to them that stood by,
This is one of them.

another saw him,
and said,

Thou art also of them.

25 And Simon Peter stood
and warmed himself.

They said therefore
unto him, Art not
thou also one of His disciples?

¹ Jansenius, in Concord. Evang. cap. cxi. p. 564.

Cornelius a Lapide, in Matt. xxvi. 66; vol. viii. p. 507.

Lightfoot, Harmony of the New Testament, sect. lxxxvi. vol. i. p. 264.

Tischendorf, Synopsis Evangelica, p. 155.

Greswell, Harmony of the Four Gospels, pp. 350-356.

Stroud, Harmony of the Four Gospels, p. clxxvii.

McClellan, New Testament, p. 604.

S. MATTHEW xxvi.	S. MARK xiv.	S. LUKE xxii.	S. JOHN xviii.
72 And again he denied with an oath, I do not know the Man.	70 And he denied it again.	And Peter said, Man, I am not.	He denied it, and said, I am not.
(The third time.)			
73 And after a while came unto <i>him</i> they that stood by, and said to Peter, Surely thou also art one of them ; for thy speech bewrayeth thee.	And a little after, they that stood by said again to Peter, Surely thou art one of them : for thou art a Galilean, and thy speech agreeth <i>thereto</i> .	59 And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with Him : for he is a Galilean.	26 One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him ?
74 Then began he to curse and to swear, <i>saying</i> , I know not the Man. And immediately the cock crew.	71 But he began to curse and to swear, <i>saying</i> , I know not this Man of whom ye speak. 72 And the second time the cock crew.	60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly.	27 Peter then denied again : and immediately the cock crew.
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.	And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.	62 And Peter went out, and wept bitterly.	

69. ¶ Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before *them* all, saying, I know not what thou sayest.

A. before them all.
Vulg. At ille n. gavit coram omnibus.

S. Matthew says that Peter "sat without in the palace;" that is, he was in the courtyard of the palace, which he had entered by the door which the damsel kept, but he was not in the Council chamber where Jesus was being examined. The Council chamber was probably raised a little above the level of the courtyard, as S. Mark says that Peter was "beneath in the palace." This would enable Jesus to see

Peter, when He turned and looked upon him after the second crowing of the cock, and by this look recalled him to the recollection of what He had before said unto him, which the first crowing had failed to do.

S. Mark alone records that, after Peter's first denial of Jesus, the cock crew.

71. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

Vulg. exiitque autem illo januam.

72. And again he denied with an oath, I do not know the Man.

Vulg. quia non novi hominem.

It is plain from S. Luke and S. John that, when this second maid made the charge against Peter, those that were standing by joined in with her, and pressed the charge against him. Hence the necessity for a more vehement form of denial, and he denied it with an oath.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Vulg. nam et loquela tua manifestum te facit.

74. Then began he to curse and to swear, saying, I know not the Man. And immediately the cock crew.*

Vulg. Tunc caput detestari et jurare, quia non novisset hominem.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

S.V. omittit unto Him.

Vulg. Et recordatus est Petrus verbi Iesu, quod dixerat.

Three of the Evangelists relate that there was some little interval of time between Peter's second and third denial of Jesus. S. Luke alone specifies the length of it, "about the space of one hour."

All the Evangelists imply that the third charge against Peter was more persistent and confident than either the first or the second, and that his denial of it was also more vehement and fierce. S. John alone adds that this was caused partly by the addition of a most important testimony, that of a kinsman of the man whose ear Peter had cut off.

All the four Evangelists relate that, after Peter's third denial, the cock crew. S. Mark alone relates that this was the second time it had crowed, as he alone had represented Jesus as saying that before the cock crowed twice Peter should deny him thrice.

The first crowing of the cock seems to have escaped Peter's attention, and probably the second would also, but for the

look which Jesus directed towards him, which had the effect of arousing his conscience and filling him with sorrow for his sin.

Thus, in their relation of the three denials of Peter, as well as in many other matters, the Evangelists differ considerably; but their accounts are not inconsistent with each other. No one of them professes to give the whole that took place. One gives one portion, and each of the others gives another. Probably these are independent relations, and they have the appearance of not being written in concert, nor intended to fit in with each other, and thus to make one perfect and exhaustive whole. Doubtless other things occurred which none of them relate. The Evangelists agree so far as to leave on the mind of the impartial reader the conviction that, if we knew the whole circumstances of the case, their accounts would be in perfect agreement.

By his temptation and fall Peter furnished a warning to men in all future ages—(1) Against confidence in their own strength to resist temptation; (2) Against rashness in putting themselves in the way of temptation, and mixing unnecessarily with the enemies of Jesus; (3) As one of the future chief pastors of the Church, he would learn a lesson from his own fall, to have compassion on those who are overcome by the temptation of Satan.

All Peter's three denials of Jesus, as well as the preliminary examination of Jesus, took place in the palace of the high priest; that is, of Caiaphas. From not sufficiently attending to this, some authors have been led into the mistake that the Evangelists intend to record more than three denials of Jesus by Peter: three in the house of Caiaphas, and one or more in the house of Annas.¹

The difficulty of reconciling with each other all the expressions used by the four Evangelists in their relation of Peter's denial of our Saviour, on the supposition that these were three in number, has been freely acknowledged by commentators from the days of S. Augustine.² But, in spite of this, the common opinion of the Church, as evidenced by a succession of writers and commentators,³ has been that the

¹ See Jansenius, in Concord. Evang. cap. cxxxix. p. 560.

Cornelius a Lapide, in Matt. xxvi. 70; vol. viii. p. 510.

² S. Augustine, de Consens. Evang. iii. 6; vol. iii. p. 1168.

³ Origen, in Matt. xxvi. 69; vol. iii. p. 1762.

S. Cyril Hierosol. Catech. xiv. 23, p. 856.

S. Chrysostom, in Matt. Homil. lxxxv. ; vol. ii. p. 495.

Nonnus Panopolitanus, in Joan. xviii. 27, p. 168.

S. Cyril Alex. in Joan. xviii. 24; vol. vii. p. 608.

S. Gregory Nazianz., Oratio (xxxix. 18), in Sancta Lumina; vol. i. p. 357.

Theophylact, in Marc. xiv. 30; vol. i. p. 250.

Euthymius, in Matt. xxvi. 74; vol. ii. p. 1079. [S. Hilary,

S. Hilary, in Matt. xxvi. ; vol. i. p. 1071.

S. Ambrose, in Luc. xx. 57; vol. ii. p. 1823, &c.

S. Augustine, de Consens. Evang. iii. 2; vol. iii. pp. 1161.

— in Joan. tract. cxiii. 6; vol. iii. p. 1935.

S. Jerome, Epist. (ad Oceanum), lxxii. 4; vol. i. p. 692.

V. Bede, in Joan. xviii. 25; vol. iii. p. 900.

Rupertus, in Joan. xviii. ; vol. iii. p. 774.

Maldonatus, in Matt. xxvi. 71; vol. i. p. 434.

Cornelius a Lapide, in Matt. xxvi. 70; vol. viii. p. 510.

Lightfoot, Harmony of the New Testament, sect. lxxvi. vol. i. p. 264.

Grotius, in Joan. xviii. 26: Critici Sacri, vol. vi. p. 1828.

* Immediately the cock crew.—"Mark relates that the cock crowed twice, v. 68, 72; the others speak only of his crowing once. This accords also with their respective accounts of our Lord's prophecy. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or daybreak. When therefore the cock-crowing is spoken of alone, this last is always meant. Hence the name ἀλεκτοροφωνία,

cock-crowing, for the third watch of the night, which ended at the third hour after midnight (Mark xiii. 25). Mark therefore here relates more definitely; the others more generally."—ROBINSON, "Harmony of the Four Gospels in Greek," p. 226.

"Cock-crowing (ἀλεκτοροφωνία) was the third of the four three-hour watches into which the Jews at that time, following the Roman custom, divided the night, i.e. the period between sunset

Evangelists relate that Peter denied our Saviour three several times, as Jesus had also foretold that Peter would deny Him "thrice" or three times. This seems to have been the explanation universally received, until Dionysius the Carthusian in the fifteenth century attempted to reconcile the differences in the Evangelists by supposing there were six denials, and Cardinal Cajetan in the sixteenth century that there were seven.¹ But these writers exercised such little influence that three continued to be the received number of Peter's denials among commentators. Recently a commentator² has shown considerable vigour and industry in again advocating the explanation which implies that the occasions of denial of Jesus by Peter, as well as the utterances of denial, as related by the Evangelists, were each six in number, and that, out of these six, three are selected by each of the four Evan-

gelists for relation, but not the same three by all the four Evangelists; and that when Jesus foretold to Peter that he would deny Him "thrice," He used a definite number for an indefinite, and did not mean neither more nor less than three times, but many times. Difficult as it may be to explain with perfect satisfaction all the variations in the relations of the Evangelists on the supposition that Peter's denials of Jesus were three in number, the explanation that there were six presents to my mind still greater difficulties.

A thoughtful reader will be surprised to find how many details there are in this chapter in which the faithfulness and accuracy of the Evangelists are confirmed when tested by contemporary writers, such as Philo, Josephus, and the Talmudists.

¹ See Cornelius a Lapide, in Matt. xxvi. 70; vol. viii. p. 510.

and sunrise. Consequently, putting out of view the variable nature of the hours by which the ancients reckoned, it corresponded to the period from midnight to three in the morning. At any rate the trial concluded at the time of the *πρωία*, or the fourth watch of the night, *i.e.* at the time of the vernal equinox,

² McClellan, New Testament, p. 494.

between 3 and 6 o'clock A.M. of our reckoning. Luke tells us (xxii. 66) that Jesus, 'as soon as it was day' (*ὡς ἐγένετο ἡμέρα*), was led to the council of the Sanhedrim.'—WIESELER, 'Chronolog. Synopsis,' p. 371.

INTRODUCTORY NOTE.

THE SANHEDRIN.

The room where they sat.—"The building Gazith (so called) because it was made of stone neatly wrought, as the word is used 1 Kings v. 16) appeareth by the author of Juchasin to have been built by Simeon ben Shetah, who was the vice-president of the Sanhedrin when Judah ben Tabbai was Nasi in the sixth generation from Ezra, even in the time of Hyrcanus Jannæus the Asmonæan. It was half of it holy and half of it common; that is, half of it stood within the Court and half of it within the Chel, and it had a door into either place. And in the half of it that stood within the Chel did the great Council or Sanhedrin sit, of seventy-one judges. Now a special reason why they sat on that side of the house which was in the Chel was, because it was not lawful for any man-whosoever to sit within the verge of the Court unless it were the king. In the other part of this building which stood within the Court, the priests used to cast lots daily for the distribution of the service amongst them."—LIGHTFOOT on the Temple, vol. i. p. 1105.

"Gazith, the room where this great Court sat, was in the Court of the Temple near unto the altar, or, as themselves express it, *near to the divine presence*, which, they supposed, dwelt upon the altar, and looked on them how they acted in judgment."—LIGHTFOOT, Sermon on S. John xviii. 31; vol. ii. p. 1111.

"The Council removed from the chamber Gazith to the sheds; from the sheds into Jerusalem; from Jerusalem to Jafne; from Jafne to Osha; from Osha to Shepharaama; from Shepharaama to Bethshaarim; from Bethshaarim to Tzippor; from Tzippor to Tiberias." (Bab Rosh-Nashanah, fol. xxxi. 1.) We conjecture that the great bench was driven from its seat, the chamber Gazith, half a year, or thereabout, before the Death of Christ; but whether they sat then in the sheds (a place in the Court of the Gentiles) or in the city when they debated about the Death of Christ, does not clearly appear, since no authors make mention how long it sat either here or there. Those things that are mentioned in Matt. xxvii. 4-6, seem to argue that they sat in the Temple; these in ch. xxvi. 3, that they sat in the city. Perhaps in both places, for it was not unusual with them to return thither as occasion served, from whence they came, only to the chamber Gazith they never went back."—Ibid. on Matt. xxvii. 3; vol. ii. p. 249.

The Judges.—"The number of the judges in this high Court was seventy and one, answering to Moses and the

seventy elders chosen by him when God in the wilderness did first ordain this great judicatory (Numb. xi.). They were to be indifferently chosen of priests, Levites, and Israelites (the New Testament often expresseth the distinction by chief priests, scribes, and elders); but if priests and Levites fitly qualified were not to be found, if all the Council were men of other tribes, it was good and lawful.

"Their qualifications must be that they must be religious and learned both in arts and languages; must have some skill in physic, arithmetic, astronomy, astrology; yea, to know what belonged to magic, sorcery, and idolatry, that so they might know to judge of them. They were to be without maim or blemish of body, men of years, but not extreme old, because commonly such are of too much severity, and they must be fathers of children, that they might be acquainted with tenderness and compassion.

"Their manner of sitting was thus. The eminentest among them for worth and wisdom they appointed to be the chief in the Council, and him they called the Nasi or President, and him they took to represent Moses. Then the next eminent they chose to be his second, and him they called Abb beth Din, the Father of the Council, or Vice-President. He sat upon the right hand of the Nasi (compare the phrase of sitting on the right hand of power, Matt. xxvi. 64), and then the whole Sanhedrin sat on the one hand and on the other in a semicircle. On the right hand before them, and on the left, there were two clerks of the Council; one registered the acquitting votes and testimonies, and the other the casting (compare Matt. xxv. 33)."—Ibid. on the Temple, ch. xxii.; vol. i. p. 1106.

"The high priest is of a more worthy degree and order than the President of the Council; that in Acts xxiii. 4 hath a peculiar emphasis—*τὸν Ἀρχιερέα τοῦ Θεοῦ*, God's high priest,—and hints to us the opinion that nation had of the high priest, namely, that he was God's officer; whereas the President of the Council was only an officer of the people, and chosen by men. The charge of the high priest was to take care about holy things; the charge of the President was to take care about the traditions, for he was the keeper and repository of traditions."—Ibid. on Acts ix. 2; vol. ii. p. 681.

"The proper and constant time of their sitting was from the end of the morning service to the beginning of the evening service, and so their sitting and the divine service did not clash one with another. Yet sometime did occasions that came before them prolong their session even until night, and

then they might determine the matter that they had been debating on by day. But they might not begin a new business by night. They violated their own custom and tradition in judging of Christ by night.

"It was in their power and cognizance to judge all persons and all matters (yet inferior matters they meddled not withal, but referred them to inferior Courts), inasmuch that they judged a whole tribe, a prophet, the high priest, nay, the king himself if there were occasion." . . .

Their punishments.—"Of capital penalties, in which kind of matters they especially judged, they had four sorts, stoning, burning, slaying with the sword, and strangling. . . .

"Whom they stoned they stoned naked. First one of the witnesses threw him or pushed him that he might dash his loins against a stone: if that killed him, there was no more ado; if it did not, the other witness took a great stone and dashed it on his breast as he lay on his back: if that killed him, there was an end; if not, all the people flung stones at him. This helps us to understand what is meant by the witnesses laying down their garments at Saul's feet, at the stoning of Stephen (Acts vii. 58); namely, because they were to be employed first in his stoning, and they laid by their upper garments that they might not trouble them. And this illustrates that passage of our Saviour which indeed alludes to this manner of stoning, 'Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder' (Matt. xxi. 44); for he that was stoned was first flung upon a stone, and then a stone was dashed upon him. . . .

"This great Sanhedrin in Gazith was the foundation of the traditional law and pillar of instruction (compare the phrase 1 Tim. iii. 15), and from them decrees and judgments went out for all Israel. And whosoever believed Moses and his law was bound to rest upon them for matters of the law. Thus Maimony in Mamrim, i. Therefore in all doubts about judicial matters the ultimate recourse was hither, as to a determiner not to be doubted of or varied from. The manner was thus: Had a man occasion to inquire about any such matter, he went first to the judicatory that was in his

own city: if they could resolve it, well and good; if they could not, one of them went to the next Sanhedrin: if that could not resolve it, he went to the Sanhedrin of the three and twenty in the Gate of the Mountain of the House; if that could not, he went to the other Sanhedrin of three and twenty in the Gate of Nicanor; and if that could not, he went to this in the room Gazith, and there he received a positive determination, which for him being a judge to transgress against, it brought him under the notion of a rebellious elder, and in danger of trying for his life."—LIGHTFOOT on the Temple, ch. xxii. vol. i. p. 1106, &c.

The Presidents.—Lightfoot then goes on to give a short history of the eleven Presidents that presided over the Sanhedrin from their return out of the Babylonian Captivity to the destruction of the Temple and city of Jerusalem, and of the five that presided after that time until the Sanhedrin itself came to an end. "Of these the ninth was Rabban Simeon, Hillel's son. This man was first dignified with the title Rabban. He is supposed to be the Simeon mentioned Luke ii. that took Christ in his arms; and for that it is conceived that he is not of so frequent and honourable mention among the Jewish writers as others of the same rank with him are, they not well relishing his confession of Christ, whom they deny. He began his Presidentship about the thirteenth year of our Saviour's age, if the date and account of Hillel's rule mentioned before be current, and how long he sat President no one mentions, but some assert that his rule was not long. The author of Juchasin relateth that he is never mentioned in the Mishneh or in the code of the Jews' traditions. It may be his embracing Christianity made him cool towards their traditions, so that there is none to father on him as there are on the other doctors. It is like he was a secret professor of Christ, as Nicodemus was, and kept both his place and profession. 10. Rabban Gamaliel, Simeon's son. This was he under whom Paul was brought up (Acts xxii. 3, and see Acts v. 34). He was President of the Council when Christ was arraigned, and lived two and twenty years after."—Ibid.; vol. i. p. 1109.

CHAPTER XXVII.

[1. Christ is delivered bound to Pilate. 3. Judas hangeth himself. 19. Pilate, admonished of his wife, 21. washeth his hands: 23. and loatheth Barabbas. 29. Christ is crowned with thorns. 31. crucified. 40. reviled. 50. die, and is buried: 66. His sepulchre is sealed, and watched.]

[Vulg. Judas, relatus argenteis, laqueo se suspendit: Iesus coram Pilato accusatus, non respondit. nec autem Pilatus dedit ipsam pro eum: proditor tamen Barabbas: Pilatus locis manibus Iesum flagellatum tradit crucifigendum: qui a militibus multipliciter illatus, ducitur ad crucifigendum: et postea cum potestas, inter latrones crucifigitur, divites ipsius testamenti: et a variis multis putantur in ipsam blasphemias: subornantur testes: et clamans Iesus Eli, ac theoe potestas, cum clamore expirat, ac signa varia fiunt: corpus Iesu a Joseph sepelitur, custoditur a militibus.]

HAVING determined in the preliminary meeting on the course which they should pursue with respect to Jesus, to dispense with the testimony of witnesses, and to proceed against Him on His own confession, the Sanhedrin now hold a fuller and more formal sitting in their own Council

chamber. S. Luke¹ alone records the particulars of this examination. S. Matthew and S. Mark content themselves with giving the results; namely, that Jesus is condemned, that He is bound and led to Pilate the governor.

JESUS IS AGAIN EXAMINED BY THE COUNCIL, CONDEMNED, AND LED TO PILATE.

S. MATTHEW xxvii. 1, 2.

1 When the morning was come,
all the chief priests
and elders of the people
took counsel
against Jesus
to put Him to death:

S. MARK iv. 1.

1 And straightway in the morning
the chief priests
held a consultation
with the elders and scribes
and the whole Council,

S. LUKE xxii. 66-71, and xxiii. 1.

66 And as soon as it was day,
the elders of the people
and the chief priests
and the scribes came together,
and led Him
into their Council, saying,
67 Art Thou the Christ? tell
us. And He said unto them, If I
tell you, ye will not believe:
68 And if I also ask you, ye
will not answer Me, nor let Me go.
69 Hereafter shall the Son of
Man sit on the right hand of the
power of God.
70 Then said they all, Art Thou
then the Son of God? And He
said unto them, Ye say that I
am.

S. JOHN xviii. 28.

71 And they said, What need
we any further witness? for we
ourselves have heard of His own
mouth.

2 and
when they had bound Him,

and
bound Jesus,

xxiii. 1 And

28 Then

they led Him away;
and delivered Him
to Pontius Pilate
the governor.

and carried Him away,
and delivered Him
to Pilate.

the whole multitude
of them arose,
and led Him
unto Pilate.

led they Jesus
from Caiaphas
unto the hall of judgment:
and it was early.

¹ Jansenius, in Concord. Evang. cap. cxi. p. 564.
Cornelius a Lapide, in Matt. xxvii. i; vol. viii. p. 515.
Lightfoot, Harmony of the New Testament, sect. lxxxvi. vol. i.
p. 264.

Greswell, Harmony of the Four Gospels, p. 356.
Dean Alford, in Luc. xxii. 66, Greek Testament.
Stroud, Harmony of the Four Gospels, p. clxxxvii.
McClellan, New Testament, p. 604.

1. When the morning was come,^a all the chief priests and elders of the people took counsel against Jesus to put Him to death :

Vulg. Mane autem facto.

2. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

S.V. omit Him after delivered: S.V. omit Pontius.
Vulg. et tradiderunt Pontio Pilato prasidi.

From S. Luke's relation of this examination it is clear that the expression "the Son of Man," appropriated by Jesus to Himself, was understood by the Jews as synonymous with "the Son of God;" for when Jesus declared that hereafter they should see Him, the Son of Man, coming in the clouds of heaven, they understood Him, and asked if they rightly understood Him, as claiming to be the Son of God. Because He said that He was the Son of Man, they concluded that He claimed to be the Son of God, and He allowed the correctness of their conclusion.

Two of the Evangelists record the repentance and subsequent conduct of Judas: S. Matthew here, and S. Luke in the Acts of the Apostles, i. 18, 19.

Immediately after he had related that Jesus was condemned by the Council, and was bound and led to Pilate the governor, S. Matthew goes on to relate that Judas repented of his deed and brought again the money to the chief priests. He seems by the expression "then Judas seeing" (*τότε ἰδὼν Ἰούδας*) purposely to connect the relation of these two events together. Judas may have been present at the trial as a spectator, or, it may be, that it was the sight of Jesus as he was led bound to Pilate that first intimated to him that He was condemned and given over to the Romans for death, and that this sight caused him to relent. Judas's object had been to get money, and not, like the chief priests, to accomplish the death of Jesus. Perhaps he had scarcely realized to himself the consequences of his deed, or he may have thought that Jesus, by His divine power, would deliver Himself out of the hands of His enemies, as on former occasions.¹

JUDAS REPENTS AND HANGS HIMSELF.

S. MATTHEW xxvii. 3-10.

Acts i. 18, 19.

3 Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called,

The field of blood,
unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

18 —and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

18 Now this man purchased a field with the reward of iniquity;

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood.

¹ Theophylact, in Matt. xxvii. 3; vol. i. p. 154.

^a When the morning was come.—"Let us trace a little the proceedings of this Council.

"1. They spend the night in judging on a capital cause; which is expressly forbid by their own canon. 'They handle capital

Maldonatus, in Matt. xxvii. 3; vol. i. p. 439.

causes in the day-time, and finish them by day' (Sanhedr. iv. 1). Money matters indeed that were begun by day, might be ended in the night, which is asserted in that place; but capital causes were only to be handled by day. But here in sitting upon the life and

3. ¶ Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

V4. betrayed just blood.

5. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

death of our Saviour, there is need of night and darkness. This judgment is begun in the night, and carried on all the night through in a manner.

"II. This night was the evening of a feast-day; namely, of the first day of the Paschal week, at which time they were also forced to sit in judgment. 'They do not judge on a feast-day' (Moed Katon v. 2).

"III. 'When it was morning.' This was the time of saying their phylacteries; namely, from the first daylight to the third hour (Berak. i. 2). But where was these men's religion to-day? Did you say your phylacteries this morning, my good Fathers of the Council, before you came to sit on the bench? Another business that you had in hand (effectually to destroy Jesus) either robbed you of your prayers, or robbed your prayers of charity.

"IV. Now appears the first feast-day of the Passover, when they used to present themselves in the Temple, and offer their gifts (Exod. xxiii. 15). But when and how was this performed by them to-day? They take heed of going into the judgment (or Pretors') hall, lest they should be defiled, but that they might eat the Chagiga or Passover, but you will scarce find what time they allowed to-day for that purpose; nor indeed was it lawful for them to eat anything on that day; it being provided by a canon, 'That when the Council shall have adjudged anyone to die, let them not taste anything that day' (Sanhedr. lxiii. 1).

"Cases of money are heard in the day-time, and may be determined in the night. Capital causes are tried in the day, and finished in the day. Judgment in cases of money is passed the same day, whether it be for fining or acquitting. Judgment in capital causes is passed the same day, if it be for acquitting; but if it be for condemning, it is passed the day after' (Sanhedr. lxiii. 4).

"You see in the history of the Gospel—I. The trial concerning our Saviour's life, dispatched at one and the same sitting. 2. And that too on a feast-day."—LIGHTFOOT on Matt. xxvii. 1; vol. ii. p. 263.

"The purchase of the potter's field."—"It has been alleged by some recent expositors that S. Luke's statement in the Acts of the Apostles, 'Now this man purchased' (οὗτος μὲν οὖν ἐκτήσατο) is at variance with Matt. xxvii. 6-8, where it is said that the chief priests purchased the field with thirty pieces of silver; and that S. Luke could not have been acquainted with S. Matthew's Gospel, or he would not have inserted this statement. But the fact is, that S. Luke's assertion is in harmony with S. Matthew's, and is supplementary to it.

"The Holy Spirit in Scripture is wont to trace human actions to their first causes; and to treat the principal agents as accountable for the whole transaction, though done, as Scripture itself records, by the instrumentality of others.

"This is what might be expected in divine history; and there is a solemn moral lesson in it.

"Thus in this book the Jews are four times said to have crucified Jesus (Acts ii. 23 and 36, and iv. 10, and v. 30), though they could not put anyone to death (John xiii. 31); but they are said to have crucified Him, because they used the instrumentality of Pilate for

6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potter's field,* to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

Vulg. Propter hoc vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodie nomen dicitur.

9. Then was fulfilled that which was spoken by Jeremy the prophet,^b saying,

that purpose. Thus Pilate is said to have scourged Jesus (John xix. 1), and Joseph to have hewn a tomb (Matt. xxvii. 60), and Christ to have baptized disciples (John iv. 1), though they only caused these things to be done. Thus also (vii. 9) the Patriarchs are said to have sold Joseph into Egypt, though they had no intention that he should go there. Thus the Jews are even said to have laid Christ in the tomb (xiii. 29), though this was only a consequence, in which they took no part, of His death, which was not inflicted by them, but by a heathen power, at their instance. . . .

"It was called 'field of blood' for a double reason,—

As bought with the price of blood, Matt. xxvii. 8.

As sprinkled with the blood of him who took that price."

—BISHOP OF LINCOLN, Acts i. 18, Greek Testament.

On this subject see also McTear, 'New Testament,' p. 593.

"That which was spoken by Jeremy the prophet."—"How much this place hath troubled interpreters let the famous Beza, instead of many others, declare: 'This knot hath hampered all the most ancient interpreters; in that the testimony here is taken out of Zachary, and not from Jeremy; so that it seems plainly to have been ἀναθήματα μνησικόν, a filling of memory, as Augustine supposes in his third book, 'de Consensu Evangelistarum,' chapter vii.; as also Eusebius in the xx. book, ἀποδείξεις, of Demonstration. But if any had rather impute this error to the transcribers, or (as I rather suppose) to the unskillfulness of some person who put in the name of Jeremy, when the Evangelist hath writ only, as he often doth in other places, εἰς τοῦ προφήτου, "by the prophet." Yet we must confess that this error hath long since crept into the holy Scriptures, as Jerome expressly affirms,' &c.

"But (with the leave of so great men) I do not only deny that so much as one letter is spurious, or crept in without the knowledge of the Evangelist, but I do confidently assert that Matthew writ Jeremy, as we read it, and that it was very readily understood and received by his countrymen. We will transcribe the following monument of antiquity out of the Talmudists, and then let the reader judge:—"A tradition of the Rabbins (Baba Bathra xiv. 2): This is the order of the prophets, the Book of Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Esay, and the twelve.' And a little after, 'But since Isaiah was before both Jeremiah and Ezekiel, he ought to have been set before them. But since the Book of Kings ends with destruction and all Jeremy is about destruction; and since Ezekiel begins with destruction and ends with comfort, and all Isaiah is about comfort, they joined destruction with destruction, and comfort with comfort; that is, they placed those books together which treat of destruction, and those together which treat of comfort.'

"You have of this tradition quoted by David Kimchius in his preface to Jeremy. Whence it is plain that Jeremy of old had the first place among the prophets; and hereby he comes to be mentioned after all the rest, Matt. xvi. 14. Because he stood first in the volume of the prophets, therefore he is first named. When therefore Matthew produceth a text of Zacharias under the name of Jeremy, he only cites the words of the volume of the prophets under his name, who stood first in the volume of the prophets.

"And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value;

Margin, whom they bought of the children of Israel.
S. And that was fulfilled which S. And I took.

Vulg. Et acceperunt triginta argenteos pretium appetiti, quem appetiverunt a filiis Israel.

IO.

And gave them for the potter's field, as the Lord appointed me."

S. and I gave.

Vulg. et dederunt eos.

The object of Judas in bringing back the thirty pieces was to repudiate the bargain that he had made with the chief priests, and in the hope that, by restoring the money, he should induce the Jews to set Jesus at liberty.

Strictly speaking, the expression "in the Temple" (*ἐν τῷ ναῷ*) means that part of the sacred enclosure which it was not lawful for Judas to enter, and which could be entered only by the priests. The words that Judas "cast down the pieces of silver in the Temple" may therefore imply that, in his desperation, he followed the priests even into the holy place where they offered sacrifices, and there flung down the money at their feet. The place in which the Council held their sitting and in which they had condemned Jesus—whether in the more sacred place, the *moor* Gazith, or in the less sacred Tabernacle—would be included within the general term "the Temple" (*ἐν τῷ ἱερῷ*), but they could scarcely come under the expression "the Temple proper" (*ἐν τῷ ναῷ*).

Considerable difficulty exists with respect to the prophecy which S. Matthew says was fulfilled by Judas returning the thirty pieces of silver, and by the subsequent application of them by the Jews: for the prophecy to which S. Matthew appears to allude is found in Zechariah and not in Jeremiah, and the prophecy as given by Zechariah does not contain any

reference to the object for which the thirty pieces of silver was given to the potter. Zechariah's words are, "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (xi. 12, 13).

Several explanations have been given of this difficulty. The most common opinion among the early writers was¹ that the prophecy here alluded to was to be found in Zechariah and not in Jeremiah, and that S. Matthew originally wrote "by the prophet" merely, and that Jeremiah was afterwards inserted by some careless copyist. In support of this it was alleged that MSS. were extant which contained "by the prophet," without the addition of either Jeremiah or Zechariah. Others² thought that for some unaccountable reason the Evangelist himself wrote Jeremiah. It has also been suggested³ that S. Matthew wrote it originally as we have it, "by the prophet Jeremiah," and that he used the name Jeremiah as the representative of the prophets, and that the Evangelist is quoting a text from the volume of the prophets under the name that stood first in that volume. Though Zechariah did not go on to state the object for which he gave the thirty pieces of silver to the potter, S. Matthew might fairly add it, knowing by the Holy Spirit that the object of this was the purchase of the potter's field, and that this had been unconsciously fulfilled by the Jews. It has also been pointed out⁴ that S. Matthew's expression, "spoken by Jeremy the prophet," would not be inconsistent with this being a traditional prophecy of Jeremiah, spoken by him, but not recorded among his prophecies.

When he had related the miserable end of Judas, S. Matthew returns to his account of Jesus, who, as he had said, was led bound to Pilate. He omits several particulars which S. John supplies; such as that the chief priests objected to enter Pilate's residence, or the judgment hall (*πραιτώριον*),⁵

¹ Origen, in Matt. xxvii. 9; vol. iii. p. 1769.

Eusebius, Demonstr. Evangel. x. in Zechariah; vol. iv. p. 746.

S. Jerome, in Matt. xxvii. 9; vol. vii. p. 205.

Jansenius, in Concord. Evang. cap. cxi. p. 567.

Maltonatus, in Matt. xxvii. 9; vol. i. p. 443. [Cornelius

Cornelius a Lapide, in Zechariah xi. 13; vol. vii. p. 757.

² S. Augustine, de Consens. Evang. iii. 7; vol. iii. p. 1175.

V. Bede, in Matt. xxvii. 9; vol. iii. p. 120.

³ Lightfoot, in Matt. xxvii. 9; vol. ii. p. 264.

⁴ McClellan, New Testament, p. 606.

Of which sort is that also of our Saviour (Luke xxiv. 44): "All things must be fulfilled which are written of Me in the Law and the Prophets, and the Psalms." In the Psalms, that is, in the book of Hagiographa, in which the Psalms were placed first.—LIGHTFOOT on Matt. xxvii. 9; vol. ii. p. 265.

* The judgment hall (*πραιτώριον*).—"It is most probable that the Prætorium was a portion of the Castle of Antonia, which was situated at the north-west extremity of the Temple mount, and was occupied by Roman troops, and also included the *παρεμβολή* to which Paul was carried when taken prisoner, overlooking the Temple and all that went on there (Acts xxi. 37, xxiii. 10). Our view of the site of the Prætorium may be confirmed by the following considerations. It is evidently in an open place in front of this prætorium—for John says expressly, *ἤγαγεν ἔξω* (i.e. out of the prætorium) *τὸν Ἰησοῦ καὶ ἐκάθισεν*, xix. 13—that we must look

for the *λιθόστρωτον*, 'called in Hebrew Gabbatha;' and the fact is that Josephus does really mention a *λιθόστρωτον* just between the Castle of Antonia and the western angle of the inner Temple (Bell. Jud. vi. 1, 8, and 3, 2). Nay, the very rock on which the castle was built was covered both for ornament and protection, from its foundation upwards, with smooth slabs of stone (*πλατὴ κεκάλυπτο λείαις λίθων*, Bell. Jud. v. 5, 8). We now see the reason why the place was called in the Hebrew *גַּבְבַּתָּא*, *גַּבְבָּתָּא*, from the Hebrew *בֵּן* (the back). For it was the back, the surface of the Temple mount. It was here, within sight of the Temple and the crowd of Jews who were speedily about to keep the feast in the Temple, that Pilate after long delay ascended the judgment-seat, *βῆμα*, to pronounce sentence of death on Jesus, whom he himself considered guiltless."—WILSELLER, 'Chronolog. Synopsis,' p. 372.

on the ground that to enter the house of a heathen would render them unclean, for that day at least, and would disqualify them from continuing to keep the Passover, and from offering the Chagigah or the festival offerings of bullocks, which it was customary to offer that very morning—that is, on the morning which succeeded the evening on which they had eaten the Paschal lamb: that Pilate, from respect to their scruples, came out to them and asked them what accusation they brought against Jesus: that, regarding Him

as a common malefactor, he gave them the option of deciding the case themselves, which the Jews refused, alleging that they had not the power to put any man to death, and thus intimating to Pilate that they had resolved on the death of Jesus, and that they meant to make him the instrument in carrying this into execution. All this is omitted by S. Matthew and the other two Evangelists, and is related only by S. John.

JESUS BEFORE PILATE.

S. MATTHEW xvii. 11-14.

S. MARK xv. 2-5.

S. LUKE xxiii. 2, 3.

S. JOHN xviii. 28-38.

28 — And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this Man?

30 They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

31 Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

2 And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.

11 And Jesus stood before the governor:

and the governor asked Him, saying,

2 And Pilate asked Him,

Art Thou the King of the Jews?

Art Thou the King of the Jews?

3 And Pilate asked Him, saying,

Art Thou the King of the Jews?

33 Then Pilate entered into the judgment hall again, and called Jesus,

and said unto Him,

Art Thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?

36 Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

37 Pilate therefore said unto Him,

Art Thou a King then?

Jesus answered, Thou sayest that I am a King.

And Jesus said unto him, Thou sayest.

And He answering said unto him, Thou sayest it.

And He answered him and said, Thou sayest it.

S. MATTHEW xxvii.

S. MARK xv.

S. LUKE xxiii.

S. JOHN xviii.

To this end was I born, and
for this cause came I into the
world,
that I should bear witness
unto the truth. Every one
that is of the truth heareth
My voice.

38 Pilate saith unto Him, What
is truth? And when he had said
this, he went out again unto the
Jews, and saith unto them, I find
in Him no fault at all.

12 And when He was accused
of the chief priests and elders,
He answered nothing.

13 Then said Pilate unto Him,

Hearst Thou not
how many things
they witness against Thee?

14 And He answered him
to never a word;
insomuch that the governor
 marvelled greatly.

3 And the chief priests
accused Him of many things:
but He answered nothing.

4 And Pilate asked Him again,
saying, Answerest Thou nothing?
behold,

how many things
they witness against Thee.

5 But Jesus yet answered
nothing;
so that Pilate
 marvelled.

11. And Jesus stood before the governor:
and the governor asked Him, saying, Art Thou
the King of the Jews? And Jesus said unto
him, Thou sayest.

S.V. omit unto him.
Vulg. Dicit illi Iesus.

12. And when He was accused of the chief
priests and elders, He answered nothing.

13. Then said Pilate unto Him, Hearst Thou
not how many things they witness against
Thee?

Vulg. Tunc dicit illi Pilatus: Non audis quanta adversum te dicunt
testimonia?

14. And He answered him to never a word;
insomuch that the governor marvelled greatly.

In the council which they had just held the Sanhedrin
had come to the conclusion that Jesus was guilty of death
on the score of blasphemy, because that He, as they said,
being a Man, made Himself God. But they were aware that
this would not be held a sufficient cause of death by Pilate.
When they therefore bring Jesus before Pilate, they prefer
against Him three totally different charges; namely, three
crimes against the State. 1. That He had perverted
(*διαστρέφοντα*) the nation, or that by His teaching He had
rendered the nation disaffected to its rulers. 2. That He
had refused to pay tribute. 3. That He had set Himself up
as a rival to Cæsar, claiming Himself to be the King of the
Jews. Pilate examines Jesus only on the last of these three
charges, probably as including in it the other two. The
fullest account of this examination is furnished by S. John.
In reply to his question whether He were a King, Jesus,
perhaps by way of reminding Pilate that he is bound to

examine narrowly into the matter himself, and not to trust
to the representation of the Jews, inquires whether he asked
this of himself or because others said it of Him; that is,
whether Pilate, in his office as Cæsar's representative, and
consequently as the guardian of his rights, had discovered
any ground for such an accusation against Him, or whether
he was merely repeating the accusation of His enemies.
Jesus then acknowledges that He is a King, but explains the
nature of His kingdom so much to Pilate's satisfaction that
he comes out from the Prætorium, bringing Jesus with him,
and confesses to the Jews that he finds no fault in Him.
Upon this the chief priests and other members of the Council
overwhelm Jesus with accusations, to none of which He
replies, until His silence excites the surprise of Pilate.

See also Commentary on S. John xviii. 33, &c.

S. Luke relates that when the Jews were accusing Jesus
Pilate gathered from an expression which they made use
of that He was a Galilaean, and therefore belonged to
Herod's jurisdiction. Herod Antipas himself was now at
Jerusalem, and Pilate, glad to be rid of this case, and anxious
to make up for former slights towards Herod, seizes upon this
as an opportunity for making peace with him, and sends
Jesus to Herod. S. Luke alone records this, along with
Herod's examination of Him (xxiii. 4-12). Herod Antipas,
the murderer of John the Baptist, had for a long time been
anxious to see Jesus and to gratify his curiosity with respect
to His power. Though he is represented by the Jews as
having threatened the death of Jesus (S. Luke xiii. 32), yet
when now he has Him in his power, he only abuses Him
and mocks Him, and arrays Him in a robe intended to throw
ridicule upon Him, and then sends Him back to Pilate.

After Herod had sent Jesus back, Pilate makes one more
attempt to rescue Him out of the hands of the Jews.

PILATE SENDS JESUS TO HEROD, AND SEEKS TO RELEASE HIM.

S. MATTHEW xxvii. 15-25.

S. MARK xv. 6-14.

S. LUKE xxiii. 4-23.

S. JOHN xviii. 39, 40.

4 Then saith Pilate to the chief priests and to the people, I find no fault in this Man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the Man were a Galilaean.

7 And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him.

9 Then he questioned with Him in many words; but He answered him nothing.

10 And the chief priests and scribes stood and vehemently accused Him.

11 And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

16 I will therefore chastise Him, and release Him.

17 (For of necessity he must release one unto them at the feast.)

39 But ye have a custom, that I should release unto you one at the Passover:

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.
7 And there was *one*

named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

S. MATTHEW xxvii.

S. MARK xv.

S. LUKE xxiii.

S. JOHN xviii.

8 And the multitude crying
aloud began to desire *him* to do as
he had ever done unto them.

17 Therefore when they were
gathered together,
Pilate said
unto them,
Whom will ye that
I release unto you?
Barabbas, or Jesus
which is called Christ?

18 For he knew
that for envy
they had delivered Him.

19 When he was set down on
the judgment seat, his wife sent
unto him, saying, Have thou no-
thing to do with that Just Man:
for I have suffered many things
this day in a dream because of
Him.

20 But the chief priests
and elders
persuaded the multitude
that they should ask
Barabbas,

and destroy Jesus.

21 The governor
answered and said
unto them,
Whether of the twain will ye
that I release unto you?
They said, Barabbas.

22 Pilate saith unto them,
What
shall I do then
with Jesus
which is called Christ?

They all say unto him,
Let Him be crucified.

23 And the governor said,

Why, what evil
hath He done?

But they cried out
the more,
saying,

Let Him be crucified.

24 When Pilate saw that he
could prevail nothing, but *that*
rather a tumult was made, he
took water, and washed *his* hands
before the multitude, saying, I
am innocent of the blood of this
Just Person: see ye to it.

25 Then answered all the
people, and said, His blood be on
us, and on our children.

9 But Pilate answered
them, saying,
Will ye that
I release unto you

the King of the Jews?

10 For he knew
that the chief priests
had delivered Him for envy.

11 But the chief priests
moved the people,
that he should rather release
Barabbas
unto them.

12 And Pilate
answered and said again
unto them,

What will ye then
that I shall do

unto *Him* whom ye call
the King of the Jews?

13 And they cried out again,
Crucify Him.

14 Then Pilate said
unto them,

Why, what evil
hath He done?

And they cried out
the more exceedingly,

Crucify Him.

18 And they cried out
all at once, saying,
Away with this *Man*,
and release unto us
Barabbas:

19 (who for a certain sedition
made in the city, and for murder,
was cast into prison.)

20 Pilate therefore,
willing to release Jesus,
spake again
to them.

21 But they cried, saying,
Crucify *Him*,
crucify Him.

22 And he said
unto them
the third time,
Why, what evil
hath He done?

I have found no cause of death
in Him: I will therefore chastise
Him, and let *Him* go.

23 And they were instant
with loud voices,
requiring
that He might be crucified.
And the voices of them and of
the chief priests prevailed.

will ye therefore that
I release unto you

the King of the Jews?

40 Then cried they
all again, saying,
Not this Man,
but
Barabbas.

Now Barabbas
was a robber.

15. Now at *that* feast^a the governor was wont to release unto the people a prisoner, whom they would.

^{S.} they asked.
^{Vulg.} Per diem autem solennem consueverat præses populo dimittere unum vincitum.

16. And they had then a notable prisoner, called Barabbas.

^{Vulg.} Habebat autem tunc vincitum insignem.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered Him.

It is plain that Pilate in his trial of Jesus shows a feeling of justice and even of kindness towards Him.¹ He shows this in at least four different ways:—1. When the members of the Sanhedrin bring Jesus first to Pilate and declare that they had examined Him and found Him guilty of death, though this was the great Council of the Jewish nation and an acknowledged legal tribunal, he declines to confirm their sentence, or even to receive their evidence, without a personal examination of Jesus. 2. After he had examined Jesus, he honestly declares Him innocent of the crimes charged against Him, though he knew this was the very way to exasperate the Jews against his government. 3. He not only pleads for the acquittal of Jesus as innocent in his opinion after due examination, but he also brings forward the testimony of Herod in His favour, as shown by his declining to punish Him. 4. Last of all Pilate makes a proposal which could not have failed to release Jesus if His enemies had not been devoid of all shame. Year by year the governor had been in the habit of granting to the multitude the pardon of one criminal at the Passover, and Pilate now proposes to extend this act of grace either to Jesus or to Barabbas, as they should decide. He never supposed that Jesus, whose life had been spent in acts of mercy and beneficence among the Jews, could for a moment be compared with Barabbas, a notorious robber, guilty also of sedition and murder. Even

the envy of the chief priests, bitter as it was, he thought, could not cause them to hesitate in such a choice as this.

Besides Pilate's testimony to the innocency of Jesus, Pilate's wife also bore testimony that He was a Just Man. Pilate's conviction was gained by his examination of Jesus, his wife's through the influence of a dream divinely imparted to her.² It is said that her name was Claudia Procula, and that the effect of this dream upon her was such as to convince her that Jesus was the Messiah, the Son of God, and that she afterwards became a Christian.³ Some have supposed that the Claudia mentioned by S. Paul in his Second Epistle to Timothy (iv. 21) was the wife of Pilate, and that she had remained at Rome when her husband was sent into banishment, as a punishment for the many atrocities he had committed on the Jews.

S. Matthew alone records the message of Pilate's wife.

19. ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that Just Man: for I have suffered many things this day in a dream because of Him.

20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let Him be crucified.

^{S.V.A.} omit unto him.

^{Vulg.} Deum omnes: Crucifigatur.

23. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.

^{S.V.} And he said.

^{Vulg.} At illis præses: Quid enim mali fecit?

Unable to convince the people of their injustice in desiring

¹ S. Augustine, de Consens. Evang. iii. 8; vol. iii. p. 1179.

Jansenius, in Concord. Evang. cap. xli. p. 572.

Maldonatus, in Matt. xxvii. 17; vol. i. p. 448.

Cornelius a Lapide, in Matt. xxvii. 15; vol. viii. p. 520.

² Origen, in Matt. xxvii. 19; vol. iii. p. 1773.

Chrysostom, in Matt. Homil. lxxvi.; vol. ii. p. 506.

Theophylact, in Matt. xxvii. 19; vol. i. p. 156.

^a Now at that feast (*κατὰ δὲ ἑορτήν*).—The Syriac reads

בכל עתה, and so the Arab. *كل عيد*, 'every feast.' Beza, *singulis festis*, 'at each of the feasts,' which pleases me not at all. For it is plainly said by Pilate himself, 'That I should release unto you one at the Passover' (John xviii. 39). And the releasing of a prisoner suits not so well to the other feasts, as to the Passover. Because the Passover carries with it the memory of the release of the people out of Egypt; but other feasts had other respects. *κατὰ τὴν ἑορτήν* I would render by way of paraphrase, according to

Euthymius, in Matt. xxvii. 19; vol. ii. p. 1099.

S. Ambrose, in Luc. xxiii. 11; vol. ii. p. 1829.

Jansenius, in Concord. Evang. cap. xlii. p. 576.

Maldonatus, in Matt. xxvii. 19; vol. i. p. 450.

Cornelius a Lapide, in Matt. xxvii. 19; vol. viii. p. 521.

³ Fl. L. Dexter, Chronicon, A.D. 34; Migne's Patrol. vol. xxxi. p. 69.

Cornelius a Lapide, in Matt. xxvii. 19; vol. viii. p. 521.

the nature and quality of the feast, which was a monument of release.—LIGHTFOOT on Mark xv. 6; vol. ii. p. 356.

"*κατὰ ἑορτήν*, which means simply 'at festival time,' should not be translated 'at the feast' (Luke xxiii. 17), still less 'at that feast' (Matt. xxvii. 15; Mark xv. 6), because these renderings seem to limit the custom to the feast of the Passover—a limitation which is not implied in the original expression, and certainly is not required by the parallel passage in S. John xviii. 39."—CANON LIGHTFOOT, 'On Revision of N. T.,' p. 115.

the release of the guilty Barabbas and the crucifixion of the innocent Jesus, and too weak to act on his own sense of what was right in him as the judge and acquit Jesus, Pilate resorts to an expedient to satisfy his own scruples, and to throw on the Jews the blame of his decision, which he publicly avows to be unrighteous.

S. Matthew alone records the washing of Pilate's hands, &c. (verses 24, 25).

24. ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this Just Person: see ye to it.

V. *emittit* Just: S*. but you will see.

Vulg. Innocens ego sum a sanguine justis hujus: vos videritis.

25. Then answered all the people, and said, His blood *be* on us, and on our children.

In washing his hands Pilate used a form prescribed by the Jewish law (Deut. xxi. 6), but prescribed for the really innocent and not for the guilty, like himself; for, in his capacity as judge, Pilate sinned as much as the Jews did as accusers. In weakly yielding to their demands and threats, he was as guilty of the Blood of Jesus as the Jews were in unjustly demanding His crucifixion. Pilate condemned Jesus to death against his better judgment, and he showed throughout the whole trial such a strong desire to acquit Him, that he is described by a writer of the second century "as a Christian at heart."¹ He sinned apparently unwillingly, but the root of his sin lay in preferring worldly policy to strict justice.

So severe and unparalleled were the sufferings which these very men and their children of the first generation endured, that a very general belief prevailed at the time that they were paying the penalty of putting this righteous Man to death. Within forty years from this time the Jewish nation saw the destruction of the Temple, the dearest object of their love and glory, the sacking and total destruction of Jerusalem, the death of thousands of their countrymen by crucifixion and other execrable tortures, by famine and by the sword, and the dispersion of the remnant into every land on the face of the earth.

There is some little difficulty with respect to the scourging of Jesus mentioned by the four Evangelists. It was the custom of the Romans first to scourge those whom they had condemned to be crucified. S. Luke (xxiii. 22) and S. John (xix. 1-5) both seem to imply that Pilate's object in scourging Jesus was rather in the hope that it might serve as a substitute for His Crucifixion, and not as preparatory to it. S. Matthew (xxvii. 26) and S. Mark (xv. 15) speak of it as taking place, without making mention of any such motive. Some have hence concluded that Jesus was twice scourged: first, to excite the pity of the Jews, which is referred to by S. Luke and S. John; and afterwards, just before His Crucifixion, according to the usual practice, which is related by S. Matthew and S. Mark. But the most probable explanation² is, that only one scourging is alluded to, and that S. Matthew and S. Mark refer to it as being the usual custom before crucifixion, while S. Luke and S. John give Pilate's additional object and hope in it—namely, that when they had seen Jesus thus mangled and reduced to such a pitiable state, their hearts might relent, and they might refrain from wreaking further vengeance on Him.

JESUS IS SCOURGED, DELIVERED TO THE PEOPLE, AND MOCKED.

S. MATTHEW xvii. 26-30.

S. MARK xv. 15-19.

S. LUKE xxiii. 24, 25.

S. JOHN xix. 1-16.

15 And so Pilate,
willing to content the people,

24 And Pilate
gave sentence that it should be
as they required.

26 Then released he
Barabbas unto them:

released
Barabbas unto them,

25 And he released
unto them him
that for sedition and murder
was cast into prison,
whom they had desired;
but he delivered Jesus

and when he had scourged Jesus,

and delivered Jesus,

to their will.

1 Then Pilate therefore took
Jesus,
and scourged Him.

he delivered Him
to be crucified.
27 Then the soldiers
of the governor
took Jesus
into the common hall,
and gathered unto Him
the whole band of soldiers.

when he had scourged Him,
to be crucified.

16 And the soldiers

led Him away
into the hall, called Prætorium;
and they call together
the whole band.

¹ Tertullian, Apolog. xxi. vol. i. p. 407.

² S. Augustine, de Consens. Evang. iii. 9; vol. iii. p. 1181.

Jansenius, in Concord. Evang. cap. cxlii. p. 577.

Maldonatus, in Matt. xxvii. 23; vol. i. p. 451.

Cornelius a Lapide, in Matt. xxvii. 26; vol. vii. p. 524.

Robinson, Harmony of the Four Gospels, p. 159.

S. MATTHEW xxvii.

28 And they stripped Him,
and put on Him
a scarlet robe (χλαμύδα κοκκίνην).
29 And when they had
platted a crown of thorns,
they put it upon His head,
and a reed in His right hand:
and they bowed the knee
before Him,
and mocked Him, saying,
Hail, King of the Jews!
30 And they spit upon Him,
and took the reed,
and smote Him on the head.

S. MARK xv.

17 And they
clothed Him
with purple (πορφύραν),
and
platted a crown of thorns,
and put it about His head,

18 and began to salute Him,
Hail, King of the Jews!
19 And they smote Him
on the head with a reed,
and did spit upon Him,
and bowing their knees
worshipped Him.

S. LUKE xxiii.

S. JOHN xix.

2 And the soldiers
platted a crown of thorns,
and put it on His head,
and they put on Him
a purple robe (μάτιον πορφυρεόν),

3 and said,
Hail, King of the Jews!
and they smote Him
with their hands.

4 Pilate therefore went forth
again, and saith unto them, Be-
hold, I bring Him forth to you,
that ye may know that I find no
fault in Him.

5 Then came Jesus forth,
wearing the crown of thorns, and
the purple robe. And Pilate saith
unto them, Behold the Man!

6 When the chief priests
therefore and officers saw Him,
they cried out, saying, Crucify
Him, crucify Him. Pilate saith
unto them, Take ye Him, and
crucify Him: for I find no fault
in Him.

7 The Jews answered him,
We have a law, and by our law
He ought to die, because He made
Himself the Son of God.

8 When Pilate therefore heard
that saying, he was the more
afraid;

9 And went again into the
judgment hall, and saith unto
Jesus, Whence art Thou? But
Jesus gave him no answer.

10 Then saith Pilate unto Him,
Speakest Thou not unto me?
knowest Thou not that I have
power to crucify Thee, and have
power to release Thee?

11 Jesus answered, Thou could-
est have no power at all against
Me, except it were given thee
from above: therefore he that
delivered Me unto thee hath the
greater sin.

12 And from thenceforth Pilate
sought to release Him: but the
Jews cried out, saying, If thou
let this Man go, thou art not
Cæsar's friend: whosoever maketh
himself a king speaketh against
Cæsar.

13 When Pilate therefore heard
that saying, he brought Jesus
forth, and sat down in the judg-
ment seat in a place that is called
the Pavement, but in the Hebrew,
Gabbatha.

14 And it was the preparation
of the Passover, and about the

S. MATTHEW xxvii.

S. MARK xv.

S. LUKE xliii.

S. JOHN xix.

26. ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.*

Vulg. Iesum autem flagellatum tradidit eis ut crucifigeretur.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

Vulg. congregaverunt ad eum universam cohortem.

28. And they stripped Him, and put on Him a scarlet robe.^b

V.S.². And they clothed Him.

29. ¶ And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30. And they spit upon Him, and took the reed, and smote Him on the head.

The Evangelists here enumerate nine different ways in which the soldiers mocked and maltreated Jesus:—(1) They assemble the whole band (*σείρα*), the whole cohort, or the tenth part of the legion stationed in the Castle of Antonia. (2) These men, with their rude hands and ruder jests, strip Him of His clothes, even of His inner vest, which was without seam, woven throughout. (3) In derision of His claim to be a king, they put on Him a robe, which S. Matthew terms scarlet (*κόκκινον*), and S. Mark and S. John purple (*πορφύραν*), meaning thereby not two robes of different

colours, as some have thought, but one and the same robe, which could be indifferently described as scarlet or purple.¹ S. Matthew mentions not only the colour but the nature of this garment. It was the chlamys (*χλαμύς*) or robe worn by emperors, kings, and soldiers. (4) In the same spirit of derisive scorn and mockery, they plait a crown of thorns and put it on His head, intending by the material which they choose to inflict pain and to express their scorn and contempt for Him. (5) And they put a reed in His right hand. (6) They bow the knee to Him, to express still further their derision at His claim to be their king. (7) Having clothed Him like a king, they treat Him like a slave, and spit in His face, (8) and strike Him with their hands, and (9) smite Him on the head with a reed, thus driving the long-pointed thorns of the crown more deeply into His head.

The soldiers were unconscious that by these many acts of wanton cruelty and scorn they were fulfilling in a most remarkable manner the prophecy of Isaiah (liii.). Even the very meekness and silence in which the Son of Man bore all these cruelties and mockeries the prophet had minutely foretold.

S. John alone relates that after all this Pilate still sought to soften the hearts of the Jews and to release Jesus; and that when he stated that he found no fault in Him, and therefore, according to the Roman law, that he could not crucify Him, not being guilty of crime, they still persisted in their clamour for His Crucifixion, and declared that, if not guilty of death according to the Roman law, He was according to the Jewish law, because He had made Himself the Son of God—that Pilate, conjecturing,² from some words which the Jews had used, that Jesus might be descended from one of

¹ S. Augustine, de Consens. Evang. iii. 9; vol. iii. p. 1181. Euthymius, in Matt. xxvii. 27; vol. ii. p. 1105. Jansenius, in Concord. Evang. cap. cxlii. p. 578. Cornelius a Lapide, in Matt. xxvii. 28; vol. viii. p. 526.

* When he had scourged Jesus, he delivered Him to be crucified.—Josephus bears witness that it was a Roman custom to scourge before crucifying. De Bell. Jud. ii. xiv. 9: "They also caught many of the quiet people, and brought them before Florus, whom he first chastised with stripes, and then crucified."—"Florus ventured to do what no one had done before; that is, to have men of the equestrian order whipped, and nailed to the cross before his tribunal."—WHISTON'S Transl. p. 627.

^b And put on Him a scarlet robe.—"Τὸ χλαμύς κόκκινον of

² S. Cyril Alex. in Joan. xix. 9; vol. vii. p. 640.

Jansenius, in Concord. Evang. cap. cxlii. p. 580.

Cornelius a Lapide, in Matt. xxvii. 30; vol. viii. p. 529.

Matt. xxvii. 28, and the *ἱμάτιον πορφύρεον* of John xix. 2, are put for the *paludamentum* or military cloak worn by officers: see Adams' Rom. Antiq. p. 371; Smith's Dict. of Antiq., art. Paludamentum. The terms *κόκκινον*, coccus-dyed, crimson, and *πορφύρεον*, purple, seem to be nearly synonymous: just as in English purple-red and crimson are often interchanged. So Horace, Sat. ii. 6, 102, 'rubro cocco tincta vestis,' which in v. 106 is 'vestis purpurea.'—ROBINSON, 'Harmony of the Four Gospels in Greek,' p. 226.

the heathen gods, and having a dread of some supernatural punishment if he should condemn Him to death, questions Jesus as to His origin, and that, having heard His statement, Pilate strove more than ever to release Him—that the Jews, perceiving this, cried out that, if he let this Man go, he was

not Cæsar's friend, and that Pilate, afraid of being considered disaffected to Cæsar and his government, at once determined to sacrifice Jesus to their wishes, innocent though he believed Him to be.

JESUS IS LED TO BE CRUCIFIED.

S. MATTHEW xxvii. 31-34.

31 And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.
32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

S. MARK xv. 20-23.

20 And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.
21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

S. LUKE xxiii. 26-33.

26 And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him.
28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.
29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with Him to be put to death.
33 And when they were come to the place, which is called Calvary—

S. JOHN xix. 16, 17.

16 And they took Jesus, and led Him away.
17 And He bearing His cross

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

22 And they bring Him unto the place called Golgotha, which is, being interpreted, The place of a skull.
23 And they gave Him to drink wine mingled with myrrh: but He received it not.

went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

31. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

33. And when they were come unto a place

called Golgotha, that is to say, a place of a skull,

S. unto the place Golgotha.

Vulg. Et venerunt in locum qui dicitur Golgotha, quod est Calvarie locus.

34. ¶ They gave Him vinegar to drink^a mingled with gall: and when He had tasted thereof, He would not drink.

S. V. wine to drink.

Vulg. Et dederunt ei vinum bibere cum felle mistum.

Was ever sight like this? God Incarnate condemned to death by man, and led, like a common criminal, to the place of crucifixion. According to the custom of the country, a public crier^b would go before Him and proclaim the crimes with which He was charged. The cross which He had to carry, as Isaac had prefigured (Gen. xxii. 6),¹ a piece of wood some fifteen feet long, with a transverse piece, probably eight feet, and both strong enough to bear the weight of a man, must soon have overpowered His already exhausted frame. For the Agony in the garden, the various horrors of that fearful night, the walking about from place to place, from one judge to another, the scourging, the buffeting of the soldiers, the blows on His face and on His head, crowned as it was with thorns,—all these, not to speak of the sorrow at His heart, had well-nigh worn out the strength of human nature. When to this we add the carrying of His cross, with one of its ends dragging on the ground, every fall of it ripping up the wounds with

which His Body had been covered by the lash of the scourge, no wonder that they feared lest He should scarcely survive to reach the place of crucifixion, or at least within such time as they could spare, and were glad to light upon a chance passer-by to relieve Him of His cross.

The strength of human nature, even of His human nature, unbroken as it was by sinful indulgence, could no longer sustain the weight of suffering which Jesus had endured in Soul and Body since the preceding evening. When He had left the Upper Room with His disciples, He crossed over the brook Cedron to the Garden of Gethsemane. Here followed His prayer and Agony. After a time, He was bound by the soldiers and conducted to the house of Annas; afterwards to that of Caiaphas; next to the Council room; then to Pilate; from him to Herod; and then back again to Pilate. In each of these places He had endured from the soldiers and servants every species of indignity and suffering that malice and cruelty could devise. In order to excite the compassion of the Jews, and so to procure His release, Pilate scourges Him, and then exhibits Him to the people as one who had suffered all that human nature could endure short of taking His life. In one form of suffering or another the whole night had been passed; and now in the morning, probably between nine and twelve, He is led out of the city towards Calvary, bearing His own cross.

Such was His condition when Simon of Cyrene,² a city in the north of Africa, accepted the office of carrying the cross

¹ Tertullian, adv. Judeos, x.; vol. ii. p. 626.

^a They gave Him vinegar to drink.—“To those that were to be executed they gave a grain of myrrh infused in wine to drink, that their understanding might be disturbed (In Bab. Sanhedr. xliii. 1); that is, that they might lose their senses. As it is said, ‘Give strong drink to them that are ready to die, and wine to those that are of a sorrowful heart,’ &c. And the tradition is, that some women of quality in Jerusalem allowed this freely of their own cost, &c.

“But it makes a scruple that in Matthew it is *ὄξος μετὰ χολῆς*, ‘vinegar with gall;’ in Mark, *ἐσσυμμιγμένον ὀλῶν*, ‘wine mingled with myrrh.’ If wine, why is it called vinegar? If wine mingled with myrrh, why gall? Ans. The words of Mark seem to relate to the custom of the nation; those of Matthew to the thing as it was really acted. I understand Mark thus, They gave Him, according to the custom of the nation, that cup which used to be given to those that were led to execution; but (as Matthew has it) not the usual mixture, namely, wine and frankincense or myrrh; but for the greater mockery, and out of more bitter rancour, vinegar and gall. So that we may suppose this cup not to have been prepared by those honourable women, compassionate those that were to die, but on purpose by the scribes and other persecutors of Christ, studying to heap upon Him all kind of ignominy and vexation. In this cup they afterwards dipped a sponge, as may be supposed. See verse 48.”—LIGHTFOOT on Matt. xxvii. 34; vol. ii. p. 267.

“Vinegar was the common drink of the Roman soldiers; and hence those to whom the custody of crucified persons was committed, had it always ready by them. ‘He commanded that no soldier should drink wine in their expedition, but that every one should content himself with vinegar’ (Elian. Spartian. in Pescen. Nigr.). ‘The provision this man (viz. Mithreus) made in the Commonwealth was such, that there never was any greater frontier city which

² Cornelius a Lapide, in Matt. xxvii. 32; vol. viii. p. 530.

had not vinegar, bread-corn, and bacon, and barley, and chaff, laid out for a whole year’ (Capitolin. in Gordiano tertio).

“Hence it may become less difficult to reconcile the Evangelists among themselves, speaking of wine given Him mixt with myrrh, and of vinegar too: viz., a twofold cup, one before He was nailed to the cross, i.e. of wine mingled with myrrh; the other of vinegar, while He hung there. The first given by the Jews, according to their custom; the second by the soldiers, in abuse and mockery. But if you will grant a third cup, then all difficulty vanisheth indeed. Let the first be wine mingled with myrrh, the second vinegar mingled with gall, the third mere vinegar, which the soldiers gave to malefactors, if they had desired drink, being that which they drank themselves. Hence the *σκεῦος ὄξους μεσόν*, the vessel filled with vinegar, was always in readiness, that the soldiers might drink, when they had a mind, and persons also upon the cross, if they stood in need of it.”—Ibid. on Luke xxiii. 36; vol. ii. p. 477.

“The offering of this rejected stupefying potion of the condemned before the nailing must be distinguished both from the repeated mock presentation of the vinegar after the nailing (Luke xxiii. 36) and from the accepted offering in response to the cry of thirst after the darkness (John xix. 28–30). N.B. The generic term ‘wine’ (*ὀλῶν*, *vinum*) includes all kinds of vinegar, and even beer (Hdt. ii. 77). Similarly ‘gall’ (*χολῆς*, *fel*) includes bitters of wormwood, poppy-juice, &c. (Deut. xxiii. 33; Prov. v. 4). The potion was mingled with gall or poppy-juice (Matt. xxvii. 34), and ‘flavoured with myrrh’ (Mark x. 23).”—MCCLELLAN, ‘New Testament,’ p. 609.

^b A Crier.—“A crier went before him that was to be executed, which proclaimed, ‘N. the son of N. is going to execution because he hath committed such a fact, and N. and N. are witnesses against him: if there be any that can clear him, let them speak.’ (Talm. Bab. Sanhedr. fol. 43, 1.)”—LIGHTFOOT, ‘Harmony of the New Testament,’ sect. lxxvi. vol. i. p. 267.

for Jesus, being compelled by the soldiers. But it is not improbable that some feeling of compassion for the Sufferer entered into his mind: for it is generally believed that a short time after this Simon became a Christian, a bearer of the Cross in its true sense. This is almost implied in S. Luke's reference to him, as the father of two men as well known in the Church as Alexander and Rufus were (Rom. xvi. 13). Some¹ of the early writers supposed that Simon was a Gentile, and that in him was prefigured the conversion of the Gentiles to the faith of Christ.

S. Luke alone relates that, as they were on their way to the place of crucifixion, and after Simon had relieved Him of the cross, Jesus turned to the women who followed Him, wailing and lamenting Him, and bade them weep not for Him, but for themselves and their children. He then goes on to foretell the appalling calamities which should soon overtake them, and which came to pass within forty years from this time. To show the extreme severity of the miseries that should befall them, He says, there shall be a certain degree of proportion between His punishment and deserts, and the punishment and deserts of the Jewish nation; that if He, "a green tree," bringing forth the fruit of righteousness abundantly, met with such a return, what ought to be, and what would be, the punishment of the Jewish nation, "a dry tree," which had lost all power of producing fruit, and fit only for the fire?²

A singular tradition³ is mentioned by several of the early writers, namely, that the place of crucifixion was called Golgotha or Calvary as having been the burial-place of Adam. But there can be little doubt that it was called Calvary, that is, "skull place," because it was the place where public criminals were put to death,⁴ and was outside the walls of Jerusalem. S. Paul (Heb. xiii. 11, &c.) alludes to the situation of Calvary as being outside the city, and implies that this was not an accidental arrangement, so to speak, of the Jews, but was especially ordered by God, and had its counterpart in the Christian dispensation: for he founds an argument on this, to show that the Death of Jesus being outside the city was not confined to the nation of the Jews, but extended to the Gentiles as well.⁵

It was the common custom to give to those whom they were intending to crucify wine mingled with myrrh, partly to allay their thirst and give them strength to go through their sufferings, and partly to stupefy their senses, that their feeling of pain might be somewhat dulled. Such a cup they offer to Jesus, which S. Matthew describes as vinegar mingled with gall (*ὄξος μετὰ χολῆς μεμιγμένον*); S. Mark, as wine mingled with myrrh (*ἱσχυρυσμένον οἶνον*). Many explanations have been given of the apparent discrepancy in these two accounts. It has been suggested that, as the soldiers acted without any order or authority, each doing that which seemed to him the greatest insult, they might offer Jesus both these cups,—one with vinegar mingled with gall, and another with wine mingled with myrrh. Or S. Mark may have mentioned the cup, wine mingled with myrrh, which was usually given to criminals before their execution, and which appears to have been provided at the expense of some benevolent ladies at Jerusalem; and S. Matthew, that which the soldiers in their wantonness and cruelty did actually offer to Jesus, namely, vinegar, which was their common drink, mingled with gall. Or both gall and myrrh may have been mingled in this cup. Nor is there such great difference between wine and vinegar as to cause any difficulty. Both the Evangelists may even be describing the same identical mixture. What S. Mark calls wine, S. Matthew may describe as vinegar from its sourness; and what S. Mark calls myrrh, S. Matthew may describe as gall from its excessive bitterness. Whatever the cup contained, Jesus refused it when He had tasted it, and thus He retained the power to feel to the utmost all the pain and suffering of death by crucifixion.⁶

This,⁷ which S. Matthew (xxvii. 34) and S. Mark (xv. 23) say they offered Him to drink now, was not the same as that which S. Luke (xxiii. 36) says they offered Him afterwards, nor the same as that mentioned by S. Matthew (xxvii. 48), S. Mark (xv. 36), and S. John (xix. 29). Thus they fulfilled the prophecy of the Psalmist (lxi. 21), "They gave Me also gall for My meat: and in My thirst they gave Me vinegar to drink."

¹ S. Hilary, in Matt. xxvii. 32; vol. i. p. 1073.

S. Ambrose, in Luc. xxiii. 26; vol. ii. p. 1830.

S. Leo Magnus, Sermo de Passione Domini, viii. 5; vol. i. p. 340.

V. Bede, in Matt. xxvii. 32; vol. iii. p. 123.

Jansenius, in Concord. Evang. cap. cxliii. p. 585.

² Jansenius, in Concord. Evang. cap. cxliii. p. 586.

Maldonatus, in Matt. xxvii. 32; vol. i. p. 454.

Cornelius a Lapide, in Matt. xxvii. 32; vol. viii. p. 531.

³ Origen, in Matt. xxvii. 32; vol. iii. p. 1777.

S. Epiphanius, Hæres. xli. 5; vol. i. p. 844.

S. Basil, in Isaiah v. 1; vol. ii. p. 347 (*inter dubia*).

S. Chrysostom, Homil. lxxix. in Joan. xix. 17.

⁴ S. Jerome, in Matt. xxvii. 33; vol. vii. p. 209.

V. Bede, in Matt. xxvii. 33; vol. iii. p. 123.

Jansenius, in Concord. Evang. cap. cxliii. p. 587.

Maldonatus, in Matt. xxvii. 3; vol. i. p. 455.

Cornelius a Lapide, in Matt. xxvii. 33; vol. viii. p. 531.

⁵ S. Leo Magnus, Sermo de Passione Domini, viii. 5; vol. i. p. 340.

⁶ S. Augustine, de Consens. Evang. iii. 11; vol. iii. p. 1182.

S. Jerome, in Matt. xxvii. 34; vol. vii. p. 210.

Jansenius, in Concord. Evang. cap. cxliii. p. 588.

Maldonatus, in Matt. xxvii. 34; vol. i. p. 455.

Cornelius a Lapide, in Matt. xxvii. 34; vol. viii. p. 532.

⁷ Jansenius, Maldonatus, and Cornelius a Lapide, *ut supra*.
Greswell, Harmony of the Four Gospels, pp. 372, 379, 380, and 381.

Tischendorf, Synopsis Evangelica, pp. 162 and 163.

Robinson, Harmony of the Four Gospels in Greek, pp. 162-164.

THE CRUCIFIXION.

S. MATTHEW xxvii. 35-38.

S. MARK xv. 24-28.

S. LUKE xxiii. 33, 34, 38.

S. JOHN xix. 18-24.

33 There they crucified Him,
and the malefactors,
one on the right hand,
and the other on the left.

34 Then said Jesus,
Father, forgive them;
for they know not what they do.

18 Where they crucified Him,
and two other with Him,
on either side one,
and Jesus in the midst.

35 And they
crucified Him,
and parted
His garments,

24 And when they
had crucified Him,
they parted
His garments,

And they parted
His raiment,

23 Then the soldiers,
when they
had crucified Jesus,
took
His garments,
and made four parts,
to every soldier a part;
and also His coat: now the
coat was without seam,
woven from the top throughout.

casting lots:

that it
might be fulfilled
which was spoken
by the prophet,

"They parted My garments
among them,
and upon My vesture
did they cast lots."

casting lots upon them,
what every man should take.

and cast lots.

24 They said therefore among
themselves,
Let us not rend it,
but cast lots for it,
whose it shall be:
that the scripture
might be fulfilled,
which saith,

"They parted My raiment
among them,
and for My vesture
they did cast lots."
These things therefore
the soldiers did.

25 And it was the third hour,
and they crucified Him.

36 And sitting down they
watched Him there;
37 and set up over His head
His accusation
written,

26 And the superscription
of His accusation was
written over,

38 And a superscription also
was written over Him
in letters of Greek, and Latin,
and Hebrew,
THIS IS

19 And Pilate wrote a title,
and put it
on the cross.
And the writing was,

THIS IS
JESUS

THE KING OF THE JEWS.

THE KING OF THE JEWS.

THE KING OF THE JEWS.

JESUS OF NAZARETH
THE KING OF THE JEWS.
20 This title then read many
of the Jews: for the place where
Jesus was crucified was high to
the city: and it was written in
Hebrew, and Greek, and Latin.

21 Then said the chief priests
of the Jews to Pilate, Write not,
The King of the Jews; but that
He said, I am King of the Jews.

22 Pilate answered, What I
have written I have written.

38 Then were there
two thieves crucified
with Him,
one on the right hand,
and another on the left.

27 And with Him they
crucify two thieves;

the one on His right hand,
and the other on His left.

28 And the scripture was ful-
filled, which saith, And He was
numbered with the transgressors.

35. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet,

"They parted My garments among them, and upon My vesture did they cast lots."^a

S. V. A. omit that it might be—did they cast lots.

Vulg. Ut impleretur quod dictum est per prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

36. And sitting down they watched Him there;

37. And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves^b crucified with Him, one on the right hand, and another on the left.

Vulg. Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sinistris.

None of the Evangelists relate at any length the way in which they crucified Jesus, describing it in one word, "they crucified Him;" that is, according to the usual way. We learn, after the Resurrection, that they drove nails into His hands and feet (S. Luke xxiv. 40, and S. John xx. 25), which had been already foretold by the Psalmist (xxii. 16). They crucified two robbers at the same time, in order to connect Him, in the eyes of the multitude, with them and their deeds, and they place Him in the middle, as the leader of them, the first and foremost of them. Such would be the object of the chief priests in placing Jesus between two thieves, while the object of Pilate would be to furnish a cloke for his iniquitous judgment.¹

S. Luke alone relates that before the soldiers parted His

garments, Jesus prayed aloud to the Father to forgive those who were crucifying Him, on the ground that they did not know they were crucifying their God, otherwise they would not have done it. Their ignorance that Jesus was God is urged as a plea to diminish their guilt in crucifying Him.

After His prayer, the four soldiers who were appointed to carry out the Crucifixion, and to watch Him after it, parted His garments among them. S. John relates this with the greatest circumstantiality, particularly mentioning the disposal of His coat (*τὸν χιτῶνα*) or vesture (*τὸν ἱματισμόν*).

There were four soldiers and a centurion, and the soldiers divided His outer garments (*ἱμάτια*) into four parts, and cast lots for His inner close-fitting vesture (*χιτῶν* or *ἱματισμός*). A commentator² writing in the twelfth century mentions a tradition which he says was handed down from the "Fathers," and which some later writers³ have thought not improbable, that this vesture was the work of the Blessed Virgin herself. As has been observed, it had that of cost and beauty about it which made even the rude soldiers unwilling to read it or divide it into pieces, and so to destroy it.

From the record or copies which the four Evangelists give of the title that was set over Jesus, we may almost gather what they understood by accuracy of relation. The one important point in this title is His accusation, the treason that He was charged with, that He claimed to be the King of the Jews. This all the four give without the slightest variation. But in the rest—namely, in the description of Him—they differ. S. Mark gives, "The King of the Jews;" S. Luke, "This is the King of the Jews;" S. Matthew, "This is Jesus the King of the Jews;" and S. John, "This is Jesus of Nazareth the King of the Jews." But this is just the diversity that proves their testimony to be independent and trustworthy.

This title was written in three languages—in Hebrew,⁴ Greek, and Latin: in Hebrew, because it was the language

¹ Maldonatus, in Matt. xxvii. 21; vol. i. p. 459.

² Euthymius, in Matt. xxvii. 35; vol. ii. p. 1117.

^a Verse 35.—"Lachmann, Tregelles, Tischendorf omit that it might be fulfilled—did cast lots."—SCRIVENER, Greek Test. 1877.

^b Two thieves (*δύο ἄσποτοι*).—The following passages from Josephus will show that the *ἄσποτοι* of Palestine were more what we understand by the modern brigands or banditti, than thieves. "In Sepphoris also, a city of Galilee, there was one Judas, the son of that arch-robber (*ἀρχιλοστής*) Hezekias, who formerly overran the country, and had been subdued by King Herod." (De Bell. ii. 4, 1.) "In Perea also, Simon . . . also went about with a company of robbers (*Ἀσποῶν*) that he had gotten together, and burnt down the royal palace that was at Jericho, and many other costly edifices besides, and procured himself very easily spoils by rapine, as snatching them out of the fire" (ii. 4, 2). "This Felix took Eleazar the arch-robber (*ἀρχιλοστήν*), and many that were with him, alive, when they had ravaged the country for twenty years together, and sent them to Rome; but as to the number of the robbers (*Ἀσποῶν*) whom he caused to be crucified, and of whom those who were caught among them, and those he brought to punishment, they were a multitude not to be enumerated" (De Bell. ii. 13, 2). "When the country was purged of these, there sprang

³ Maldonatus, in Matt. xxvii. 35; vol. i. p. 457.

Cornelius a Lapide, in Matt. xxvii. 35; vol. viii. p. 537.

up another sort of robbers (*Ἀσποῶν*) in Jerusalem, which were called Sicarii, who slew men in the day-time, and in the midst of the city: this they did chiefly at the festivals, when they mingled themselves among the multitude, and concealed daggers under their garments, with which they stabbed those that were their enemies; and when any fell down dead, the murderers became a part of those that had indignation against them: by which means they appeared persons of such reputation, that they could by no means be discovered" (De Bell. ii. 13, 3).

⁴ Hebrew.—"The great crisis of the language occurs at the time of the captivity in Babylon. There, as a spoken tongue, it became deeply tinged with the Aramaic. The biblical Hebrew, abiding in the imperishable writings of the prophets, continued to be the study of the learned; it was heard on the lips of the priest, in the services of religion, and was the vehicle of written instruction; but, as the medium of common conversation, it was extensively affected, and in the case of multitudes superseded, by the idiom of the nation among whom Providence had cast their lot. So an Aramaized Hebrew, or a Hebraized Aramaean, continued to be spoken by such of them as re-settled in Palestine under Ezra and

of the people of the land, and called Hebrew not because it was the language in which the Old Testament was written, but because it was that which they spoke when they returned from the Captivity in Chaldaea, and which they continued to speak afterwards; in Greek, because it was the language of many of the Jews, especially of those who had resided in foreign lands; in Latin, because it was the language of the Romans. Thus all who saw this title would be able to read it. S. John alone relates that the chief priests of the Jews remonstrated with Pilate on the title, as setting forth that Jesus was, rather than that He pretended to be, the King of the Jews, and that he declined to alter it.

The day of the week on which Jesus was crucified is fixed by all the Evangelists. This was called indiscriminately "the day of the preparation," "the preparation," and "the Jews' preparation day." S. Matthew speaks of it once, and calls it "the day of the preparation" (xxvii. 62); S. Mark once, and calls it "the preparation" (xv. 42); S. Luke once, and calls it "the preparation" (xxiii. 54); and S. John three times, and calls it "the preparation of the Passover" (xix. 14), "the preparation" (xix. 31), and "the Jews' preparation day" (xix. 42). S. Mark describes

"the preparation" as "the day before the Sabbath," and S. Matthew and S. Luke speak of the Sabbath as the day after the preparation. Because S. John calls it "the preparation of the Passover," some have inferred that, besides a preparation day for the weekly Sabbath, there was also a preparation day for the whole Feast of the Passover. But as S. John twice speaks of "the preparation day" in close connection with the Sabbath, and as there is no trace, either in the Old Testament or in the contemporary writers, Philo and Josephus, or in the Talmudists, of any preparation day for the Passover, it has been fairly concluded that by the words "the preparation of the Passover," S. John meant the preparation day for the Sabbath which fell in the Passover week; that is, the Friday or day before the Sabbath in the Passover week.

Three of the Evangelists—S. Matthew, S. Mark, and S. Luke—state that there was darkness over the land from the sixth hour to the ninth. S. John does not mention the darkness. The only apparent discrepancy in the accounts of the Crucifixion is in that given by S. Mark and S. John. S. Mark (xv. 25) says, "It was the third hour, and they crucified Him," while S. John (xix. 14) says it was "about

Nehemiah; while the yet greater number who preferred the uninterrupted establishment of their families in Babylonia, fell entirely into the use of Aramaic."—J. W. ETHERIDGE on Hebrew Literature, p. 4.

* And it was the third hour, and they crucified Him.—"It was the preparation of the Passover," saith John, "and about the sixth hour," when Pilate delivered Christ to be crucified. "And it was the third hour," saith Mark, "and they crucified Him." . . . One supposes that copiers were deceived in their transcription, and would have the computation of John corrected into *ἡν δὲ ἄρα δέκα ὥρην*, "and it was about the third hour." Too boldly, and indeed without any reason; for it is neither credible, nor indeed possible, that those things which went before our Saviour's Crucifixion should be done, to use the words of the Talmudists, in the three first hours of the day. The harmony therefore of the Evangelists is to be fetched elsewhere.

"Let us repeat that out of Maimonides. The great Sanhedrin sat from morning daily sacrifice until the afternoon daily sacrifice. But now when the morning daily sacrifice was at the third hour, the Sanhedrin sat not before that hour. Take heed therefore thou, that wouldest have the words of John, 'And it was about the sixth hour,' to be changed into 'And it was about the third hour,' lest thou become guilty of a great solecism. For Pilate could not deliver Christ to be crucified about the third hour, when the Sanhedrin sat not before the third hour, and Christ was not yet delivered to Pilate.

"But you will say, The words of Mark do obscure these things much more: for if the Sanhedrin that delivered up Christ met not together before the third hour, one can no way say that they crucified Him the third hour.

"We do here propose two things for the explanation of this matter. Let the first be taken from the day itself, and from the hour itself. That day was the preparation of the Passover, a day of high solemnity, and when it behoved the priests and the other Fathers of the Sanhedrin to be present at the third hour in the Temple, and to offer their Chagigahs, that were preparative to the whole seven days' festivity; but they employed themselves in another thing, namely this. You may observe that he saith not, It was the third hour, when; but 'it was the third hour, and they crucified Him.' That is, when the third hour now was, and was passed, yet they omitted not to prosecute His Crucifixion, when in-

deed, according to the manner of the feast and the obligation of religion, they ought to have been employed otherwise. I indeed should rather sit down satisfied with this interpretation, than to accuse the holy text as depraved, or to deprave it more with my amendment.

"Secondly. There is another sense also not to be despised, if our judgment is anything, which we fetch from a custom usual in the Sanhedrin, but from which they now swerved. They are treating concerning a guilty person condemned to hanging, with whom they deal in this process, 'They tarry until sunset approach, and then they finish his judgment, and put him to death' (Sanhedr. xlv. 2). Note that they finish not his judgment until sunset draw near. If you ask the reason, a more general one may be given, which respected all persons condemned to die; and a more special one, which respected him which was to be hanged.

"I. There was that which is called by the Talmudists, 'The affliction of judgment.' By which phrase they understood not judgment that is not just, but when he that is condemned, after judgment past, is not presently put to death. 'If you finish his judgment on the Sabbath (mark that) and put him to death on the first day of the week, you afflict his judgment' (Sanhedr. xxxv. 1). Where the gloss is, 'As long as his judgment is not finished, it is not the affliction of judgment, because he expects every hour to be absolved. But when judgment is ended, he expects death,' &c. Therefore they delayed but little between the finishing of judgment and execution.

"II. As to those that were to be hanged, 'They delayed the finishing his judgment, and they hanged him not in the morning, lest they might grow slack about his burial, and might fall into forgetfulness, and might sin against the Law (Deut. xxi. 23), but near sunset, that they might presently bury him.' So the gloss, 'They put him to death not sooner for this reason, they finished not his judgment sooner for the reason above said.'

"And now let us resume the words of Mark, 'And it was the third hour, and they crucified Him.' The Sanhedrin used not to finish the judgment of hanging, until they were now ready to rise up and depart from the Council and bench, after the Mincha, the day now inclining toward sunset: but these men finished the judgment of Jesus, and hastened Him to the cross, when they first came into the Court at the third hour, at the time of the daily sacrifice; which was very unusual, and different from the custom"—LIGHTFOOT on Mark xv. 25; vol. ii. p. 357.

the sixth hour: and he (Pilate) saith unto the Jews, Behold your King!" and then delivered Him unto them to be crucified. Many explanations have been given. S. Augustine¹ examined the question at great length, and on several different occasions, but he is evidently not satisfied with the solutions of the difficulty which he has to offer. One of these is, that S. Mark (xv. 25) might say, "It was the third hour, and they crucified Him," because the people, so far as lay in their power, crucified Him at that hour by demanding that He should be crucified, but that this was not carried into execution until the sixth hour; in other words, that the people crucified Him by their tongues at the third hour, and the soldiers by their hands at the sixth hour.

Some² have suggested that in S. Mark's words, "It was the third hour, and they crucified Him," a full stop should be placed after the first part, "it was the third hour," as connected with what had gone before, and not with the words "and they crucified Him."

Some³ have also held that by a mistake in the MSS. an interchange has been unintentionally made in the numeral letters; that some copyist of S. John's Gospel has written the digamma Ϝ, which stands for six, instead of the Γ, which stands for three. But this receives no countenance from the best MSS.

Another⁴ explanation is, that as the night was divided by the ancients into four equal parts or watches, so the day was also divided into four equal parts or stations. Of these, the first continued from daybreak to the third hour, and was called morning; the second continued from the third hour to the sixth, the whole period between which was called the third hour; the third continued from the sixth hour to the ninth, the whole time between which was called the sixth hour; while the fourth continued from the ninth hour to sunset and was called evening. According to this notation, it is argued that S. Mark's expression, "the third hour," would include any time between nine and twelve o'clock, and S. John's "about the sixth hour" would indicate a short time before the period from twelve to three o'clock began.

The explanation⁵ which appears the most probable is that S. Mark and S. John are not stating the time at which the Crucifixion took place from the same point of view: that S. Mark is stating the beginning, the acts that were preparatory to and led up to the Crucifixion, and S. John the actual Crucifixion itself.

S. John does not say it was the sixth hour when Pilate brought Jesus forth and delivered Him up to the Jews to be crucified, but "about (ὥστε) the sixth hour." This general statement of time may therefore be received with the limitations which the other Evangelists introduce into the narrative. S. Matthew and S. Mark say, that from the sixth hour

there was darkness over all the land until the ninth hour, and S. Luke from about the sixth hour. S. John does not refer to the darkness. From his use of the term *about* it is plain that he is not intending an exact definition of the time in which these events took place. All that he may have meant to say, and all that his words really imply, is that Jesus was delivered up to the Jews to be crucified about the sixth hour; that is, before the darkness came over the earth.

S. Mark's language may fairly be interpreted more strictly, because he does not himself, by the use of the word *about* (ὥστε), introduce any latitude into his statement of the time. The Crucifixion might begin at the third hour. But, in the strict and literal use of words, Jesus would not be crucified either at the third or at the sixth hour: for the Crucifixion was a work of considerable time, probably of several hours. A part of it might be at the third hour, and a part of it at the sixth hour, for the whole Crucifixion would extend over considerably more time than could be marked by the striking of a clock. The Crucifixion was not one act, but a series of acts. The period from nine o'clock to twelve would probably not be at all too long for the whole series of injustice, mockeries, and cruelties, which we gather up into the one word, "The Crucifixion."

An explanation⁶ has also been offered which appears not to have been noticed by any writer before the eighteenth century. It was then suggested that S. John is here using a different notation from that used by the rest of the Evangelists, and that he reckons the hours from midnight and midday like ourselves, and that, as this method of reckoning the hours of the day was in common use in Asia Minor, S. John naturally adopted it when writing his Gospel there. But no clear proof has been shown that it was at any time the custom in Asia Minor to compute the hours from midnight or midday; while, as it appears to me, the following considerations are sufficient to show that the custom in Asia Minor, at the time when S. John wrote his Gospel and afterwards, was to reckon the hours not from midnight but from sunrise.

1. Phlegon, the heathen historian, who was a contemporary of the Evangelist S. John and a native of Tralles in Asia Minor, not far from Ephesus, has related the occurrence of a darkness which took place at midday along with some other unusual phenomena. There is some difference of opinion as to the nature of the darkness to which he refers, and as to the year or the time of the year when it happened, but none as to the time of the day. Origen, Eusebius, and other Fathers understood Phlegon as referring to the supernatural darkness which happened at the Crucifixion. Later commentators have been led by modern scientific investigation to believe that he is recording an ordinary eclipse of the

¹ S. Augustine, de Consens. Evang. iii. 13; vol. iii. p. 1183.

—, in Joan. xix. 17, tract. cxvii.; vol. iii. p. 1944.

—, in Psalm lxxiii. (alias 64), v. 3; vol. iv. p. 763.

² Euthymius, in Marc. xv. 25; vol. iii. p. 179.

³ Theophylact, in Joan. xix. 14; vol. i. p. 748.

⁴ Dean Jackson, on the Creed, Bk. viii. ch. 33; vol. viii. p. 167.

⁵ Janseuius, in Concord. Evang. cap. cxli. p. 582.

⁶ Cornelius a Lapide, in Joan. xix. 14; vol. viii. p. 1144.

See Lardner's Answers to Dr. Ward, vol. x. p. 278.

Townson, J., Discourses on the Four Gospels, pp. 220-239.

Wieseler, Chronolog. Synopsis, p. 373.

Bishop of Lincoln, Greek Testament, John xix. 14.

McClellan, New Testament, p. 737.

sun, which took place during the same year, but a few months later; which eclipse was total in a large portion of ancient Babylonia and Chaldea and of Western Persia, nearly total at Nicea, and the time of the greatest darkness about 11 A.M. Phlegon records the occurrence of such a darkness; and whether he is understood as referring to the darkness at the Crucifixion, or to that of the eclipse some months later, he is understood by all without exception as referring to noonday. But Phlegon, as reported by Eusebius,¹ describes the time of this darkness by the very same word that S. John uses here, "at the sixth hour of the day" (*καὶ νῦν ὥρα ἕκτη τῆς ἡμέρας ἐγένετο*). To refer to noon Phlegon must have reckoned the sixth hour of the day from sunrise.

2. We learn from Origen, who was born at Alexandria about A.D. 185, that the method of computing the hours of the day in use at Alexandria in his time was from sunrise. We gather this from his comment² on S. John's account of the healing of the centurion's servant (John iv. 50). We learn also from S. Cyril³ that the custom of calculating the

hours of the day from sunrise was still in use in Alexandria in the fourth century.

3. S. Chrysostom was born at Antioch about A.D. 347, and afterwards became Archbishop of Constantinople, and must therefore have been well acquainted with the mode of calculating the hours of the day in Asia Minor, and we learn from him that this was from sunrise. We have comments by him⁴ on two different passages of S. John (i. 39, iv. 6), the only passages of S. John which bear on this subject, and on neither does he give any alternative explanation, as if there was then in Asia Minor, or ever had been, any method of calculating the hours of the day except from sunrise.

But is it at all probable that the method of computing the hours of the day in common use at Ephesus at the end of the first century would be different from that at Tralles at the same time, and different from that in use in Alexandria at the end of the second century, and from that in use at Antioch and Constantinople in the middle of the fourth century?

THE JEWS MOCK HIM.

S. MATTHEW xxvii. 39-44.	S. MARK xv. 29-32.	S. LUKE xxiii. 35-37, 39-43.	S. JOHN xix. 25-27.
39 And they that passed by reviled Him, wagging their heads, and saying, 40 Thou that destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking Him, with the scribes and elders, said, 42 He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. 43 He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.	29 And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the Temple, and buildest it in three days, 30 save Thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.	35 And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. 36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,	

¹ Eusebius Pamphil., *Chronicon*, lib. ii.; vol. i. p. 535.
² Origen, in *Joan.* tomus xiii. 60; vol. iv. p. 520.
³ S. Cyril Alex. in *Joan.* i. 39; vol. vi. p. 217.
⁴ S. Chrysostom, in *Joan.* i. 39; *Homil.* xviii.
_____, in *Joan.* iv. 6; *Homil.* xxxi.

S. MATTHEW xxvii.

S. MARK xv.

S. LUKE xxiii.

S. JOHN xix.

44 The thieves also,

And they

which were crucified with Him,
cast the same in His teeth.that were crucified with Him
reviled Him.37 And saying, If Thou be the
King of the Jews, save Thyself.

39 And one

of the malefactors
which were hanged
railed on Him, saying,
If Thou be Christ,
save Thyself and us.40 But the other answering
rebuked him, saying, Dost not
thou fear God, seeing thou art in
the same condemnation?41 And we indeed justly; for
we receive the due reward of our
deeds: but this Man hath done
nothing amiss.42 And he said unto Jesus,
Lord, remember me when Thou
comest into Thy kingdom.43 And Jesus said unto him,
Verily I say unto thee, To-day
shalt thou be with Me in para-
dise.25 Now there stood by the
cross of Jesus His mother, and
His mother's sister, Mary the
wife of Cleophas, and Mary Mag-
dalene.26 When Jesus therefore saw
His mother, and the disciple
standing by, whom He loved, He
saith unto His mother, Woman,
behold thy son!27 Then saith He to the dis-
ciple, Behold thy mother! And
from that hour that disciple took
her unto his own home.39. ¶ And they that passed by reviled Him,
wagging their heads,40. And saying, Thou that destroyest the
Temple, and buildest it in three days, save Thy-
self. If Thou be the Son of God, come down
from the cross.

S.A. Save Thyself, if Thou be the Son of God, and come down.

Vulg. Et dicentes: Vah qui destruis Templum Dei, et in triduo illud
reedificas: salva temetipsum: si Filius Dei es, descende de cruce.41. Likewise also the chief priests mocking
Him, with the scribes and elders, said,

S.A. omit also: S. with the elders and scribes.

Vulg. Similiter et principes sacerdotum illud-ntes cum scribis et senioribus
dicebant.42. He saved others; Himself He cannot
save. If He be the King of Israel, let Him now
come down from the cross, and we will believe.
Him.

S.V. save. He is the King.

Vulg. Alios salvos fecit: seipsum non potest salvare: si rex Israel est,
descendat nunc de cruce, et credimus ei.

43. He trusted in God; let Him deliver Him

now, if He will have Him: for He said, I am
the Son of God.

A. omits now: S.V. let Him now, if He will, deliver Him.

Vulg. liberet nunc, si vult eum.

44. The thieves also, which were crucified
with Him, cast the same in His teeth.Vulg. Idipsum autem et latrones, qui crucifixi erant eum eo, impropere-
bant ei.The people imply no doubt as to the reality of His former
miracles, but they reproach Him with having boasted that
He would do more than He could perform. If He could
rebuild the Temple in three days, He could certainly save
Himself and come down from the cross. The chief priests
go further than this in their scorn. They call in question
the truth and reality of the miracles which He was said to
have performed. If He could save others, He could save
Himself. But He cannot save Himself, therefore He cannot
have saved others. His miracles of healing and of raising
the dead must have been a mere trick, or wrought by
the power of Beelzebub. Such is the course of their
reasoning.

To see how true are their words, that if He would come down from the cross, they would believe in Him, we have only to reflect how they were influenced by a miracle which He wrought, as great and as unusual as coming down from the cross would be. It was but a few weeks since Jesus had raised Lazarus from the grave. The evidence for this miracle was so overwhelming—for Lazarus had been buried four days, and he was now alive—that only two consequences were possible. They must either be convinced of the truth of the miracle, or driven into a course of desperate, unprincipled opposition. Men honest and sincere, and open to conviction, would have chosen the former, but the chief priests chose the latter, "From that day forth they took counsel together for to put Him to death" (John xi. 53).

By the reproaches which they heaped on Jesus they were unconsciously doing all that lay in their power to increase the evidence that He was the Messiah, the Son of God. They were fulfilling to the letter the prophecy of the Psalmist as to the way in which the Jewish nation would receive the Son of God when He did appear. The words of the Psalmist differ but little from the narrative of the Evangelist, "I am a worm, and no man: a reproach of men, and despised of the people. All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him" (xxii. 6-8).

S. Matthew and S. Mark say that "the robbers," or "they that were crucified with Him," railed on Him, while S. Luke says that "one of the malefactors" railed on Him. Two explanations of this have been offered. Some, chiefly the Greek commentators, think that at first both the robbers railed at Jesus, and that one of them, seeing His sufferings and the patience with which He bore them, and the darkness that came on, was suddenly converted to a belief in Him as the Son of God. Others² think, and this interpretation seems most consonant with the context, that S. Matthew and S. Mark do not mean to say that both the robbers railed at Jesus, but that they use the plural number to indicate men of that class or condition, just as S. Luke says (verse 36) the soldiers offered Him vinegar, meaning most probably one of them. A little before they had related that the soldiers

mocked and reviled Him, and now that the chance passers-by and the chief priests reviled Him; and they go on to say, that even those who were crucified with Him, men of the condition and rank of robbers, railed at Him, which would be true if even one of them did so. If this be the right explanation, S. Luke's expression would appear much the more simple.

It has been shown³ that the term "thieves" is a very unfortunate translation of the Greek word *λῃσται*, which is applied to these two men by S. Matthew (xxvii. 38) and S. Mark (xv. 27), and that they probably belonged to the robber-band which was led by Barabbas. We know from contemporary history, that many of the bands of Palestine had their origin in fair resistance to aggression, either on their own rights or on those of their country. Though these men might degenerate afterwards in their aim and habits from their first beginning, there would still be room left in their hearts for the exercise of many noble qualities, which would at once have been extinguished by a daily course of petty thieving. In one of these robbers there needed but the presence of the Righteous to draw from him a corresponding desire.

S. Luke (xxiii. 39-43) alone relates that one of the robbers repented the other, and prayed to Jesus to remember him when He came into His kingdom, and that Jesus promised that he should that day be with Him in Paradise. The conversion⁴ of this robber would appear to have been caused not by the supernatural power which Jesus exerted at the Crucifixion, in the darkness and in the other convulsions of nature, but by His own behaviour, by His forbearance towards His enemies, and especially by the love which He showed for them. This acting on a mind already prepared to receive instruction, aided by the special grace of God,⁵ produced in this robber a conviction that Jesus, though hanging on the cross as a malefactor, was in reality God, and a corresponding desire to enter into His kingdom. The name of the penitent robber is said to have been Dismas.⁶ It is not impossible but that this robber may have heard of "the kingdom of God" through the preaching of John the Baptist, or of Jesus Himself. In reply, Jesus promises that he should that day be with Him "in Paradise;"⁷ that is, in a state of

¹ Origen, in Matt. xxvii. 44; vol. iii. p. 1781.

² S. Chrysostom, in Matt. Homil. lxxxvii.; vol. ii. p. 519.

Theophylact, in Matt. xxvii. 44; vol. i. p. 159.

Euthymius, in Matt. xxvii. 44; vol. ii. p. 1129.

³ S. Hilary Pict. in Matt. xxvii. 44; vol. i. p. 1074.

⁴ S. Ambrose, in Luc. xxiii. 39; vol. ii. p. 1834.

⁵ S. Jerome, in Matt. xxvii. 44; vol. vii. p. 211.

⁶ S. Augustine, de Consens. Evang. iii. 16; vol. iii. p. 1191.

[S. Leo Magnus,

S. Leo Magnus, Sermo de Passione Domini, ii. 1; vol. i. p. 317.

⁷ S. Gregory Magnus, Moral. xxvii. 21; vol. ii. p. 423.

Jansenius, in Concord. Evang. cap. cxliii. p. 594.

⁸ Maldonatus, in Matt. xxvii. 44; vol. i. p. 461.

⁹ Cornelius a Lapide, in Matt. xxvii. 44; vol. viii. p. 540.

¹⁰ Archbp. Trench, Synonyms of the N. T., p. 153, ed. 1865.

¹¹ S. Leo Magnus, Sermo de Passione Domini, ii. 1; vol. i. p. 317.

¹² S. Cyril Hierosol. Catechesis, xiii. 31; p. 809.

¹³ Cornelius a Lapide, in Luc. xxiii. 43; vol. viii. p. 853.

* In Paradise (*ἐν τῇ παραδείσῳ*).—"You must believe that our Saviour spake according to the common notion and apprehension of the nation; and our surest way to understand it, is to take the sense in which they understood it. In their writings they commonly speak of the garden of Eden, which speaks but the same thing with Paradise; and that what they mean by it was the

place and state of the blessed, may appear by these two things.

"I. That they constantly oppose it to hell or Gehennah. Instances out of their writings might be given numerous. Their explication of those words of Solomon may suffice, Eccles. vii. 14, 'God hath set the one against the other;' that is, say they, the

blessedness, or in the place where the souls of the blessed await the Resurrection.¹ This is the second of the sayings which Jesus uttered while on the cross.

It was in all probability after this, that Jesus turned to His mother, who was standing by the disciple whom He loved, and saith unto her, "Woman, behold thy son," and then to the disciple, "Behold thy mother," which is related by S. John (xix. 26, 27) alone, and which is the third of His sayings while on the cross.

Among the crowd assembled to witness the Crucifixion of Jesus, the Virgin Mary was probably the only one who at all realized anything like the real nature of the Mystery that was being transacted. She had long been used to keep the various parts of the Mystery of Redemption and ponder them in her heart as they gradually unfolded themselves before her. She above all women had found favour with God, and she had been chosen as the instrument for working out man's salvation. Great had been her personal holiness, and wonderful had been the privilege with which she had been blessed. Now, as she stood before the cross, a sword was to pierce through her heart. She had a trial to bear, such as had never fallen to the lot of woman before. She had to behold Her Son and her God crucified before her eyes, and by the very men whose salvation He was thereby purchasing.

The actions of our Saviour, so far as we understand them,

are so full of deep significance that it is impossible for man to fix any limits to them, and to say that they mean this or that and no more. It would be presumptuous to say, that when Jesus gave to His mother a son in S. John, and to S. John a mother in the Blessed Virgin, that He meant no more than that the disciple was henceforth to provide a home for His mother. It is probable that this action is also part of the Great Mystery. In the fulness of His meaning, He might refer partly to the hour of which He had spoken at the marriage in Cana (S. John ii. 4), and that He now acknowledges her claims on Him for the supply of the necessities of this life, as a mother from her Son. Jesus commits His mother, the most exalted of women, to the care of the most saintly of men, to S. John, the beloved disciple. This is the meaning which lies on the surface. What more His words may mean it is impossible for man, unless aided by the Holy Spirit, to discover. The only glimpse which we have of the Blessed Virgin after the Resurrection is not in the retired home of the individual Apostle, but in the midst of the assembled Church (Acts i. 14).

The fact that Jesus did not commit His mother to the care of Joseph, her husband, and therefore her natural guardian, has generally been considered a proof that Joseph was not now living.² No mention is made of his death in the New Testament.

THE CRUCIFIXION CONTINUED.

S. MATTHEW xxvii. 45-50.

S. MARK iv. 33-37.

S. LUKE xxiii. 44-46.

S. JOHN xix. 28-30.

45	Now from the sixth hour there was darkness over all the land unto the ninth hour.	33	And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
46	And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA	34	And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA

44 And it was
about the sixth hour,
and there was a darkness
over all the earth
until the ninth hour.
45 And the sun was darkened,
and the Veil of the Temple was
rent in the midst.

¹ S. Augustine, in Joan. tract. cxi.; vol. iii. p. 1927.

de Genes. ad literam, xii. 34; vol. iii. p. 483.
[Maldonatus,

Maldonatus, in Matt. xxvii. 43; vol. i. p. 464.

Cornelius a Lapide, in Luc. xxiii. 43; vol. viii. p. 853.

² Cornelius a Lapide, in Joan. xix. 25; vol. viii. p. 1147.

garden of Eden and Gehennah, i.e. Paradise and Hell. Now as hell in their construction was the place of the wicked and damned in torment, so Paradise on the contrary in their construction was the place of the righteous and blessed in glory. And

"II. This appears in their writings more plain, in that they tell us that Abraham, when he died, went to Paradise; Moses, when he died, went to Paradise. Which elsewhere they express after this manner, 'That Abraham and Moses, and all righteous men, when they die, are laid up under the very throne of God.' To which that seems to allude Rev. vi. where mention is made of the holy 'souls under the Altar.' For the Altar they accounted the seat of the Divine Presence. The thief very well understood the meaning, for he was no stranger to the phrase in the nation, and he knew

his petition of being remembered by Christ in His kingdom was sufficiently granted, when Christ secured him, 'To-day shalt thou be with Me in Paradise.'"—LIGHTFOOT, Sermon on Luke xxiii. 42, 43; vol. ii. p. 1273.

See Dr. Pusey's note on Tertullian's Apology, ch. xlvii. p. 119, Library of the Fathers, as to the meaning which the Fathers assigned to "Paradise" and its equivalent terms. He thus concludes his examination, "In the main, then, all this harmonizes together: that they are at rest; with the Lord; in His keeping; seeing Him (though we know not the place which Scripture designates as 'Paradise,' or 'Abraham's bosom,' or 'the Altar'), yet not seeing God as they shall see Him after the Resurrection, nor having as yet their full reward."

S. MATTHEW xxvii.

SABACHTHANI?
that is to say,
My God, My God,
why
hast Thou forsaken Me?
47 Some of them
that stood there,
when they heard *that*, said,
This *Man*
calleth for Elias.

48 And straightway one of them 36
ran, and took a sponge,
and filled *it*
with vinegar,
and put *it* on a reed,
and gave Him
to drink.
49 The rest said,
Let be, let us see
whether Elias
will come to save Him.

50 Jesus,
when He had cried again
with a loud voice,

yielded up
the ghost.

S. MARK xv.

SABACHTHANI?
which is, being interpreted,
My God, My God,
why
hast Thou forsaken Me?
35 And some of them
that stood by,
when they heard *it*, said,
Behold, He
calleth Elias.

And one
ran
and filled a sponge
full of vinegar,
and put *it* on a reed,
and gave Him
to drink,
saying,
Let alone; let us see
whether Elias
will come to take Him down.

37 And Jesus
cried
with a loud voice,

and gave up
the ghost.

S. LUKE xxiii.

S. JOHN xix.

28 After this, Jesus knowing
that all things were now accom-
plished, that the scripture might
be fulfilled, saith, I thirst.

29 Now there was set
a vessel full of vinegar:
and they

filled a sponge
with vinegar,
and put *it* upon hyssop,
and put *it*
to His mouth.

30 When Jesus therefore
had received the vinegar,
He said,
It is finished:

46 And when Jesus
had cried
with a loud voice,
He said,
Father, into Thy hands
I commend My spirit:
and having said thus,

He gave up
the ghost.

and
He bowed His head,
and gave up
the ghost.

45. Now from the sixth hour there was dark-
ness over all the land unto the ninth hour.

S*. omits over all the land.
Vulg. A sexta autem hora tenebræ factæ sunt super universam terram
usque ad horam nonam.

46. And about the ninth hour Jesus cried
with a loud voice, saying, ELI, ELI, LAMA
SABACHTHANI? that is to say, My God, My
God, why hast Thou forsaken Me?

S. V. Eli, Eli; S. V. lema: A. lima.
Vulg. Eli, Eli, lama, sabachthani?

47. Some of them that stood there, when they
heard *that*, said, This *Man* calleth for Elias.^a

^a This *Man* calleth for Elias (ἡλὸν φωνεῖ αὐτός).—“That
Christ here used the Syriac dialect is plain from the word *sabac-*
thani; but the word *Eli, Eli*, is not so properly Syriac; and hence
arose the error and misconstruction of the standers-by. In Syriac
He should have said, *ܡܪܝ, ܡܪܝ, Mari, Mari*; but *Eli* was strange to
a Syrian ear. This deceived the standers-by, who, having heard
more than enough of the apparitions of Elias from the Jewish

48. And straightway one of them ran, and
took a sponge, and filled *it* with vinegar, and
put *it* on a reed, and gave Him to drink.

S. omits of them.
Vulg. Et continuo currens unus ex eis.

49. The rest said, Let be, let us see whether
Elias will come to save Him.

S. V. after to save Him, *and* but another took a spear and pierced His side,
and there came out water and blood.
Vulg. Ceteri vero dicebant: Sine videamus an veniat Elias liberans eum.
Jesus autem.

50. ¶ Jesus, when He had cried again with a
loud voice, yielded up the ghost.^b

fables, and being deceived by the double meaning of the word,
supposed that Christ was tainted with the same folly and mistake,
and called out to Elias for help; which it was no strange thing for
that deluded people to expect.”—LIGHTFOOT on Matt. xxvii. 49;
vol. ii. p. 268.

^b Yielded up the ghost.—“That it was Himself that of His
own accord gave up the ghost, and so laid down His life, appears

There is a difference of opinion among the early writers as to the meaning of the Evangelist's words, ἐπὶ πᾶσαν τὴν γῆν. Some¹ think that they intend to imply that darkness was over the whole land of Judæa only; others² that it was over the whole Eastern hemisphere.

As already stated, Phlegon, the freedman of the Emperor Adrian, records a darkness which occurred at noonday, though there is a doubt whether he is not referring to a later time. His words are reported by Eusebius.³ Tertullian,⁴ who died about A.D. 240, in his Apology for the Christians, appeals to their own archives as recording the fact of the darkness which occurred at the Crucifixion. Origen,⁵ who died about A.D. 253, in his controversy with the Epicurean philosopher

Celsus, as well as in other parts of his works, refers to Phlegon as reporting the supernatural darkness which happened at the Crucifixion. But modern scientific investigation has shown that there is some reason to believe that the darkness which Phlegon witnessed was that produced by an ordinary eclipse of the sun, and not the supernatural darkness which happened at the Crucifixion.*

To explain away the supernatural character of this darkness, whether it was over the land of Judæa only, or over the whole Eastern hemisphere, as an eclipse of the sun, taking place in the regular course of nature, is out of the question.⁶ It took place in the middle of the day, and lasted for three hours, and on the 14th day of the month, when

¹ Origen, in Matt. xxvii. 45; vol. iii. p. 1783.

Maldonatus, in Matt. xxvii. 45; vol. i. p. 469.

² S. Chrysostom, in Matt. Homil. lxxxviii.; vol. ii. p. 523.

Theophylact, in Matt. xxvii. 45; vol. i. p. 159.

Euthymius, in Matt. xxvii. 45; vol. ii. p. 1129.

Jansenius, in Concord. Evang. cap. cxliii. p. 598.

Cornelius a Lapide, in Matt. xxvii. 45; vol. viii. p. 541.

³ Eusebius Pamphil., Chronicon; vol. i. p. 535.

⁴ Tertullian, Apolog. 21; vol. i. p. 401.

—adv. Judeos, x.; vol. ii. p. 630.

⁵ Origen, contra Celsum, ii. 33; vol. i. p. 853.

—in Matt. xxvii. 45; vol. iii. p. 1782.

⁶ Jansenius, in Concord. Evang. cap. cxliii. p. 598.

Maldonatus, in Matt. xxvii. 45; vol. i. p. 468.

Cornelius a Lapide, in Matt. xxvii. 45; vol. viii. p. 541.

from the strong cry He uttered even at His last gasp, 'Eli, Eli, lama sabachthani,' for this plainly shows that He had sense and strength even to the last.' (In support of this he quotes Chrysost. in Matt. Homil. lxxxviii.; vol. ii. p. 526, Oxon. Tertull., Apolog. 21; vol. i. p. 401, Migne. Ambrose, de Incarnatione, ch. v. sec. 39; vol. iii. p. 828. Augustine, de Trin. iv. sec. 16; vol. vii. p. 541.) —BISHOP BEVERIDGE on the Thirty-nine Articles, Art. II. p. 104.

He yielded up the ghost by dissolving the union between His soul and body, though both His soul and body still remained united to His sacred Deity.' (In support of this he quotes Gregory Nyssen: see Contr. Eunom. ii.; vol. ii. p. 548, Migne.)—Ibid. on Art. II. p. 104. See also Hooker, vol. ii. p. 227. Pearson on the Creed, Art. IV., vol. i. p. 256; vol. ii. p. 181.

'It was a point in controversy with the extreme Monophysites, that is, the Eutychians, whether our Lord's body was naturally subject to death, the Catholics maintaining the affirmative, as Athanasius here. Eutyches asserted that our Lord had not a human nature, by which he meant among other things that His manhood was not subject to the laws of a body, but, so far as He submitted to them, did so by an act of will in each particular case; and this, lest it should seem that He was moved by the *πάθος* against His will, ἀκούσιως; and consequently that His manhood was not subject to death. But the Catholics maintained that He had voluntarily placed Himself under those laws, and died naturally (vide Athan. contr. Apoll. i. 17), and that after the Resurrection His body became incorruptible, not according to nature, but by grace (vide Leont. de Sect. x. p. 550; Anast. Hody, c. 23). To express their doctrine of the *θερραφύς* of our Lord's manhood, the Eutychians made use of the Catholic expression 'ut voluit' (vide Athan. l. c.; Eutyches, ap. Leon. Ep. 21)."—DR. J. H. NEWMAN on S. Athanasius, Library of the Fathers; vol. viii. p. 243.

'This might be taken as an illustration of the 'ut voluit' *supra*. And so the expressions in the Evangelists, 'Into Thy hands I commend My Spirit,' 'He bowed the head,' 'He gave up the ghost,' are taken to imply that His death was His free act (vide Ambrose in loc. Luc.; Hieron. in loc. Matt.; also Athan. Serm. Mag. de Fid. 4). It is Catholic doctrine that our Lord, as man, submitted to death of His free will, and not as obeying an express command of the Father. 'Who,' says S. Chrysostom on John x. 18, 'has not power to lay down his own life? for anyone who will may kill himself. But He says not this, but how? "I have power to lay it down in such sense that no one can do it against My will. . . . I alone have the disposal of My life," which is not true of us.' And still more appositely Theophylact, 'It was open to Him not to suffer, not to die: for without sin, He was not subject to death.

. . . If then He had not been willing, He had not been crucified' (in Heb. xii. 2). 'Since this punishment is contained in the death of the body, that the soul, because it has deserted God with its will, deserts the body against its will . . . the soul of the Mediator proved, how utterly clear of the punishment of sin was its coming to the death of the flesh, in that it did not desert it unwillingly, but because it willed, and when it willed, and as it willed. . . . And this did they specially admire, who were present, says the Gospel, that after that work, in which He set forth a figure of our sin, He forthwith gave up the ghost. For crucified men were commonly tortured by a lingering death . . . But He was a wonder (*miraculo fuit*), because He was found dead.' (August. de Trin. iv. 16).—Ibid. p. 481.

* There was darkness.—Some writers, to aid them in ascertaining the year of Christ's death, have attempted to make use of the statement of the Evangelists (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44), that the sun was darkened during the last three hours of our Lord's death-struggle, i.e. from 12 o'clock to 3 P.M. This attempt was first made by the Fathers. With Eusebius at their head, they appealed to a passage in the writings of Phlegon of Tralles, an historian of the second century, who mentions a very considerable eclipse of the sun, in the course of the 202nd Olympiad, occurring at the sixth hour of the day, and accompanied in Bithynia with an earthquake. Now, since this eclipse was visible in Palestine, and several of its features—e.g. the earthquake, the hour of the day, and on the whole, the date—agreed with the miraculous darkness described by the Evangelists, it was natural enough to identify the two. But they overlooked the fact that Phlegon was speaking of an astronomical darkening of the sun, an *ἐκλείψις*, while nothing of the kind can have been intended by the *σκοτίαση* of ἡλίου or the *σκότος* of the Evangelists. An ordinary eclipse can only happen at the time of new moon, never at the full moon, when the Jewish Passover was celebrated. There is much more reason, according to the calculations of Wurm, with whom Ideler agrees, to identify the darkness mentioned by Phlegon with the great eclipse of the sun on November 24th, 29 A.D., visible in Western Asia. Phlegon therefore must have written the first year of the 202nd Olympiad = July, 29 A.D.—July, 30 A.D.; and those ancient writers who first identified the eclipse mentioned by him, of which neither the month nor the day of the month was mentioned, with the darkness at our Lord's death, probably placed this event quite correctly in A.D. 30."—WIESELER, 'Chronological Synopsis,' p. 353.

On this subject see also McClellan, 'New Testament,' p. 701.

the moon was full, when an eclipse of the sun, in the ordinary sense, is impossible. The darkness, like the Crucifixion itself, was supernatural.

The words¹ which the Psalmist puts into the mouth of Jesus are "Eli, Eli, lama azabthani;" the words which the Evangelists relate that He uttered were "Eli, Eli, lama sabachthani." The difference between *azabthani* and *subachthani* is, that these are two forms of the same words which were in use at different times, *azabthani* being the form in use before the Captivity, and *subachthani* after it. The former was the Hebrew of the Old Testament, and the latter the Chaldee or Syriac, as used by the natives of Palestine in the time of our Saviour.

What these words express it is impossible for man to say. But that they do not indicate anything which in any way implies any withdrawal or diminution of the Hypostatic Union, is certain.² It is also probable that they express the overwhelming sorrow of the human soul at that which He had to endure. The subject affords matter for awe and reverence, rather than for critical discussion. Whatever it was that caused the severity of His sufferings, whether the contemplation of the sin of the world, which He was now expiating, or the withdrawal of all consolation and support to His human soul in the hour of need, it was in accordance with the words of the prophet: for Psalm xxii. contains the words which Jesus here repeats and applies to Himself, and by which He identifies Himself with the Person speaking in the Psalm. But the Jews saw none of this. This was the fourth of His sayings on the cross.

It may have been the Roman soldiers,³ or it may have been the Jews, who said that He called Elijah: if the soldiers, they would say this from ignorance, from misunderstanding the meaning of the words "Eli, Eli," and would suppose that He called for Elijah, in accordance with the common belief that Elijah would appear again on the earth to comfort and relieve those who were in distress; if the Jews said that He called for Elijah, they would say this in derision.

S. Matthew and S. Mark, as well as S. John, all relate that one of the bystanders filled a sponge full of vinegar, and gave it to Jesus to drink; but S. John alone relates that the cause of this was, that Jesus had cried, "I thirst." The length and intensity of His sufferings had caused His bodily thirst; but Jesus gave expression to this feeling, not, as the bystanders thought, seeking for such relief as they could give, but, as S. John says, that He might fulfil the Scriptures. He thus made another application of the well-known Psalm

(xxii.) to Himself. This was His fifth saying on the cross.

S. John says, that after Jesus had committed His mother to His beloved disciple, without stating how long after, He cried "I thirst." But this must have been nearly three hours after: for Jesus committed His mother to the care of the beloved disciple at the beginning of the Crucifixion, before the darkness came on, and He cried "I thirst" almost at the end. The Psalmist, speaking in the Person of Jesus, had said hundreds of years before, "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink" (Ps. lxxix. 21).

The thirst of His Body would be produced by want of food, by loss of blood from the scourging and from the Crucifixion, and from exhaustion and excess of pain produced by hanging so long on the cross. Great was the thirst which He endured in the Body from the Crucifixion; but how great must have been His thirst for the salvation of souls which led to the Crucifixion!

It was customary among the Romans to give wine to persons suffering excruciating torture, to give them strength to go through the punishment. Either in derision of Jesus, or with a view to increase His suffering, or from some other motive, the soldiers gave Jesus vinegar instead of wine. S. John says that they placed a sponge filled with vinegar on hyssop (*ὑσσώπῳ*); S. Matthew and S. Mark say that they put it on a reed (*καλάρῳ*). Considerable difference of opinion exists as to which is the hyssop of Scripture. Clusius,⁴ the Dutch botanist, says that the common hyssop was a low bushy plant; but that the cultivated or garden hyssop of Palestine had a stalk a foot and a half high. Some⁵ think that one Evangelist, describing this with reference to its stalk, might call it a reed, and another, referring to its head, might speak of it as hyssop; others,⁶ that the reed and the hyssop were two different things bound together,—the hyssop with its cup-shaped head to hold the sponge, and the reed to raise it to His lips. This may have been the reed which they put into His right hand as a mock emblem of His kingly dignity, and with which they smote Him on the head.

S. John alone records that Jesus cried, "It is finished" (*τετέλεσται*), which is His sixth saying on the cross. The work appointed for Him to do is finished; the sufferings ordained for the Incarnate God to endure, the types and shadows of the Law, the prophecies of the Old Testament respecting the Passion, are all finished. It only remains for

¹ Jansenius, in Concord. Evang. cap. cxliii. p. 599.

Maldonatus, in Matt. xxvii. 46; vol. i. p. 471.

² Cornelius a Lapide, in Matt. xxvii. 46; vol. viii. p. 542.

³ S. Jerome, in Matt. xxvii. 46; vol. vii. p. 212.

S. Chrysostom, in Matt. Homil. lxxxviii.; vol. ii. p. 525.

Theophylact, in Matt. xxvii. 46; vol. i. p. 159.

Euthymius, in Matt. xxvii. 46; vol. ii. p. 1131.

Jansenius, in Concord. Evang. cap. cxliii. p. 599.

Maldonatus, in Matt. xxvii. 46; vol. i. p. 472.

Cornelius a Lapide, in Matt. xxvii. 46; vol. viii. p. 542.

⁵ S. Jerome, in Matt. xxvii. 47; vol. vii. p. 212.

⁶ Cornelius a Lapide, in Matt. xxvii. 48; vol. viii. p. 544.

⁷ Theophylact, in Joan. xix. 29; vol. i. p. 754.

Euthymius, in Joan. xix. 29; vol. iv. p. 615.

Jansenius, in Concord. Evang. cap. cxliii. p. 600.

⁸ S. Augustine, in Joan. xix. 29, tract. cxix.; vol. iii. p. 1952.

Maldonatus, in Matt. xxvii. 48; vol. i. p. 474.

His Human Soul to depart from His Body. Few words which have been uttered with reference to the history of man, contain in them such a depth of meaning as this, "It is finished." Then "He bowed the head and gave up the ghost," as His own voluntary act, at the time of the evening sacrifice.

The three Evangelists relate that just before He gave up the ghost, Jesus cried with a loud voice, but S. Luke alone records His words, "Father, into Thy hands I commend My Spirit." This is His seventh and last saying on the cross.

Some¹ suppose that He did this through the natural vigour of His bodily powers, which were unbroken by all that He had gone through; others,² that though His bodily frame was enfeebled by suffering, and His strength well-nigh exhausted by all that He had endured in body and mind, to show that He laid down His life of Himself, He by His last words declared this, and declared it with such a token of His power and will as proved it.

The Crucifixion, though the act of man, was the completion of His Sacrifice of Himself for the sin of the world.

This Sacrifice was begun when He instituted the Eucharist, and completed when He cried, "Father, into Thy hands I commend My Spirit," and gave up the ghost.

In no part of the Scripture narrative do we find the necessity for the accounts furnished by all the four Evangelists more than in the history of the time during which Jesus hung on the cross. During this time He uttered seven different sayings, but none of the Evangelists relates the whole of these. S. Matthew and S. Mark each gives only one, and the same one (iv.), which is recorded by neither of the other two; S. Luke gives three (i. ii. vii.), recorded by none of the others; and S. John gives three (iii. v. vi.), which are recorded by none of the others. Thus, if we had only S. Matthew's and S. Mark's Gospels, we should have but one of His sayings on the cross; if we had only S. Luke's or S. John's Gospel, we should have but three of these sayings.

The following table will show the sayings on the cross in the order in which they were spoken, and how recorded by the Evangelists.

S. MATTHEW xxvii.

S. MARK xv.

S. LUKE xxiii.

S. JOHN xix.

I. Father, forgive them; for they know not what they do.—v. 34.

II. Verily I say unto thee, To-day shalt thou be with Me in Paradise.—v. 43.

III. Woman, behold thy son . . . behold thy mother.—v. 26.

V. I thirst.—v. 28.

VI. It is finished.—v. 30.

VII. Father, into Thy hands I commend My Spirit.—v. 46.

IV. Eli, Eli, lama sabachthani? IV. Eloi, Eloi, lama sabachthani?—v. 34.

THE VEIL OF THE TEMPLE RENT, &c.

S. MATTHEW xxvii. 51-56.

S. MARK xv. 38-41.

S. LUKE xxiii. 45, 47-49.

S. JOHN xix. 31-37.

51 And, behold, 38 the Veil of the Temple was rent in twain from the top to the bottom;

And the Veil of the Temple was rent in twain from the top to the bottom.

[45 ——— and the Veil of the Temple was rent in the midst.]

and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion,

39 And when the centurion, which stood over against Him,

47 Now when the centurion

¹ S. Thomas Aquinas, Sum. iii. quest. 47, art. 1; vol. iv. p. 436.

² Cornelius a Lapide, in Matt. xxvii. 50; vol. viii. p. 545.

S. MATTHEW xxvii.

S. MARK xv.

S. LUKE xxiii.

S. JOHN xix.

and they that were with him,
 watching Jesus,
 saw
 the earthquake,
 and those things that were done,
 they feared greatly,
 saying,
 Truly this
 was the Son of God.

saw
 that He so cried out,
 and gave up the ghost,
 he said,
 Truly this Man
 was the Son of God.

saw
 what was done,
 he glorified God,
 saying,
 Certainly this
 was a righteous Man.
 48 And all the people that
 came together to that sight, be-
 holding the things which were
 done, smote their breasts, and
 returned.

31 The Jews therefore, because
 it was the preparation, that the
 bodies should not remain upon
 the cross on the sabbath-day, (for
 that sabbath-day was an high
 day,) besought Pilate that their
 legs might be broken, and *that*
 they might be taken away.

32 Then came the soldiers, and
 brake the legs of the first, and of
 the other which was crucified
 with Him.

33 But when they came to
 Jesus, and saw that He was dead
 already, they brake not His legs:

34 But one of the soldiers with
 a spear pierced his side, and forth-
 with came thereout blood and
 water.

35 And he that saw it bare
 record, and his record is true:
 and he knoweth that he saith
 true, that ye might believe.

36 For these things were done,
 that the scripture should be ful-
 filled, A bone of Him shall not be
 broken.

37 And again another scrip-
 ture saith, They shall look on
 Him whom they pierced.

55 And many women were there
 beholding afar off,
 which followed Jesus
 from Galilee,
 ministering unto Him:

40 There were also women
 looking on afar off:

49 And all His acquaintance,
 and the women

that followed Him
 from Galilee,

stood afar off,
 beholding these things.

56 among which was
 Mary Magdalene,
 and Mary the mother
 of James and Josés,
 and
 the mother of Zebedee's children.

among whom was
 Mary Magdalene,
 and Mary the mother
 of James the less and of Josés,
 and
 Salomé;

41 (Who also, when He was in
 Galilee, followed Him, and min-
 istered unto Him;) and many
 other women which came up with
 Him unto Jerusalem.

51. And, behold, the Veil of the Temple was rent in twain^a from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

^a *S. omits and the graves were opened.*

Vulg. Et eximonia aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt.

53. And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

S. V. omits and went.

Vulg. Et exiit de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis.

S. Matthew, S. Mark, and S. Luke, all record the rending of the Veil of the Temple, but not all in the same order. S. Luke, in his relation of it, joins it on to some other miracles, which had taken place before Jesus gave up the ghost, but he does not by any words indicate that this had

also happened before. But S. Matthew, by the terms, "And behold (*καὶ ἰδοὺ*)," fixes the rending of the Veil as taking place in the order of his narration; that is, immediately after, or at the very time when, Jesus gave up the ghost.¹

There was a Veil before the Holy place, into which the priests went daily, but it was not this Veil, as some² have thought, which was rent. There was also a Veil before the Holy of Holies, which is described (Exod. xxvi. 31-33) as dividing "between the Holy place and the most Holy," into which the high priest alone went, and only once a year, on the day of atonement. It was this Veil³ that was rent, and the rending of which the Evangelists class with the quaking of the earth, the rending of the rocks, and the opening of the graves of the saints, as equally proving the Divine power of the crucified Jesus. They may do this either because it was as unlikely to happen in the usual course of things as any of these, and required an equal exertion of supernatural power; or because it was equally prophetic of God's future dealings with man.

¹ S. Augustine, de Consens. Evang. iii. 19; vol. iii. p. 1192.

Jansenius, in Concord. Evang. cap. cxliii. p. 602.

Maldonatus, in Matt. xxvii. 51; vol. i. p. 477.

Cornelius a Lapide, in Matt. xxvii. 51; vol. viii. p. 546.

² Origen, in Matt. xxvii. 51; vol. iii. p. 1790.

[S. Jerome,

S. Jerome, Epist. ad Hedibiam, cxx. (alias 150), 8; vol. i. p. 992.

³ S. Cyril Alex. in Joan. xix. 30; vol. vii. p. 669.

Euthymius, in Matt. xxvii. 51; vol. ii. p. 1135.

S. Leo Magnus, Sermo de Passione Domini, x. 5; vol. i. p. 548.

Cornelius a Lapide, in Matt. xxvii. 51; vol. viii. p. 546.

* **The Veil of the Temple was rent in twain** (*τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο*).—Let us hear what the fathers of the traditions say concerning this *catapetasma*, or veil (Middoth, cap. iv. hal. 5): "The wall of the Pronaoon was five cubits, the Pronaoon itself eleven. The wall of the Temple was six, the Temple forty. The *Tapaῖs* is one cubit, and the entrance twenty." What *Tapaῖs* means, Maimonides will tell you (In Beth habbeckirah iv.): "In the first Temple there was a wall one cubit thick, separating the Holy from the Holy of Holies; but when they built the second Temple, it was doubted whether the thickness of that wall should be accounted to belong to the measure of the Holy, or to the measure of the Holy of Holies; wherefore they made the Holy of Holies twenty cubits complete, and the Holy forty cubits complete, and they left a void cubit between the Holy and the Holy of Holies, but they did not build any wall there in the second Temple; only they made two hangings, one contiguous to the Holy of Holies, and the other to the Holy; between which there was a void cubit, according to the thickness of the wall that was in the first Temple; in which there was but one *catapetasma*, or veil only." The High Priest (Joma, cap. v. hal. 1) (on the day of atonement) goes forward in the Temple till he comes to the two hangings that divide the Holy from the Holy of Holies, between which there was a cubit.

"While therefore their minds were troubled about this affair, not knowing whether they should hang the veil at the Temple, or at the inmost recess of it, and whether the void space between of a cubit thick should belong to this or that; they called the place itself by the Greek word *Tapaῖs*, that is, trouble (as Aruch plainly affirms), and they hung up two veils, that they might be sure to offend neither against this part nor that.

"You will wonder therefore that Matthew doth not say *καταπέτασμα*, 'veils,' in the plural; or perhaps you will think that only one of these two veils was rent, not both. But it was enough for the Evangelists Matthew and Mark, who speak of this miracle, to have showed that that fence between, which hindered seeing into the Holy of Holies and going into it, was cleft and broken. This is it they mean, not being solicitous in explaining particulars, but contented to have declared the thing itself. Perhaps the priest who offered the incense that evening was in the Temple at the very

moment when this miracle happened; and when he went out amazed to the people, and should tell them, 'The Veil of the Temple is rent,' it would easily be understood of a passage broken into the Holy of Holies, by some astonishing and miraculous rending of the hangings.

"When the High Priest went into the inmost recess of the Temple on the day of atonement, he went in by the south side of the outward hanging, and the north side of the inner (Joma, *ut supra*). But now both are rent in the very middle, and that from the top to the bottom."—LIGHTFOOT on Matt. xxvii. 51; vol. ii. p. 268.

"These two veils were renewed every year, the old ones taken away, and new ones put in their room. It was woven of four colours—blue, purple, scarlet, and fine white linen yarn; every one of these threads twisted six double, and woven upon hair for the warp, of seventy-two hairs twisted into every thread. These two veils rent at our Saviour's death from the top to the bottom, and gave demonstration of the laying open and common of those ceremonious things which had hitherto been reserved in such recluseness and singularity. The Evangelist indeed called it by the name of one veil, so also doth Josephus, when he saith *διεσχίσθη δ' ὁ βύλος καταπέτασμα* (De Bell. v. 5, 4). It was parted by a veil. For (1) though they were two, yet hung they up to be but as one partition. (2) Had they known where the proper place of one veil had been, there had been but one in this second Temple, and no more."—Ibid. on the Temple, ch. xv. sect. 2; vol. i. p. 1085.

"There were thirteen veils in all about the Temple; namely, seven for the seven gates of the court, one at the gate of the porch, one at the gate of the Temple, and two betwixt the Holy and the most Holy place, and two just over them in the room above (Maimon. in Kele Mikdash, p. vii.). And there was an overseer of the veils, that took care for the supply and the right ordering of them; and if they were defiled by any common uncleanness, they were taken down and washed and hung up in the Chel to dry. And when new veils were made, they were hung up on the gallery in the Court of the Women, that they might be viewed by all the people to see that they were right (Shekalim v.)."—Ibid. ch. xiv. sect. 2; vol. i. p. 1080.

Among other things, the rending of the Veil foretold that the sacrifices offered by the priests under the Law were henceforward to cease. The Sacrifice of the Son of God, which the sacrifices under the Law prefigured, and from which they derived whatever efficacy they possessed, was now completed. The sacrifices which the priests under the Law offered were rendered unnecessary by the Sacrifice which Jesus had offered; and they were henceforward to be replaced by the Memorial which He had instituted of Himself and of His Sacrifice, which was to be offered not by Jews only, but by Jews and Gentiles until His coming again. The Psalmist had long before foretold this (Ps. xl. 6-8), and his words are thus applied by S. Paul (Heb. x. 5-10).

The Apostle also dwells on the rending of the Veil of the Temple from another point of view. He reasons that the Holy of Holies is a type of heaven, and the Veil a type of the Flesh of Christ; and that as the Holy of Holies was opened by the rending of the Veil, so heaven is opened to man by the rending of His Flesh on the cross (Heb. x. 19, 20).

The present appearance of the rocks, and of the ground generally, around Jerusalem, as testified by many modern travellers, quite bears out the conclusion that there has been an immense convulsion of nature some time in this neighbourhood. Phlegon, as reported by Eusebius,¹ records that the city of Nicæa in Bithynia suffered greatly from earthquakes probably about this time. Other writers also refer to earthquakes and disturbances of the course of nature at this time.²

Though the graves were opened at the Crucifixion, S. Matthew intimates that the saints did not arise until after His Resurrection.³ Their resurrection was the fruit of His Resurrection, and was to be a proof and confirmation of His Resurrection, as well as of His power to raise the dead. This was not the case with one or two, but many (*πολλά*) bodies of the saints arose and appeared unto many. Some⁴ have supposed that the resurrection of these saints resembled that of those who had preceded them, and that, like Lazarus, they would after a time return to their graves again. Others,⁵ and with greater probability, have concluded that their resurrection, as the fruits of Christ's Resurrection, would rather resemble His, and that, united to a glorified body, after they had borne witness of His Resurrection, they would

join the triumphal throng of angels that attended His Ascension into heaven.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

The effect which these supernatural signs at His Crucifixion produced was different on different beholders. Some strike upon their breasts in awe and terror, and perhaps with regret, at what had taken place that day. On others, such as the centurion and his companions, the effect is greater, depending on the previous preparation of the heart to receive conviction; and they go on to believe that Jesus, the Crucified Jesus whom they are guarding, is the Son of God. S. Mark mentions the manner of His giving up the ghost, namely, after He had committed Himself to God with a great cry, as especially influencing the centurion.

S. Matthew represents the centurion as saying, "Of a truth This was the Son of God," and S. Mark, "Of a truth This Man was the Son of God," and S. Luke, "Of a truth This was a righteous Man." Two explanations⁶ of the apparent discrepancy between S. Luke and the other two Evangelists have been suggested. The first is, that the centurion may have made use of both these expressions, and that S. Matthew and S. Mark record one of them, and S. Luke the other—that by the one the centurion expressed his conviction that Jesus was guiltless of the crimes laid to His charge, and by the other his belief that He was more than a mere Man, that He was the Son of God, not in the sense in which men may be called the sons of God, by imitation, but the Son of God by nature, and that he was led to this belief by the fearful miracles which he had just witnessed. The second explanation is, that the centurion may not have realized the truth that Jesus was the Son of God in any superhuman sense, but that He was the Son of God inasmuch as He was an exceedingly righteous Man, and that S. Luke has given the meaning of the centurion's exclamation, but not his exact words. The former⁷ of these explanations is considered by far the most probable. The name of this centurion is said to have been Caius Oppius, a Spaniard.⁸

¹ Eusebius Pamphil., *Chronicon*, in A.D. 33; vol. i. p. 535.

² Cornelius a Lapide, in Matt. xxvii. 51; vol. viii. p. 547.

³ Origen, in Matt. xxvii. 53; vol. iii. p. 1792.

⁴ S. Jerome, in Matt. xxvii. 53; vol. vii. p. 213.

⁵ V. Bede, in Matt. xxvii. 53; vol. iii. p. 125.

⁶ S. Augustine, *Epist. ad Erodium*, clxiv. (alias 99), 3; vol. ii. p. 712.

⁷ Theophylact, in Matt. xxvii. 53; vol. i. p. 161.

⁸ Euthymius, in Matt. xxvii. 53; vol. ii. p. 1137.

⁹ S. Thomas Aquinas, *Sum. iii. quest. 53, art. 3*; vol. iv. p. 492.

¹⁰ Eusebius Pamphil., *Demonstrat. Evangel.* iv. 12; vol. iv. p. 283.

¹¹ S. Epiphanius, *Hæres. lxxv. 8*; vol. ii. p. 513.

S. Jerome, in Matt. xxvii. 53; vol. vii. p. 213.

V. Bede, in Matt. xxvii. 53; vol. iii. p. 126.

Jansenius, in *Concord. Evang. cap. cxliii. p. 603.*

Maldonatus, in Matt. xxvii. 52; vol. i. p. 479.

Cornelius a Lapide, in Matt. xxvii. 52; vol. viii. p. 548.

⁶ S. Augustine, de *Consens. Evang. iii. 20*; vol. iii. p. 1193.

⁷ S. Jerome, in Matt. xxvii. 54; vol. vii. p. 214.

Theophylact, in Matt. xxvii. 54; vol. i. p. 161.

V. Bede, in Matt. xxvii. 54; vol. iii. p. 126.

Jansenius, in *Concord. Evang. cap. cxliii. p. 603.*

Maldonatus, in Matt. xxvii. 54; vol. i. p. 480.

Cornelius a Lapide, in Matt. xxvii. 54; vol. viii. p. 549.

⁸ Fl. L. Dexter, *Chronicon*, A.D. 34; Migne's *Patrol.* vol. xxi. p. 73.

S. John (xix. 31-37) alone records the breaking of the legs of the two malefactors, and the piercing of the side of Jesus with a spear.

The Jews give, as the reason for their desire to hasten the death of Jesus and the malefactors, their fear of polluting the approaching Sabbath by allowing their bodies to remain on the cross contrary to the Law of Moses (Deut. xxi. 21, 22). It was now past three o'clock, and at sunset the Sabbath would commence; and that Sabbath "was an high day." It was hallowed on two counts: first, because it was the first day of unleavened bread, a holy convocation to the Lord (Exod. xii. 16); and secondly, because it was the seventh day, the usual Sabbath. This was the reason which they allege. But mixed with this there may have been some fear, some misgiving as to the enormity of the deed which they had just accomplished. Fearful supernatural events had taken place during the last three hours. From the sixth to the ninth hour, from twelve o'clock until three, darkness had been spread over the whole earth, the sun was darkened, and "the Veil of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent," &c. All this may have awakened their conscience, and caused them to see how their conduct was condemned; or they may have feared lest the people should think so—lest the people, at all times fickle in their attachment, should turn against them as the authors of the deed which had called forth such signal marks of displeasure from God.¹

The legs of the malefactors would be broken by blows from some heavy instrument, either of wood or iron. This, causing excess of pain and loss of blood, would have the effect of hastening their end. The Death of Jesus before the other two who were crucified with Him was the natural effect of the sufferings which He had endured in Soul and Body, of the exhaustion of all the powers of nature. This was pre-ordained to fulfil the types and prophecies respecting Him in the Old Testament dispensation, and to prevent this very breaking of His legs, and so the imperfection and disfigurement of His Body after the Resurrection.²

The piercing of His side with a spear might not be from wanton cruelty on the part of the soldier, but in the proper fulfilment of his duty, to convince himself that Jesus was dead, and to prove to others that, though they had not broken His legs, they had taken sufficient precaution to ascertain that He was dead before they removed His Body from the cross.³

The flow of blood and water from His side, after life had departed, was contrary to the laws of nature, which would have obtained in the case of an ordinary dead body. From known experiments we are driven to believe, either that this was a result natural to our Saviour's Body and to His only, or else that it was miraculously produced.

The Church, from the very earliest times,⁴ has looked upon this flowing of blood and water from the side of Jesus as containing in it a great fulness of meaning; as indicating the means through which man's salvation is wrought—water and blood, and that through the Incarnation, flowing from the Body of the Son of God. In early times, too, writers⁵ gave this as one reason, among others, why they always celebrated the Eucharist with the mixed chalice of wine and water—as a memorial of the water and blood which flowed from the pierced side of Jesus—and as a symbol that our salvation is through the Word made flesh, and through His Death on the cross. Few subjects afforded greater scope for instruction and illustration among the early Fathers of the Church than this piercing of the side of Jesus.

Tradition⁶ records that the spear entered the right side of Jesus, and extended to the left through the heart, with the purpose of destroying the last remains of life, if He had not already laid down His life. This made the fifth wound in His Body—two in the hands, and two in the feet, and one in the side.

The person who bears witness to the truth of the fact that water and blood flowed from the pierced side of Jesus is the Evangelist S. John himself; and on no subject does he give a more deliberate and a more distinct testimony than he does to the truth of this, as being an event of the most supernatural kind. He records the testimony of an eye-witness, and of an eye-witness who has no doubt of the truth of what he says.

The first passage to which S. John (ver. 36) refers is not expressed in the same way as it is given here. There it is part of the command which God gave to the children of Israel respecting the way in which they were to eat the Paschal lamb: "In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof" (Exod. xii. 46).

According to the usage of Scripture, the application of the same language to the Paschal lamb and to Jesus would so far identify them together as to make the one a type or prophetic figure of the other. As the blood of the Paschal

¹ Cornelius a Lapide, in Joan. xix. 31; vol. viii. p. 1149.

² Lactantius, iv. 26.

³ Cornelius a Lapide, in Joan. xix. 33; vol. viii. p. 1149.

⁴ Jansenius, in Concord. Evang. cap. xlv. p. 605.

⁵ Cornelius a Lapide, in Joan. xix. 34; vol. viii. p. 1150.

⁶ S. Cyril Hierosol. Catechesis, iii. 10, p. 440.

—xiii. 21, p. 797.

S. Chrysostom, in Joan. xix. 34, Homil. lxxxv.

S. Cyril Alex. in Joan. xix. 34; vol. vii. p. 677.

Theophylact, in Joan. xix. 34; vol. i. p. 796.

Tertullian, de Baptismo, ix. and xvi.; vol. i. pp. 1210 and 1217.

S. Ambrose, in Luc. xliii. 49; vol. ii. p. 1838.

S. Augustine, in Joan. xix. 34, tract. cxx. 2; vol. iii. p. 1953.

Rufinus, in Symbol. Apostol. p. 361.

⁵ S. Chrysostom, in Joan. xix. 34; Homil. lxxxv.

S. Theophylact, in Joan. xix. 34; vol. i. p. 755.

S. Augustine, in Joan. xix. 34, tract. cxx.; vol. iii. p. 1953.

S. Thomas Aquinas, Sum. iii. quest. 74, art. 6; vol. iv. p. 712.

—Catena, in Joan. xix. 34; vol. iii. p. 380.

Cornelius a Lapide, in Joan. xix. 34; vol. viii. p. 1151.

⁶ Cornelius a Lapide, in Joan. xix. 34; vol. viii. p. 1150.

lamb sprinkled on the door-posts preserved the children of Israel from the destroying angel and from the death of the body, so the Blood of Jesus poured out upon the cross preserves the true Israel from the death of the soul.

In the second passage to which S. John refers as fulfilled in Jesus and in the piercing of His side, the prophet Zechariah, who is speaking in the person of Jesus, says, "They shall look upon Me whom they have pierced" (Zech. xii. 10). This was fulfilled when the centurion, probably the very man who with his spear had pierced His side, "glorified God, saying, Certainly this was a righteous Man," and when "all the people that came together to that sight, beholding the things which were done, smote their breasts and returned" (S. Luke xxiii. 47, 48). But probably the fulfilment which the Evangelist meant will be at the Day of Judgment. To this he again alludes in his Book of the Revelation: "Behold, He cometh with clouds; and every eye shall see Him, and

they also which pierced Him: and all kindreds of the earth shall wail because of Him" (i. 7). Not only as nations and kindreds shall they look upon Him, but also as individuals; not only he who pierced Him with the spear, but also they who have pierced Him by their sins.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him:

S. were also there.

Vulg. Erant autem ibi mulieres multe a longe, quæ secute erant Iesum a Galilæa, ministrantes ei.

56. Among which was Mary Magdalene,* and Mary the mother of James and Joses, and the mother of Zebedee's children.

S. Among whom was Mary the mother of James and the Mary of Joseph and the Mary of the sons of Zebedee. Joses, S. Joseph.

Vulg. Inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedee.

* Among which was Mary Magdalene.—Now that Mary Magdalen was the sister of Lazarus let these two arguments be weighed, not to insist upon more. The first is this, If Mary Magdalen were not Mary the sister of Lazarus, then Mary the sister of Lazarus gave no attendance at Christ's Death, nor had anything to do about His Burial, or at least is not mentioned as an agent at either, which is a thing so incredible to conceive, that it needs not much discourse to set forth the incredibility of it. There is mention of Mary Magdalen, and Mary the mother of James, and Salome (Mark xv. 40), and Joanna (Luke xiv. 10), but not a word of Mary the sister of Lazarus. She had [twice?] anointed Christ in the compass of that very week, she had ever been as near and as zealous a woman disciple as any that followed Him, and her residence was at Bethany, hard by Jerusalem; and what is now become of her in these two great occasions of attending upon Christ's Death and embalming? Had she left Christ, and neglected her attendance on Him, at this time above all others? or have the Evangelists, whilst they mention the other that attended, left her out? It is so unreasonable to believe either of these, that even necessity enforceth us to conclude, that when they name Mary Magdalen, they mean Mary the sister of Lazarus. And secondly take this argument of Baronius, which hath more weight in it than at first sight it doth seem to have, who, in his *Annals ad annum Christi* 32, goes about to prove this thing that we assert, and he shows how it also was the opinion of the Fathers, and those in former times. His words are these, 'We say upon the testimony of John the Evangelist, nay of Christ Himself, that it plainly appears, that Mary the sister of Lazarus and Mary Magdalen was but one and the same person. For when in Bethany the same sister of Lazarus anointed the feet of Jesus, and Judas did thereupon take offence, Jesus Himself, checking the boldness of the furious disciple, said, "Let her alone, that she may keep it against the day of My Burial." Now that she that brought the ointment to the sepulchre for the anointing of the Body of Jesus was Mary Magdalen, is affirmed by Mark, and that she with Mary the mother of James and Salome did that office. When, therefore, neither in him nor in any other of the Evangelists there is mention of Mary the sister of Lazarus, who was foretold by our Saviour that she should do that office, it may easily be known that both these Maries were but one and the same.' . . .

"It is to be objected, indeed, that Mary was called Magdalen, from the place Magdala, of which there is mention Matt. xv. 29, and in Tal. Jerus. in Maazaroth, fol. 50, col. 3, on this passage, 'R. Jochanan in the name of R. Simeon ben Jochai. He had two enclosures, one in Magdala, the other in Tiberias,' &c. And in Beraeth, fol. 13, col. 1, there is mention of one R. Juda of Magdala. Now Magdala being in Galilee, as some say it, or over against

Galilee beyond Jordan, as others, it was so very far distant from Bethany, that Mary the sister of Lazarus, whose town was Bethany, could not possibly be called Magdalen from Magdala. To which we may first give Baronius his answer, who also mentioneth this objection. That though she was of Bethany by original, and the native seat of her father's house, yet might she also be of Magdala by marriage, or some occasional residence otherwise.

"And in the second place, we may adduce what the Talmudists speak of one Mary Magdalen, or Megaddala—for the word is of doubtful pointing—whom they character for a notorious strumpet in those times that Jesus of Nazareth lived. Alphez in Gittin. fol. 605, 'Some man finds a fly in his cup, and takes her out and will not drink, and this was the temper of Papus the son of Judah, who locked the door upon his wife whenever he went out.' The glossaries R. Solomon and Nissim upon this passage comment thus,

'Papus the son of Judah was husband לַמְּרִים מִגְּדָלָה to Mary Magdala, and whenever he went forth he locked the door upon his wife, lest she should speak with any man, which was a usage unfitting, and hereupon there arose discord between them, and she played the whore against him.' Now they construe the latter

word מִגְּדָלָה as signifying one that bridled or plaited her hair, which ἐμπλεκῆσαι τριχῶν Peter blames in women (1 Pet. iii. 3). Tal. Babyl. Venet. in Sanhedr. per. 7, is speaking of one that enticed to idolatry, and how he was brought to the Sanhedrin and stoned: 'And this, say they, they did to Ben Saida in Lydda, and hanged him in the Passover eve. Ben Saida was the Son of Pandira.' They call our Saviour blasphemously by this name Ben Saida. And a little after, 'His mother was Saida, His mother was Mary Magdalen, Mary the plaiter of women's hair.' Vid. etiam Schab. fol. 104, and in Chagigah, fol. 4: 'The angel of death said to his messenger, Go fetch me Mary the broider of women's hair. He went and fetched Mary Magdala, or Mary the broider of hair for young men.' Now whether the word מִגְּדָלָה be read Magdala, or Magdla, a participle in hiphal, which is most proper, and so warranted by Aruch in נָרַל and Kelim, per. 15, or Megaddela in piel, either of them in a Greek dress, especially the former, come so near the sound of the word in hand, that we may very well construe Mary Magdalen, in this Talmudic construction, for a woman of common infamy, and that hath this nickname of Magdala from her lascivious dress and carriage. Observe Luke's expression, Μαρία ἡ ἀκατασβέστη Μαγδαλῆνη, 'Mary which was called Magdalen,' which manner of phrase is rarely used when persons are named after their country.—LIGHTFOOT, 'Harmony of the New Test.,' sect. xxiv. vol. i. p. 227.

The teaching of Jesus readily enlisted the sympathies of women. It brought out all their best feelings in deeds of active benevolence. In time of peace they followed Jesus and ministered unto Him and His disciples of their substance, and in time of persecution and danger they were still present. Their condition as women, and their unselfish, fearless love, enabled them to approach Him, when even His disciples shrunk from Him. They followed Him to the place of Calvary, and stood there to behold the last act of that Mystery. The Evangelists relate that many women were there. The names of four besides His mother are recorded, to their everlasting honour,—Mary Magdalene, Mary the mother of James and Joseph and wife of Alpheus or Cleophas, and Salome, and Joanna.

S. Matthew (xxvii. 55, 56), S. Mark (xv. 40), and S. Luke (xxiii. 49) say that the women stood "afar off" (*ἀπὸ μακρόθεν*) beholding these things, and S. John that they stood "by the cross" (*παρὰ τῷ σταυρῷ*) of Jesus. It has been pointed out that all the four Evangelists may be describing the same position, but S. Matthew, S. Mark, and S. Luke from one point of view, and S. John from another, so that their apparent opposite descriptions are each consistent with the truth of the other.

The question naturally arises, where was Mary the sister of Lazarus? She was one of a family which Jesus is expressly said to have loved (John xi. 5), and which He fre-

quently visited; she had received from Him the greatest possible benefit in the raising of her brother Lazarus to life, and within the last few days she had anointed Him with precious ointment, which He had received with such favour as to declare that, wherever His Gospel should be preached in the whole world, that which she had done should be told for a memorial of her. Where, then, was Mary? Was she not present at the Crucifixion? or, being present, is she not named among those who are mentioned as there? Many of the most eminent among the Fathers held that Mary of Bethany and Mary Magdalene were the same. As a rule this was the general opinion of the whole Western Church, and the Church of Rome has founded her office for Mary Magdalene's day on this interpretation. But there have always been some, especially in the Eastern Church, that have held that Mary the sister of Lazarus was not the same as Mary Magdalene, and in modern times this opinion has rather gained ground. But to believe that Mary the sister of Lazarus was not present at the Crucifixion is impossible; and it is difficult to believe that, being present, she is not named among those women who are recorded to their honour as being there. But if Mary the sister of Lazarus be not the same as Mary Magdalene, she is not mentioned by any of the Evangelists as being present either at His Crucifixion, or His Burial, or His Resurrection.

JESUS IS TAKEN DOWN FROM THE CROSS.

S. MATTHEW xxvii. 57-59.

57 When the even was come,

there came a rich man
of Arimathæa,
named Joseph,

who also himself
was Jesus' disciple:

58 he went
to Pilate,
and begged
the Body of Jesus.

S. MARK xv. 42-46.

42 And now
when the even was come,
because it was the preparation,
that is,
the day before the Sabbath,

43 Joseph
of Arimathæa,
an honourable counsellor,

which also
waited for the kingdom of God,

came, and went in boldly
unto Pilate,
and craved
the Body of Jesus.

44 And Pilate marvelled if He
were already dead: and calling
unto him the centurion, he asked
him whether He had been any
while dead.

45 And when he knew it

S. LUKE xxiii. 50-53.

50 And, behold,
there was a man

named Joseph,
a counsellor;
and he was a good man, and a just:

51 (The same had not consented
to the counsel and deed
of them:) *he was*
of Arimathæa,
a city of the Jews:
who also himself
waited for the kingdom of God.

52 This *man* went
unto Pilate,
and begged
the Body of Jesus.

S. JOHN xix. 38-40.

38 And after this

Joseph

of Arimathæa,

being
a disciple of Jesus,
but secretly for fear of the Jews,
besought
Pilate
that he might take away
the Body of Jesus:

S. MATTHEW xxvii.

Then Pilate
commanded the Body
to be delivered.

S. MARK xv.

of the centurion,
he
gave the Body
to Joseph.

S. LUKE xxiii.

S. JOHN xix.

and Pilate
gave
him leave.

He came therefore, and took
the Body of Jesus.
39 And there came also Nico-
demus, which at the first came to
Jesus by night, and brought a
mixture of myrrh and aloes, about
an hundred pound weight.

59 And when Joseph
had taken the Body,
he wrapped It
in a clean linen cloth,

46 And he bought fine linen,
and
took Him down,
and wrapped Him
in the linen,—

53 And he
took It down,
and wrapped It
in linen,—

40 Then took they
the Body of Jesus,
and wound It
in linen clothes
with the spices,
as the manner of the Jews is
to bury.

57. When the even was come, there came a rich man of Arimathæa, named Joseph,^a who also himself was Jesus' disciple:

58. He went to Pilate, and begged the Body of Jesus. Then Pilate commanded the Body to be delivered.

S.V. commanded *It* to be delivered.
Vulg. Tunc Pilatus jussit reddi corpus.

59. And when Joseph had taken the Body, he wrapped It in a clean linen cloth,^b

Arimathæa was early identified with Ramah, the birth-place of Samuel. This is mentioned seven times at least in the Old Testament, and in the Septuagint it is rendered Armathaim or Armathaim Sepha. Its exact position has not yet been ascertained.

Joseph, though a native of Arimathæa, seems to have been

now living at Jerusalem. It is plain from the Evangelists that Joseph was a member of the Sanhedrin, and that he either absented himself from the assembly at which it was determined to put Jesus to death, or that he had voted against it.

Isaiah (xi. 10) had already foretold that His rest should be glorious; and the Evangelists go on to relate how this came to pass,—how Joseph, “an honourable counsellor” and “a rich man,” went in boldly unto Pilate and begged to be allowed to bury the Body of Jesus, not as a criminal, but as a man of distinction or as a prophet would be buried.

It was customary to bury those who had died by public execution in the common burial-ground for malefactors. When, to avoid the disgrace which this would bring upon the family, the friends of the deceased made application to have him buried otherwise, it was often granted. When Joseph of Arimathæa made such a request, he was a man not

^a **Joseph of Arimathæa.**—“In all the New Testament we meet but with these men by name, of all the Sanhedrin—Annas and Caiaphas, and John, and Alexander, Gamaliel, Nicodemus, and Joseph of Arimathæa. And how many of these were not priests? Gamaliel indeed was of the tribe of Judah, and of the progeny of David, being grandchild of Hillel. But as for all the rest, some of them were undoubtedly of the priesthood, and the others more probably so too, than of any other tribe. Of Annas and Caiaphas there is no question. And if John (Acts iv. 6) be the eminentest John that was then among them, it means Rabban Jochanan ben Zaccai, who was now vice-president of the Council, and he was a priest, as Juchasin tells us. And if Nicodemus be the same with the eminentest Nicodemus of those times, of whom Avoth R. Nathan, per. 6, and Talm. bab. in Cetaboth, fol. 66, make mention, as we have no cause to think otherwise, then was he by their plain description a priest likewise. And so was Joseph of Arimathæa, if his style and title, *Βουλευτής* (Mark xv. 43), be to be understood according to the common speech of the nation, as there can be no reason why it should not be so understood. And as for Alexander, of whom is least evidence, it is not worth spending so much time upon as to discuss, since these already mentioned may be witness enough.”—LIGHTFOOT, ‘Harmony of the New Test.’ vol. i. p. 282. See also on Mark xv. 43; vol. ii. p. 358.

^b **He wrapped It in a clean linen cloth.**—“Mar Zutraha saith

that out of the linen in which they wrapt up books, when it grew old, they make shrouds for the dead of the precept, for this is to their disgrace. The gloss adds, ‘That they do it of the linen wherein they fold up the book of the Law.’ He who had suffered death by the sentence of the Sanhedrin or magistrate, they were wont to call him ‘the dead of the precept,’ because he was executed according to the precept. And such an one to them was our Jesus. Now as to one that was condemned to death by the magistrate, they had an opinion, that by how much the more disgracefully they dealt with him, by so much the greater atonement was made for him. Hence that expression, ‘they did not openly bewail him, that that very setting him at nought (no man lamenting him) might redound to his atonement.’ And from thence perhaps, if the women at Jerusalem had bewailed any other person, as they bewailed our Saviour, that other person might have said, Ye daughters of Jerusalem, weep not for me, lest ye cut short my atonement. But Christ speaks to them upon a far different account. And under this notion they wrapped one that had been so executed in some ragged, torn, old, dirty winding-sheets, that this disgrace being thrown upon him, might augment his expiation. But this good Arimathean behaves himself otherwise with Jesus, as having conceived quite another opinion concerning Him.”—LIGHTFOOT on Luke xxiii. 53; vol. ii. p. 478.

to be refused, whether from regard to his position or his character as a rich man and an honourable counsellor. In this case¹ there was an additional reason why Pilate should grant his request. Though he had condemned Jesus to death, Pilate did not himself believe that He had done anything worthy of death.

S. Mark alone records Pilate's surprise that Jesus was so soon dead, even before the malefactors. He had some lingering conviction that Jesus was more than human, and he may have thought that He would show this in the tenacity with which He prolonged His life.² He was ignorant of the supernatural character of the whole event, and of the voluntary surrender of His spirit.

All the four Evangelists relate how, contrary to the usual practice in such cases, as appears from the Talmud, and as expressive of his conviction of the innocence of the crimes charged against Him, Joseph wrapped the Body of Jesus in linen,—“clean linen,” according to S. Matthew; and “fine linen,” according to S. Mark. S. John alone relates that in this pious office he was joined by Nicodemus, another secret disciple, also a rich man and a counsellor.

S. John is the only one of the four Evangelists who mentions Nicodemus. He alone relates that Nicodemus first came to Jesus by night to receive instruction from Him (iii.), that he afterwards defended Him against the Pharisees in the Council, and that now he brought the necessary spices and assisted Joseph in the pious office of wrapping the Body of Jesus in linen clothes with the spices, and laying It in the tomb. From the expression which S. John uses, it would appear that Nicodemus paid more than one visit to Jesus, though that alone is recorded, “Nicodemus, which at the first came to Jesus by night.”

Some commentators have thought that they brought a hundred pound weight of myrrh and aloes as a proof of their liberality and affection for Jesus, and of their determination that there should be no deficiency, not that all this was required. The quantity appears large, though it may not have been too much for the manner in which the Jews buried, and when they wished to pay the highest possible honour. The Jews derived their burial customs from the Egyptians, who were well known to have been lavish in the use of spices in embalming their dead.

JESUS IS LAID IN THE TOMB.

S. MATTHEW xxvii. 60, 61.

S. MARK xv. 46, 47.

S. LUKE xxiii. 53–56.

S. JOHN xix. 41, 42.

60 and laid It
in his own new tomb,
which he had hewn
out in the rock :

46 —and laid Him
in a sepulchre
which was hewn
out of a rock,

53 —and laid It
in a sepulchre
that was hewn
in stone,
wherein never man
before was laid.

41 Now in the place where He
was crucified there was a garden;
and in the garden a new sepulchre,
wherein was never man yet
laid.

42 There laid they Jesus
therefore

and he rolled
a great stone to the door
of the sepulchre,
and departed.

and rolled
a stone unto the door
of the sepulchre.

54 And that day
was the preparation,
and the Sabbath drew on.

because of the Jews'
preparation day ;
for the sepulchre was
nigh at hand.

61 And there was
Mary Magdalene,
and the other Mary,

47 And
Mary Magdalene
and Mary
the mother of Jesus

55 And
the women also,

sitting over against
the sepulchre.

beheld where
He
was laid.

which came with Him
from Galilee,
followed after,

and beheld the sepulchre,
and how His Body
was laid.

56 And they returned, and pre-
pared spices and ointments : and
rested the Sabbath day according
to the commandment.

¹ Cornelius a Lapide, in Matt. xxvii. 58 : vol. viii. p. 552

² Euthymius, in Matt. xxvii. 58 : vol. ii. p. 1145.

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre,^a and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Vulg. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

It was past three o'clock before Jesus yielded up His Spirit. At sunset would begin the Sabbath, on which no burial could take place. Whatever arrangements respecting the burial of Jesus had to be made must be before the Sabbath began, or left undone until it was over. Some time would have elapsed while Joseph had gone to Pilate to beg the Body of Jesus, and while Pilate made the inquiries as to whether Jesus was already dead, which he thought it necessary to make. There was, therefore, no time to remove His Body to a more distant burial-place. In the place where He was crucified there was a garden, and in the garden a new sepulchre wherein was man never yet laid. There therefore, by reason of the Jews' preparation day, because the sepulchre was nigh at hand, they laid Jesus.

The Body of Jesus was laid in a garden and in a new tomb. But it was laid there not from choice, but from convenience. It was not chosen because it was a rich man's tomb, or because it was a new tomb, or because it was in a garden, but because the time was short and this tomb was conveniently near.

The Evangelists relate that the Body of Jesus was laid in a sepulchre which had never been used before. S. Matthew calls it a "new sepulchre;" S. Luke, "a sepulchre wherein never man before was laid;" and S. John, "a new sepulchre, wherein was never man yet laid." They are careful to record this, to prevent the possibility of anyone saying that it was some other, and not Jesus, who had risen again. S.

^a He rolled a great stone to the door of the sepulchre.— "From the multiplicity of ancient tombs still existing in and about Jerusalem, we are enabled to sketch their ordinary features with great accuracy. 'A doorway in the perpendicular face of the rock,' says Robinson, 'usually small and without ornament, leads to one or more chambers excavated from the rock, and commonly upon the same level with the door. In order to obtain a perpendicular face for the doorway, a advantage was sometimes taken of a former quarry, or an angle was cut in the rock with a tomb in each face, or a square niche or area was hewn out of the rock, and then tombs excavated in all three sides' (Rob. i. 352). 'The Jewish sepulchre,' says Barclay, 'was a small room excavated in the solid rock, and provided with several receptacles for the dead. They were occasionally provided with an ante-room, and were susceptible of unlimited enlargement by adding room to room in the rear, or at the sides, or below. . . . The position of the door in reference to the room was very irregular, the workmen having evidently paid more regard to the grain and flaws of the rock than to the symmetry of the room' (Barclay, 181). The door, usually square, was too low to admit a person standing (Schultz, 97), and was about three feet, more or less, each way. After passing the door was a small sepulchral chamber (sometimes, but not commonly, preceded by an ante-room), and this chamber was not itself the receptacle for the dead, but gave access to the loculi or niches in which they were deposited. There were two very different modes of arranging these loculi. In one they branched off perpendicularly from the sides of

Mark, S. Luke, and S. John also fix the day of the week, using the common ecclesiastical term, "the preparation day," or the day before the Sabbath, the Friday in the Passover week.

Mary Magdalen and Mary the mother of Joses are mentioned by name as having followed them to the sepulchre, and as sitting watching over against it. Salome may have gone into the city. S. Luke adds that in the interval, before the Sabbath began, they prepared spices and ointments, and she may have gone upon this very errand.

S. Matthew alone records the following vv. 62—66.

62. ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Vulg. Altera autem die, quæ est post Parasceven.

63. Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night,^b and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

S.V.A. omit by night.

Vulg. ne forte veniant discipuli ejus, et furentur eum.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

Vulg. Ait illis Pilatus: Habetis custodiam, ite custodite sicut scitis.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Vulg. munierunt sepulchrum, signantes lapidem, cum custodiis.

the chamber. In the other case the loculi were shallow and hewn out of the sides of the sepulchre, on each side one, and were parallel to the sides, while opposite to the door was a smaller niche, as if for the body of a child or for a lamp. The circumstances which would regulate the adoption of the one or the other mode are obvious. The former admitted of the larger number of loculi, and was accommodated to a family, while the latter form of tomb could receive only two or three. The difference of expense would thus be considerable, and, according to Schultz (98), the former plan was that commonly in use amongst the poorer, and the latter amongst the wealthier, class.

"The entrances to the sepulchral chambers were closed by stone doors, which sometimes swung on stone hinges, and were sometimes detached so as to be taken off or fastened on as occasion required. But about the time of our Lord's Crucifixion there prevailed another and very singular mode of securing the door, viz. by a thick circular stone, like a heavy millstone, which moved along a groove cut laterally in front of the sepulchre; and which, when the tomb was to be closed, was rolled sideways to the mouth of the sepulchre, and, when admission was wanted, was rolled back. Fortunately, in the Tombs of Helena, or, as they are now called, the Tombs of the Kings, we have a remarkably well-preserved specimen of this machinery."—LEWIS, 'Siege of Jerusalem,' pp. 393, 394.

^b Verse 64.—"Lachmann, Tischendorf, Tregelles, omit by night."

SCHWEIGER, N. T. 1877.

The reverence and attention which the disciples of Jesus had paid to His Body, and their asking permission to bury It in Joseph's sepulchre, may have aroused the fears of the Jews, and brought to their recollection the words of Jesus, that on the third day He would rise again. Their pretence for a guard was lest His disciples should steal Him away, but their fear evidently was, lest He should rise again. His disciples, as they knew, had all fled in terror at the first approach of the soldiers. But little did they know of the nature of His resurrection. By placing a guard and sealing the stone, they supposed that they could either prevent Jesus from rising from the dead, or at least that they could prevent Him from coming out of the sepulchre, and thus might capture Him and put Him to death again.

By the term error¹ (πλάνη) they designate not any action of their own as being a mistake, but the teaching of Jesus as false, a fraud and deception. The first error according to them was that Jesus was the Son of God; the last error would be that He was risen from the dead. This last error would be worse than the first, because it would be used to prove the truth of the first, and to confirm the belief of the people in it. There must therefore be no want of care in their arrangements, so as in any way to give ground for the pretence of this error.

It has been already stated that the Birth of Jesus Christ could not have been later than 750 A.U.C., because Herod the Great died at the Passover of 750 A.U.C.; that as the events in our Saviour's life which are related by the Evangelists to have occurred before the death of Herod, namely, His presentation in the Temple and the flight into Egypt, do not require more than a few months for their completion, it is highly probable that He was born at the end of 749 A.U.C. on, or not far from, 25th December, the day which the Church from time immemorial has celebrated as the day of His Birth.

At the time of His Baptism Jesus was about thirty years of age. If to this we add three years and a few months, the duration of His ministry, His Crucifixion will fall at the Passover 30 A.D. This date, determined by other considerations, has received a remarkable confirmation by modern scientific investigation. There can be no question that Jesus was crucified on Nisan 15, on a Friday, and when the moon was full. Recent astronomical investigation, made for the years A.D. 29, 30, 31, 32, 33, the only years in which this could have taken place, has shown that the full moon fell on Nisan 15, and on a Friday, only in 30 A.D., and in 33 A.D.; and that as 33 A.D. is rejected from other considerations, 30 A.D. alone remains as the year of our Saviour's Crucifixion,—Friday, April 7th, 30 A.D.²

¹ Jansenius, in Concord. Evang. cap. cxliv. p. 610.
 Maldonatus, in Matt. xxvii. 64; vol. i. p. 486.
 Cornelius a Lapide, in Matt. xxvii. 64; vol. viii. p. 554.

² See Wieseler, Chronolog. Synopsis, p. 354.
 McClellan, New Testament, p. 493.

INTRODUCTORY NOTE TO CHAPTER XXVIII.

The Last Passover Week.

Day of the Month.		Day of the Week.		THE EVANGELISTS' ACCOUNT.
Nisan.	April.			
ix.	1st	The Sabbath	Saturday	Six days before the Passover, Jesus arrives at Bethany.
x.	2nd	First day of the week	Palm Sunday ..	Jesus entered Jerusalem in triumph, riding on an ass; went to the Temple, healed the sick, and in the evening returned to Bethany.
xi.	3rd	Second day of the week	Monday	On His return from Bethany to Jerusalem Jesus curses the barren fig-tree, enters the Temple, and drives out the sellers and buyers, &c.
xii.	4th	.. ..	Tuesday	On His return from Bethany to Jerusalem the disciples remark on the withering of the fig-tree. When He had entered the Temple, the high priests, &c., inquire by what authority He did the things which He had done. The Herodians tempt Him with the question about paying tribute to Cæsar, the Sadducees about the Resurrection, and the Pharisees about the apparent contradiction in the Psalms with respect to the Messiah. Sitting over against the treasury, He commends the widow who cast in two mites. Quits the Temple for ever, and foretells to His disciples the destruction of the city and of the Temple. In the evening, which was the second day before the Passover, He foretells His own death after two days. They make Him a supper at Bethany. Mary the sister of Lazarus anoints Him with precious ointment for His burial. Judas is indignant at the waste of the ointment.
xiii.	5th	.. ..	Wednesday ..	Jesus remains at Bethany in retirement with His disciples. Judas agrees with the chief priests, &c., to betray Jesus unto them for thirty pieces of silver.
xiv.	6th	First day of unleavened bread (so called in our Saviour's time)	Thursday	Jesus sends two disciples to prepare the Passover for them. In the evening He eats the Paschal lamb with the Twelve, washes their feet, institutes the Eucharist, foretells that one of them shall betray Him. He goes to Gethsemane; His Agony; His apprehension and examination.
xv.	7th	The preparation day ..	Good Friday ..	He is examined before the high priest, before the Council, and declared guilty of death; led to Pilate, to Herod Antipas, and again to Pilate; scourged, mocked, and crucified. In the evening before sunset He is buried.
xvi.	8th	The Sabbath	Saturday	Fulfills the Sabbath in the grave.
xvii.	9th	First day of the week ..	Easter Sunday	He rises again, and appears to Mary Magdalene and other women, and to His disciples.

CHAPTER XXVIII.

[1. *Christ's Resurrection is declared by an angel to the women.* 9. *He Himself appeareth unto them.* 11. *The high priests give the soldiers money to say that He was stolen out of His sepulchre.* 16. *Christ appeareth to His disciples,* 19. *and sendeth them to baptize and teach all nations.]*

[*Vulg. Facto terra motu, exterritisque custodibus, angelus mulieribus narrat Christi Resurrectionem: qui ipsis apparens jubet (sicut et angelus jusserat) ut discipulis nuntiarent, quod hominem in Galilæa visuri sint: milites sepulchri custodes, pecunia corrupti, dicunt corpus Christi furto sublatum: discipuli videntes in Galilæa Dominum, jubentur ire ad docendas et baptizandas omnes gentes.]*

OF the women who were present at our Saviour's Crucifixion or Burial, and who are related afterwards to have come to His sepulchre, some are described as "women which came with Him from Galilee and ministered unto Him" (Mark xv. 40, 41; Luke xxiii. 55); others are mentioned by name, as Mary Magdalene and Mary the mother of James the less and of Joses, and Salome, and Joanna (Mark xvi. 1; Luke xxiv. 10). From several indications in the narrative of the Evangelists, it has been conjectured¹ that the former of these two groups of women had their residence during this Passover week in the city of Jerusalem itself, and that the latter had their abode at the village of Bethany. The probability of this supposition is very much increased if, as many believe, Mary Magdalene is the same as Mary of Bethany, the sister of Lazarus: for we know for certain that her abode was at Bethany.

It is probable that the eleven Apostles were also now dwelling at Bethany or in the neighbourhood of it, as well as the women here mentioned: for the Evangelists expressly relate that, on the evenings of the earlier part of this week, Jesus had left Jerusalem and had retired with His Apostles to Bethany. When His disciples deserted Him and fled from fear of being taken by the soldiers or by the servants of the chief priests, they were in the Garden of Gethsemane, outside the city, and not far from Bethany. When then they seek concealment from their enemies the Roman soldiers or the Jews, it is more likely that they would seek this at Bethany or in the neighbourhood of it, a place well known to them and where they would be among friends, than in Jerusalem, to which they were comparative strangers, and where they would be in the very midst of their enemies.

It has also been pointed out² that the fact that these two groups of women had their abode in different places, one in the city of Jerusalem and the other at Bethany, may help

to account for the apparent discrepancy in the Evangelists with respect to the purchase of the spices, &c., as well as to explain some other portions of their narrative. S. Luke (xxiii. 55), when speaking of the women who followed Jesus from Galilee, without indicating any by name, says that they prepared spices and ointments before the commencement of the Sabbath. S. Mark (xvi. 1), speaking of those women who, as there is reason to think, had their abode at Bethany—namely, Mary Magdalene, and Mary the mother of James, and Salome—says that they bought the spices when the Sabbath was past. After sunset on Thursday Jesus had sat down with the Twelve to eat the Paschal lamb, and before sunset on Friday He had been apprehended, tried by the Jewish Sanhedrin and by Pilate the Roman Governor, crucified and buried. The suddenness of the whole transaction may have caused these two parties of women to make their purchases of spices at different times, when they could. Some regard these two parties as acting together in their purchase of spices, and that, owing to the shortness of the time between the Burial of Jesus and the commencement of the Sabbath, they were not able to purchase all they required at one time.³

Late on the Sabbath, "as it began to dawn toward the first day of the week," Mary Magdalene and the other Mary belonging to the Bethany party appear to have been drawn towards the sepulchre, probably without any object beyond loving contemplation⁴ (*θεωρησαι*), and after that on their return to have purchased spices and then to have set out again for the sepulchre for the purpose of anointing the Body of Jesus.

It was probably between the first visit of these women to see the sepulchre late on the Sabbath and their visit early in the morning to anoint His Body that the Resurrection took place.

¹ Lightfoot, *Harmony of the New Testament*, sect. lxxviii. vol. i. p. 269.

McClellan, *New Testament*, p. 523.

² McClellan, *New Testament*, p. 532.

³ Wieseler, *Chronolog. Synopsis*, p. 382.

⁴ McClellan, *New Testament*, p. 512.

LATE ON THE SABBATH, AND EARLY ON THE MORNING OF THE RESURRECTION.

S. MATTHEW xxviii. 1-7.

S. MARK xvi. 1-7.

S. LUKE xxiv. 1-8.

S. JOHN xx. 1.

1 In the end of the Sabbath,
as it began to dawn
toward the first *day* of the week,
came Mary Magdalene
and the other Mary
to see the sepulchre.

2 And, behold, there was a great
earthquake: for the angel of the
Lord descended from heaven, and
came and rolled back the stone
from the door, and sat upon it.

3 His countenance was like
lightning, and his raiment white
as snow:

4 And for fear of him the
keepers did shake, and became
as dead men.

1 And when the Sabbath was
past, Mary Magdalene, and Mary
the *mother* of James, and Salome,
had bought sweet spices, that they
might come and anoint Him.

2 And very early in the morning
the first *day* of the
week,
they came
unto the sepulchre
at the rising of the sun.

1 Now upon the first *day* of the
week,
very early in the morning,
they came
unto the sepulchre,

bringing the spices
which they had prepared,
and certain *others* with them.

1 The first *day* of the
week
cometh Mary Magdalene early,
when it was yet dark,
unto the sepulchre,

3 And they said among them-
selves, Who shall roll us away
the stone from the door of the
sepulchre?

4 And when they looked,
they saw that
the stone was rolled away:
for it was very great.

5 And entering into the sepulchre,
they saw a young man
sitting on the right side,
clothed in a long white garment;
and they were affrighted.

5 And the angel answered
and said unto the women,
Fear not ye: for I know
that ye seek Jesus,
which was crucified.

6 He is not here:
for He is risen,
as He said.

Come, see the place
where the Lord lay.

7 And go quickly,
and tell His disciples

6 And He saith unto them,
Be not affrighted:
Ye seek Jesus of Nazareth,
which was crucified:
He is risen;
He is not here:

behold the place
where they laid Him.

7 But go your way,
tell His disciples
and Peter

that He is risen from the dead;
and, behold,
He goeth before you
into Galilee;
there shall ye see Him:

lo, I have told you.

that
He goeth before you
into Galilee:
there shall ye see Him,
as He said unto you.

3 And they entered in, and
found not the body of the Lord
Jesus.

S. MATTHEW xxviii.

S. MARK xvi.

S. LUKE xxiv.

S. JOHN xx.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how He spake unto you when He was yet in Galilee,

7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered His words,

1. In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Vulg. Vespere autem Sabbati, quæ lucescit in prima Sabb-ti, venit Maria Magdalene, et altera Maria, videre sepulchrum.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Margin. There had been a great earthquake.

S.V. omit from the door.

Vulg. et accedens revolvit lapidem.

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead *men*.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

S.V. omit to the women.

Vulg. Respondens autem angelus dixit mulieribus.

6. He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

S.V. where He lay.

Vulg. Venite, et videte locum ubi positus erat Dominus.

7. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

Vulg. ecce prædixi vobis.

On their visit late on the Sabbath it may have been too dark for the women to perceive the guard at the sepulchre, or they may not have approached near enough. From their conversation on their way to anoint His Body, it would appear that they were ignorant of the change that had been made in the arrangements with respect to the sepulchre, and which had been made on the Sabbath; namely, that the stone had been sealed, and a guard placed before it.¹

Some commentators, both ancient and modern, Greek as well as Latin, do not distinguish between the visit of the women to the sepulchre for the purpose of affectionate contemplation and that with the object of anointing His Body. They regard these as one and the same visit; and yet maintain that there is no real discrepancy between the several accounts of it given by the Evangelists. S. Mark (xvi. 2) says, "Very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun;" S. Luke (xxiv. 1), "Upon the first *day* of the week, very early in the morning, they came unto the sepulchre;" S. John (xx. 1), "The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre;" and S. Matthew (xxviii. 1), "In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre." All these varying expressions they hold are intended to denote the same time, and to indicate one and the same visit to the sepulchre of Jesus.²

The object of these women in going to the sepulchre was to show their deep love and reverential affection for Jesus, in the way that was customary among the Jews. When alive they had shown their love for Him by following Him in His journeys and ministering unto Him of their substance. At His Crucifixion they attended Him to the cross, and stood by until he yielded up His Spirit. When taken down from

¹ Cornelius a Lapide, in Matt. xxviii. 1; vol. viii. p. 557.

² S. Cyril Alex., in Joan. xx. 1; vol. vii. p. 684.

Theophylact, in Matt. xxviii. 1; vol. i. p. 163.

Euthymius, in Matt. xxviii. 1; vol. ii. p. 1155.

S. Augustine, de Consens. Evang. iii. 24; vol. iii. p. 1195.

Jansenius, in Concord. Evang. cap. xlv. p. 612.

Mabillonius, in Matt. xxviii. 1; vol. i. p. 488.

Cornelius a Lapide, in Matt. xxviii. 1; vol. viii. p. 556.

the cross, they followed Him to the sepulchre, and beheld how He was laid. During the Sabbath they rest according to the commandment. But when the Sabbath was past, that is, after sunset, they prepare with the spices that they had bought to go and anoint Him; and as soon as there was light enough, they go to the sepulchre for that purpose. They had no thought of His Resurrection, and their one subject of doubt and perplexity was, who should roll away the stone from the door of the sepulchre, for it was very great.

S. Mark mentions Mary Magdalene, and Mary the mother of James, and Salome, while S. John mentions only Mary Magdalene, probably as being the leader of the Bethany party, if not of all the women. She is evidently conspicuous among them by her zeal and ardour.

The same women had come to anoint Him as were before mentioned beholding Him on the cross, with the exception of the Blessed Virgin. She is not now with them. She went not with them to anoint His Body, for she probably alone of all the party knew that He would not be there, that He would have risen.¹ Doubtless in retirement she pondered on the completion of the Mystery. We may reverently assume that this was in some way vouchsafed to her by some personal communication, and not only through the report of the women and the disciples. Some² have believed that Jesus had first of all appeared to His Mother privately, though this is nowhere recorded in Scripture. But this would not be contrary to analogy, if I would rather be in perfect keeping with the way in which the Mystery of the Incarnation had been revealed to mankind.

But Jesus had already risen. Neither the stone, nor its seal, nor the guards, had been any hindrance to Him. In spite of them He had risen, and had left the sepulchre before the stone was rolled away.³

To prepare the way for the women there was a great earthquake, and an angel had rolled away the stone, and had inspired the guards with such terror that they became as dead men. This may have happened before the arrival of the women. The guards were so overcome with fear that they were unable to offer any hindrance to the women, or to attempt any fraud by introducing another body into the sepulchre, and pretend that it was that of Jesus. The angel, when he had rolled away the stone, sat upon it, probably to prevent its being rolled back again.

In order to understand the words of the Evangelists, it is necessary to bear in mind what was the form of the sepulchre.

This was a sort of square or oblong room. The entrance was to a floor on which the bier was first placed. On the right hand and on the left was an open space, a cave or hollowed place, the floor of which was lower than the floor on which the bier was placed, preparatory to its being let down into one of these caves.

S. Matthew says that an angel of the Lord rolled away the stone and sat upon it, and he then describes the effect which his appearance had on the guards. The angel may have appeared sitting on the stone only to the guards: for S. Mark says that he appeared to the women after they had entered (*εἰσελθούσαι*) into the sepulchre, or this may have been a different angel from the one that rolled away the stone and terrified the guards: for it is evident that more than one angel was present.

S. Matthew and S. Mark each mentions only one angel who appeared to the women, while S. Luke says they saw two. There are two ways of reconciling this apparent discrepancy. It may be that S. Matthew and S. Mark speak of one angel only, though two were present, because only one addressed them, and because it is not unusual with these two Evangelists to curtail their account as much as possible, and often to sacrifice clearness to conciseness. But many⁴ think that the three Evangelists are not referring to the same time, but that what S. Luke relates took place a little later than that which S. Matthew and S. Mark relate. According to this explanation, when the women first entered the sepulchre they saw on the right side of the floor on which they themselves were standing an angel, who addressed them and delivered to them a message, and invited them to see the place where the Lord lay, as S. Matthew and S. Mark relate. They then turn to the hollowed receptacle on the right, where the Body of Jesus had been laid, and bend down (*κλινουσάν τὸ πρόσωπον εἰς τὴν γῆν*) to look for It. When they are much perplexed at not finding His Body where It had been laid, though the angel had already declared that He was not there, but had risen, they behold two more angels, who ask them why they seek the living among the dead, and who then repeat the same message, or nearly the same, as the first angel had given them, and go on to recall to their recollection the words which Jesus had spoken unto them Himself. Though the women believe not the first angel that He was risen, when His own words are brought to their recollection by the two angels they believe.

The appearance of the angel caused fear to the soldiers and was intended to cause fear, but not to the women. The

¹ Maldonatus, in Matt. xxviii. 1; vol. i. p. 493.

² Cornelius a Lapide, in Matt. xxviii. 1; vol. viii. p. 557.

³ S. Ambrose, de Virginitate, cap. iii.; vol. iii. p. 270.

⁴ Maldonatus, in Matt. xxviii. 9; vol. i. p. 508.

Cornelius a Lapide, in Matt. xxviii. 1; vol. viii. p. 558.

⁵ S. Gregory Nyssen, in Christi Resurrect., orat. ii.; vol. iii. p. 629.

S. Chrysostom, in Matt. Homil. lxxxix.; vol. ii. p. 539.

Theophylact, in Matt. xxviii. 2; vol. i. p. 163.

Euthymius, in Matt. xxviii. 2; vol. ii. p. 1139.

S. Jerome, Epist. ad Hedibiam, cxx. (alias 150), 6; vol. i. p. 991.

S. Leo Magnus, Epist. ad Monachos Palestinos, cxxiv. (alias 83), 6; vol. i. p. 1066.

⁶ S. Augustine, de Consens. Evang. iii. 24; vol. iii. p. 1200.

Jansenius, in Concord. Evang. cap. xlv. p. 617.

Cornelius a Lapide, in Matt. xxviii. 7; vol. viii. p. 563.

Lightfoot, Harmony of the New Testament, sect. lxxxvii.; vol. i. p. 270.

McClellan, New Testament, p. 533.

angel himself warns the women not to let his appearance have this effect on them: he says, "Fear not ye" (*μη φοβεισθε υμεις*), and lays an emphasis on the word "ye:"¹ for their object was different. The women came in love and reverential devotion to seek Jesus and to anoint Him with precious spices; but the object of the soldiers was to guard the sepulchre, and, as they thought, to prevent the fulfilment of His words, to prevent His rising again.

After they had heard from the angels that Jesus was risen, they depart from the sepulchre, and run to tell their words to His disciples. S. Mark (xvi. 7) alone relates that they

were especially charged to tell this to Peter. The reasons² generally assigned for the message being especially sent to Peter are his eminence among the disciples and his surpassing love for Jesus. Some authors have also given another reason for this—namely, Peter's late denial of Jesus. They think that this message being sent to Peter by name was to be a pledge to him from Jesus that his denial of Him was forgiven.

After they had heard from the angels that Jesus was risen, the women depart from the sepulchre, and run to tell their words to His disciples.

THE WOMEN GO TO TELL THE DISCIPLES.

S. MATTHEW xxviii. 8.

8 And they departed quickly
from the sepulchre
with fear and great joy;

and did run
to bring His disciples word.

S. MARK xvi. 8.

8 And they went out quickly,
and fled
from the sepulchre;
for they trembled and were amazed:
neither said they any thing
to any man:
for they were afraid.

S. LUKE xxiv. 9-12.

9 And returned
from the sepulchre,

and told all these things
unto the eleven,
and to all the rest.

S. JOHN xx. 2-10.

2 Then she runneth, and
cometh to Simon Peter,
and to the other disciple,
whom Jesus loved,
and saith unto them,
They have taken away the Lord
out of the sepulchre, and
we know not
where they have laid Him.

10 It was Mary Magdalene,
and Joanna, and
Mary the mother of James,
and other women
that were with them, which
told these things unto the Apostles.

11 And their words seemed
to them as idle tales,
and they believed them not.

12 Then arose Peter,
and ran unto the sepulchre;

and stooping down,
he beheld the linen clothes
laid by themselves,

3 Peter therefore went forth,
and that other disciple,
and came to the sepulchre.

4 So they ran both together:
and the other disciple did outrun
Peter, and came first to the se-
pulchre.

5 And he stooping down, and
looking in, saw the linen clothes
lying; yet went he not in.

6 Then cometh Simon Peter
following him,
and went into the sepulchre,
and seeth the linen clothes
lie,

7 And the napkin, that was
about His head, not lying with

¹ S. Cyril Hierosol., Catechesis, xiv. 13, p. 841.

S. Chrysostom, in Matt. Homil. lxxxix.; vol. ii. p. 539.

Theophylact, in Matt. xxviii. 5; vol. i. p. 164.

Euthymius, in Matt. xxviii. 5; vol. ii. p. 1163.

² S. Gregory Magnus, in Evang. Homil. xxi. 4; vol. ii. p. 1171.

Euthymius, in Matt. xxviii. 7; vol. ii. p. 1167.

Jansenius, in Concord. Evang. cxlv. p. 616.

Maldonatus, in Matt. xxviii. 7; vol. i. p. 505.

Cornelius a Lapide, in Matt. xxviii. 7; vol. viii. p. 562.

S. MATTHEW xxviii.

S. MARK xvi.

S. LUKE xxiv.

S. JOHN xx.

the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that He must rise again from the dead.

10 Then the disciples went away again unto their own home.

and departed,

wondering in himself at that which was come to pass.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

S. Matthew and S. Mark simply say that the women left the sepulchre in a state of great fear and joy, and ran to tell the angels' words, that Jesus had risen, to His disciples. But S. Luke gives several additional particulars. He mentions the names of the women, and says that the disciples, when they heard the report of the women, did not believe it, and that Peter ran to the sepulchre to see for himself. S. John adds further particulars still. He says that it was Mary Magdalene who informed Peter and himself, leaving us to infer that it was the other women who informed the other disciples; that he, the disciple whom Jesus loved, ran along with Peter, and that when he had inspected the sepulchre and the careful disposition of the grave clothes, he was convinced of the truth of the women's report, that Jesus had risen.

As the younger and more active of the two, S. John reaches the sepulchre first, but does not enter it until his companion had come up, perhaps from a feeling of modesty, and out of deference to S. Peter as his senior in age, and superior in position among the Apostles; or it may be that he was seized with a sudden feeling of fearful reverence towards the Dead.¹

The positions of the several pieces of linen with which His Body was wrapped S. John relates more minutely than the other Evangelists, for he alone is recording here what he saw with his own eyes. He had noted them carefully, as they were the first things to strike his attention. They were to him so many indications of His Resurrection.² They first prepared S. John to believe that Jesus might have risen. This belief—first produced by the sight of the sepulchre—was afterwards confirmed by other evidence which could not be gainsaid.

One thing that drew S. John's special attention to the linen, lying, as it was, wrapped in two separate places in the sepulchre, was the knowledge that when a dead body was wrapped in linen with spices, myrrh and aloes, the linen had a tendency to adhere to the body. The myrrh was of a gummy, glutinous nature, and would make it extremely difficult to remove the linen from the body. S. John himself—and he alone of the four Evangelists—had related that they wound the Body of Jesus in linen clothes with the spices (xix. 40). Had anyone wished to remove the Body of Jesus from the sepulchre, to stay to unwrap the clothes was only adding to the risk of detection. But this had been the work of one who was deliberate and careful in doing what he had done. There were no marks of hurry, no signs of haste from fear of discovery.

Some³ of the early writers thought that the Evangelist meant to say here that in consequence of what he saw in the sepulchre he believed the words which Mary Magdalene had said unto him; namely, that they had removed the Body of Jesus from the sepulchre; others,⁴ that what he believed was that Jesus had risen from the dead, and that both Peter and John believed this. But it is far more in accordance with the meaning of the context that this refers only to John, and that what he believed was that Jesus had risen from the dead.⁵ For the first time the truth flashed upon his mind, that this was what Jesus Himself had taught them. As yet, up to this time, he had not known, he had not understood the Scripture, that He must rise again from the dead. He had heard the words before, but without giving them any particular meaning, or at least any literal meaning, only such as was figurative. But now the appearance of the sepulchre, with its linen so carefully wrapped up and laid in different places, brought to his recollection the words of Jesus Himself, and forced on his mind the fact of the Resurrection. It was the Scripture, that he must rise again from the dead, which

¹ Cornelius a Lapide, in Joan. xx. 5; vol. viii. p. 1154.

² S. Chrysostom, in Joan. xx. 7; Homil. lxxxv.

Euthymius, in Joan. xx. 7; vol. iv. p. 627.

³ S. Augustine, in Joan. xx. 10, tract. cxxi.; vol. iii. p. 1955.

Theophylact, in Joan. xx. 10; vol. i. p. 760.

Jansenius, in Concord. Evang. cap. cxlv. p. 619.

⁴ S. Gregory Nyssen, in Christi Resurrect. orat. ii.; vol. iii. p. 637.

S. Chrysostom, in Joan. xx. 10; Homil. lxxxvi.

S. Cyril Alex. in Joan. xx. 9; vol. vii. p. 684.

Euthymius, in Joan. xx. 9; vol. iv. p. 629.

⁵ Cornelius a Lapide, in Joan. xx. 8; vol. viii. p. 1154.

produced in S. John the conviction that Jesus had risen again; but it was what he saw in the sepulchre that brought the Scripture to his recollection, and prepared him to receive this conviction.

S. Peter had the same evidence, but he did not as yet believe that Jesus was risen from the dead. Perhaps there was in his very nature a backwardness to receive a new truth except on the fullest proofs. It is true that he had formerly been the first to confess that Jesus was the Christ, the Son of the Living God (Matt. xvi. 16); that in a moment of impetuous zeal he had attempted to defend his Master at the risk of his own life (John xviii. 10). But the gentle, loving temperament of the youthful S. John may have made him more able to receive the great Mysteries of the Incarnation.

The two disciples depart unto their own home; John believing that Jesus had risen, and Peter wondering, at a loss how to account for appearances. Mary remains rooted to the spot by love to her Lord, and by grief because they had

removed, as she thought, His Body, and she knew not where they had laid Him.

It is probable that as soon as the women had reported to the disciples the words of the angels, that Jesus had risen, they hastened back to the sepulchre as quickly as possible. Frustrated in the object for which they had first gone there, to anoint His Body, and perplexed by the words of the angels that He was risen, the nature of which they scarcely understood, they linger on the spot, uncertain what to do. Mary Magdalene's great love for Jesus was shown by her excessive grief at the loss of the opportunity of showing her love to Him by anointing His Body. To her it was that Jesus first appeared.

When the women were about to follow the example of S. Peter and S. John and return home, Mary seems to have gone to take one more look at the place where they had laid Him, and then it was that Jesus appeared to her.

JESUS APPEARS TO MARY MAGDALENE.

S. MARK xvi. 9.

9 Now when Jesus was risen early the first day of the week,

He appeared first to Mary Magdalene, out of whom He had cast seven devils.

S. JOHN xx. 11-17.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

S. Matthew and S. Luke omit this appearance of Jesus altogether; S. Mark (xvi. 9) refers to it, but does not describe it; while S. John (xx. 11-17) records it with very great circumstantiality. S. Mark contents himself with reminding us that this is the Mary Magdalene out of whom Jesus had cast seven devils. In a few expressive words he contrasts her former condition with her present, her former state of misery with the honour to which she is now exalted: for it is to her that Jesus first appears after His Resurrection.

What S. John had seen in the sepulchre had prepared him for a belief in the Resurrection of Jesus. What Mary saw was doubtless intended to prepare her for the appearance of Jesus Himself. The angels; their clothing, in white; their posture, sitting; the very place where they sat, one at the head and the other at the feet,—are all signs of His Resurrection.

Jesus approached Mary from behind, and some¹ suppose that the reason why she turned herself was because she saw

¹ S. Chrysostom, in Joan. xx. 14: Homil. lxxvii. Jansenius, in Concord. Evang. cap. cxlv. p. 620.

Cornelius a Lapide, in Joan. xx. 14; vol. vii. p. 1155.

the angels suddenly assume an attitude of reverential adoration, as if to some one behind her; or she may have turned because she heard the sound of advancing footsteps.

It may be that Jesus appeared first to Mary Magdalene in consequence of the excessive love which she bore towards Him, but that her eyes were holden so that she could not at first recognize Him, as the effect of her disbelief in the words of the angel, which said that He was alive, as well as a gentle rebuke for it.¹ In His question, "Why weepst thou?" Jesus intimates that there is need of faith, not of tears. There is no need to weep for Him who is risen, and who is declared by the angels to be risen. He appeared to her in such a form that she took Him for the gardener, just as He appeared to the two disciples going to Emmaus a little later on the same day, in such a form that they supposed that He was a stranger (Luke xxiv. 13).

Mary would seem to have turned from Jesus towards the angels again,² as if seeking from them some explanation of the circumstances, when she heard the sound of her own name uttered by the voice of Jesus, and with all the sweetness and graciousness with which He had been accustomed to address her. Like the Shunammite woman of old (2 Kings iv. 27), she fell on her knees and most probably³ caught hold of the feet of Jesus, and began to indulge in her feelings of ecstatic delight, in this act of worship towards Him, and calling Him *Rabboni*, a term intended to convey the highest honour and most enduring love.

The meaning of the words which Jesus addressed to Mary, *μή μου ἄπτον*, rendered "Touch Me not," is not easy to see, especially in connection with the reason assigned for them, "For I am not yet ascended unto My Father." Several explanations have been offered. (1) Some⁴ think that Mary was forbidden to touch Jesus because He had not, in her heart, ascended unto His Father,—that is, because she did not as yet believe that Jesus was the Son of God, One with the Father, and equal to the Father; (2) others,⁵ that she was forbidden to touch His glorified Body until after the descent of the Holy Spirit; (3) others, that she was forbidden to touch His Body because He wished her to regard Him with more reverential awe and devotion than she did before His Resurrection, when He was daily with them; (4) others because He wished gradually to wean them from the consolation of His Bodily Presence, and to lead them to trust more to His unseen Presence among them.

In all these interpretations it is implied that Mary Magda-

lene was deficient either in faith towards Jesus as the Son of God, or in love and reverential devotion towards Him. But to all human eyes she would not appear to have been more deficient in these qualities than the Apostles, or than the rest of the women to whom He appeared, but rather less so. But Jesus almost immediately granted this privilege to a number of women, which number probably included Mary Magdalene herself: for they held Him by the feet (*ἐκράτησαν αὐτοῦ τοὺς πόδας*) and worshipped Him (Matt. xxviii. 9). The very same day in the evening Jesus Himself invited His assembled disciples to "handle" Him (*ψηλαφήσατέ με*, Luke xxiv. 39). A week after this He invited Thomas to thrust his hand into His side (John xx. 27). All this took place before Jesus had ascended unto the Father. Evidently then some other explanation must be sought for. The fact that He had not ascended unto the Father could scarcely be given as a reason why Mary Magdalene should not touch Him, since it did not prevent others from touching Him.

(5) The explanation⁶ which seems to harmonize most with the context generally, and especially with the reason assigned why she should not touch Him, is the following. The words *μή μου ἄπτον* are imperfectly rendered "Touch Me not." The literal meaning of these words is much more nearly represented by the English, "Cling to Me not," or "Cease to cling to Me." In this sense *γούναυ ἄπτεσθαι* is not at all uncommon in classic Greek.

When therefore Jesus said to Mary Magdalene, *μή μου ἄπτον*, He did not forbid her to touch Him: for it is even probable⁷ that she had already touched Him before He spake. But He bade her not to remain clinging to Him, but to hasten and carry the news of His Resurrection to His disciples,—that as He had not ascended unto His Father, other opportunities would be afforded her of showing her love and devotion to Him by clinging to His feet. According to this interpretation, the words "I have not ascended unto My Father" are given as a reason why she should show her love by embracing and clinging to Him hereafter, before He ascended unto His Father, but not now. Her present duty was to carry the news of His Resurrection to His disciples.

It has been observed⁸ that Jesus does not say, I ascend unto our Father, or unto our God, but "unto My Father, and your Father; and to My God, and your God." He thus draws a marked distinction between God as His Father and as their Father. God is His Father by nature; He is their Father by adoption and grace. In the words "My Father

¹ S. Ambrose, de Virginitate, cap. iv.; vol. iii. p. 270.

² Cornelius a Lapide, in Joan. xx. 16; vol. viii. p. 1156.

³ S. Augustine, in Joan. xx. 17, tract. cxxi.; vol. iii. p. 1957.

⁴ S. Jerome, Epist. ad Hedibiam, cxx. (alias 150), 5; vol. i. p. 990.

⁵ S. Leo Magnus, Sermo de Ascensione Domini, ii. 4; vol. i. p. 399.

⁶ S. Cyril Alex. in Joan. xx. 17; vol. vii. p. 693.

⁷ S. Chrysostom, in Joan. xx. 17; Homil. lxxxvi.

⁸ Theophylact, in Joan. xx. 17; vol. i. p. 762.

Euthymius, in Joan. xx. 17; vol. iv. p. 633.

Jansenius, in Concord. Evang. cap. cxlv. p. 620.

⁶ Maldonatus, in Matt. xxviii. 9; vol. i. p. 511.

Bp. Andrewes, Sermons, vol. iii. p. 35.

Cornelius a Lapide, in Joan. xx. 17; vol. viii. p. 1157.

Lardner, vol. x. p. 375.

⁷ Maldonatus, in Matt. xxviii. 9; vol. i. p. 509.

G. D. Kypke, Observations Sacre in Evangelist., vol. i. p. 411.

⁸ S. Augustine, in Joan. xx. 17, tract. cxxi.; vol. iii. p. 1957.

S. Hilary Pict., de Trinitate, xi. 14; vol. ii. p. 408.

S. Ambrose, de Virginitate, cap. iv.; vol. iii. p. 271.

Jansenius, in Concord. Evang. cap. cxlv. p. 621.

Cornelius a Lapide, in Joan. xx. 17; vol. viii. p. 1158.

and your Father, My God and your God," He may also intend to remind them of His twofold nature, and may thus speak of God as His Father with reference to His Divine nature, and as His God with reference to His human nature. Surprised and almost perplexed at His Resurrection, an event which they had so little expected, it may have been necessary to teach and remind them in every possible form that He was "perfect God and perfect Man." He may also have said this to them and have called them His brethren, to remove from them the feeling of fear and of shame at their desertion of Him, and to remind them that though He had risen again, He was the same loving Master to them that He was before His Crucifixion.

It is probable that Mary Magdalene, soon after Jesus had appeared to her, hastened to join the rest of her company, and told them how Jesus had appeared to her, and that they

then set off together to go and tell this to the disciples, and that on the way Jesus met them, or, as some commentators have held, on their way back to the sepulchre.¹ This would be His second appearance to Mary Magdalene, and His first to the other women.

This is the more general opinion among the early commentators,² though some³ have spoken of our Saviour's appearance to Mary Magdalene and to the other women as if they had taken place at the same time, and not as if He had first appeared to Mary Magdalene alone, and then to Mary Magdalene in company with the other women. In support of this view it has been attempted⁴ to explain S. Mark's words (xvi. 9), "He appeared first to Mary Magdalene," as not meaning first absolutely, but first in relation to the Apostles,—that He appeared to her before He appeared to any of the Apostles.

JESUS APPEARS TO MARY MAGDALENE IN COMPANY WITH OTHER WOMEN.

S. MATTHEW xxviii. 9-15.

S. MARK xvi. 10, 11.

S. JOHN xx. 18.

9 And as they went to tell
His disciples,

10 And she went and told
them that had been with Him,
as they mourned and wept.

18 Mary Magdalene came and told
the disciples

behold, Jesus met them,
saying, All hail.
And they came
and held Him by the feet,
and worshipped Him.

10 Then said Jesus unto them, Be not
afraid: go tell My brethren that they go
into Galilee, and there shall they see Me.

that she had seen the Lord,
and that He had spoken
these things unto her.

11 And they, when they had heard that
He was alive, and had been seen of her,
believed not.

11 Now when they were going, behold,
some of the watch came into the city, and
shewed unto the chief priests all the things
that were done.

12 And when they were assembled with
the elders, and had taken counsel, they gave
large money unto the soldiers,

13 Saying, Say ye, His disciples came by
night, and stole Him away while we slept.

14 And if this come to the governor's ears,
we will persuade him, and secure you.

15 So they took the money, and did as
they were taught: and this saying is com-
monly reported among the Jews until this
day.

¹ McClellan, New Testament, p. 515.

² S. Augustine, de Consens. Evang. iii. 24; vol. iii. p. 1202.

S. Jerome, in Matt. xxviii. 9; vol. vii. p. 217.

Jansenius, in Concord. Evang. xlv. p. 619.

Cornelius a Lapide, in Matt. xxviii. 8; vol. viii. p. 66.

³ Bp. Andrewes, Sermons, vol. ii. p. 238.

⁴ S. Athanasius, contr. Apollinarium, i. 6; vol. ii. p. 1101.

⁵ Malden, in Matt. xxviii. 9; vol. i. p. 508.

Richardson, Harmony of the Four Gospels, in Gen. p. 132.

9. ¶ And as they went to tell His disciples,^a behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

S.V. omit as they went to tell His disciples.

Vulg. Et ecce Iesus occurrit illis, dicens : Ave.

10. Then said Jesus unto them, Be not afraid : go tell My brethren that they go into Galilee, and there shall they see Me.

S.V. go tell the brethren.

Vulg. Nolite timere ; ite, nuntiate fratribus meis ut eant in Galileam, ibi me videbunt.

S. Matthew alone describes this appearance of Jesus ; and of the several appearances which Jesus made to His disciples on the day of His Resurrection, and in fact of all that He made in Judæa, this is the only one which S. Matthew records.

In His appearance to Mary Magdalene Jesus had not permitted her to stay and worship Him, but He allows the women now to hold Him by the feet and worship Him. He may have sent her to go and prepare the others for His appearance.

S. Matthew alone contains the following (verses 11-15).

11. ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

S.V. with the elders, they took counsel and took large money and gave it unto.

Vulg. Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus.

13. Saying, Say ye, His disciples came by night, and stole Him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

S.V. omit him.

Vulg. Et si hoc auditum fuerit a preside, nos suadebimus ei, et securos vos faciemus.

15. So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.^b

Vulg. At illi, accepta pecunia, fecerunt sicut erant edocti. Et divulgatum est verbum istud, &c.

S. Matthew alone had related that guards were set before the sepulchre, and so he alone mentions that the guards were terrified at the earthquake and at the appearance of the angel

who rolled away the stone and sat upon it ; and that, when the women had left the sepulchre, they went into the city and told all these things unto the chief priests. The women leave the sepulchre twice : the first time to go and tell the disciples the words of the angels, that Jesus had risen ; the second time, to tell them that He had appeared to Mary Magdalene and to themselves. S. Matthew mentions only one of these, the latter. But it is probable that the guards went to the chief priests after the women had left the first time, and that they were not present when Peter and John came to the sepulchre, or when Jesus appeared to Mary Magdalene. They tell the chief priests "all the things that were done," all that they had heard and seen : that there was a great earthquake, and that an angel rolled away the stone from the door of the sepulchre and sat upon it ; and that he had told the women that Jesus had risen, and that they should see Him in Galilee.

The chief priests had agreed with Judas for money to sell the life of Jesus, and they now bribe the guards with money to conceal His Resurrection. Their madness¹ blinded them to the improbability and absurdity of the story which they were inventing. For a Roman soldier to sleep while on guard was considered a crime to be expiated only by death ; and for a whole guard to fall asleep, and to sleep while a stone of such a size, and which they had been set to watch, was being rolled away, was an impossibility. But if the soldiers were asleep, how could they see the disciples roll away the stone and steal the Body of Jesus ? If they did not see this, how could they bear witness to it ?

Whether the story of the bribing of the soldiers to say that the disciples of Jesus stole away His Body while they slept ever did reach Pilate is not recorded. But some² of the early writers thought that Pilate believed in the truth of the Resurrection, or at least that he believed in its marvellous character so far as to transmit an account of it to the Emperor Tiberius Cæsar, and such an account as induced him to refer the matter to the consideration of the Senate, who, without examining the merits of the case, decreed that Jesus had forfeited all claim to be regarded as a god, because He had not first referred His claim to the Roman Senate.

Five different appearances of Jesus on the day of His Resurrection are recorded : the *first* to Mary Magdalene at the sepulchre ; the *second* to Mary Magdalene in company with other women, though some commentators have regarded these two appearances as one ; the *third* to S. Peter ; the *fourth* to the two disciples on their way to Emmaus ; the *fifth* to the Apostles, when they were assembled together in the evening, Thomas being absent.

¹ S. Chrysostom, in Matt. Homil. xc. ; vol. ii. p. 546.

² Tertullian, Apologia, cap. v. ; vol. i. p. 290.

Eusebius Pamphil., Hist. Ecclesiast. ii. 2 ; vol. ii. p. 140.

^a Verse 9.—Lachmann, Tischendorf, Tregelles *omit*, 'as they went to tell His disciples.'—SCRIVENER, N. T., 1877.

^b And this saying is commonly reported, &c.—S. Matthew informs us, that this story concerning the disciples was commonly reported among the Jews at the time of his writing his Gospel.

Justin Martyr has added (and his evidence in this instance can hardly, I think, be doubted) that the Jews sent persons into every country to spread this story.—DR. BURTON, 'Lectures on Eccles. Hist.,' p. 27.

JESUS APPEARS TO SIMON PETER.

S. LUKE xiv. 33, 34.

1 COR. xv. 5.

33 ———and found the eleven gathered together, and
them that were with them,

34 saying, The Lord is risen indeed,
and hath appeared to Simon.

5 And
that He was seen of Cephas.

The third appearance of Jesus on the day of His Resurrection which is recorded was to S. Peter. This is stated by S. Luke (xxiv. 34) and also by S. Paul (1 Cor. xv. 5), but this appearance is nowhere described at length. After the women Jesus appeared first to Peter,¹ before He appeared to the two disciples going to Emmaus, or to the Apostles assembled together in the evening. This may have been on account of his fall and his repentance, and on account of his eminence among the Apostles.

Later on the same day Jesus appeared to two disciples going to Emmaus "in another form" (*ἐν ἑτέρᾳ μορφῇ*), as S. Mark (xvi. 12) says; that is, not in a form in which He could be mistaken for the gardener, as He had been when appearing to Mary Magdalene, which appearance S. Mark had just before related. S. Matthew and S. John omit this appearance altogether; S. Mark refers to it; and S. Luke (xxiv. 13-35) describes it at great length.

JESUS APPEARS TO THE TWO DISCIPLES GOING TO EMMAUS.

S. MARK xvi. 12, 13.

S. LUKE xxiv. 13-35.

12 After that He appeared
in another form
unto two of them,
as they walked,
and went into the country.

13 And, behold,
two of them
went that same day
to a village called Emmaus,
which was from Jerusalem about threescore furlongs.
14 And they talked together of all these things which
had happened.
15 And it came to pass, that, while they communed
together and reasoned, Jesus Himself drew near, and went
with them.

13 And they went

and told it unto the residue:

neither believed they them.

33 And they rose up the same hour,
and returned to Jerusalem,
and found the eleven gathered together,
and them that were with them,
34 Saying, The Lord is risen indeed, and hath appeared
to Simon.
35 And they told what things
were done in the way,
and how He was known of them
in breaking of bread.

See Commentary on S. Luke xxiv. 13-35.

JESUS APPEARS TO THE APOSTLES, THOMAS BEING ABSENT.

1 COR. xv. 5.

S. MARK xvi. 14-18.

S. LUKE xxiv. 36-49.

S. JOHN xx. 19-23.

— then

14 Afterward

36 And as they thus spoke,

19 Then
the same day at evening,
being the first day of the week,
when the doors were shut
where the disciples were assembled
for fear of the Jews,

¹ S. Augustine, de Consens. Evang. iii. 25; vol. iii. p. 1205.
Jansenius, in Concord. Evang. cap. cxlvi. p. 628.

Cornelius a Lapide, in Luc. xiv. 34; vol. viii. p. 860.

1 COR. xv.

of the twelve,

S. MARK xvi.

He appeared
unto the eleven
as they sat at meat,

and upbraided them
with their unbelief
and hardness of heart,
because they believed not them
which had seen Him

after He was risen.

S. LUKE xxiv.

Jesus Himself
stood in the midst of them,
and saith unto them,
Peace be unto you.
37 But they were terrified and
affrighted, and supposed that they
had seen a spirit.

38 And He said unto them,
Why are ye troubled?
and why do thoughts
arise in your hearts?

39 Behold My hands and My
feet,
that it is I Myself:
handle Me, and see:
for a spirit
hath not flesh and bones,
as ye see Me have.

— 40 And
when He had thus spoken,
He shewed them
His hands and His feet.

41 And
while they yet believed not
for joy, and wondered,
He said unto them,
Have ye here any meat?

42 And they gave Him a piece
of a broiled fish, and of an honey-
comb.

43 And He took it, and did eat
before them.

44 And He said unto them,
These *are* the words which I spake
unto you, while I was yet with
you, that all things must be ful-
filled, which were written in the
law of Moses, and in the prophets,
and in the Psalms, concerning
Me.

45 Then opened He their un-
derstanding, that they might un-
derstand the scriptures.

46 And said unto them, Thus
it is written, and thus it behoved
Christ to suffer, and to rise from
the dead the third day:

47 And that repentance and re-
mission of sins should be preached
in His Name among all nations,
beginning at Jerusalem.

48 And ye are witnesses of
these things.

49 And, behold,
I send the promise of My Father
upon you:
but tarry ye in the city of
Jerusalem,
until ye be endued with
power from on high.

S. JOHN xx.

came Jesus
and stood in the midst,
and saith unto them,
Peace be unto you.

20 And
when He had so said,
He shewed unto them
His hands and His side.
Then
were the disciples glad,
when they saw the Lord.

21 Then
said Jesus to them again,
Peace be unto you:
as My Father hath sent Me,
even so send I you.

15 And He said unto them,
Go ye into all the world,
and preach the Gospel
to every creature.

16 He that believeth and is
baptized shall be saved; but he
that believeth not shall be
damned.

17 And these signs shall follow
them that believe: In My Name
shall they cast out devils; they
shall speak with new tongues;

18 They shall take up ser-
pents; and if they drink any deadly

1 COR. xv.

S. MARK xvi.

S. LUKE xiv.

S. JOHN xx.

thing, it shall not hurt them;
they shall lay hands on the sick,
and they shall recover.

22 And when He had said this,
He breathed on *them*, and saith
unto them, Receive ye the Holy
Ghost:

23 Whose soever sins ye remit,
they are remitted unto them;
and whose soever sins ye retain,
they are retained.

In the evening of the same day Jesus appeared to the Apostles as they sat at meat, Thomas being absent. This appearance is recorded by S. Luke (xxiv. 36, &c.) and by S. John (xx. 19-23). Some¹ think that this appearance is also related by S. Mark (xvi. 14, &c.); others² that S. Mark is here recording the appearance which Jesus made to His Apostles a week later, when Thomas was present with them. S. Augustine³ examines this question with great care. He considers the several points in the matter: whether, for instance, the context of S. Mark does not require his account to be understood of the appearance which Jesus made to His Apostles on the day of His Resurrection, immediately after the return of the two disciples from Emmaus; whether the term "the eleven" (*τοῖς ἑνδεκά*) could be applied as a designation of the Apostles, without regard to the exact number of them, or whether this word is not of itself a sufficient proof that S. Mark is describing the appearance which Jesus made to His Apostles a week later when Thomas was present; and lastly, whether the term *ὑστερον* which S. Mark (xvi. 14) uses, and which S. Augustine renders "novissime," as also the Vulgate, does not necessarily refer to a still later appearance. After considerable hesitation S. Augustine seems to think that S. Mark is here referring to an appearance of Jesus later than that, when Thomas was present a week after the Resurrection, perhaps even to His last appearance before His Ascension into heaven.

Many of the ancient⁴ commentators drew attention to the fact that the Evangelist was careful to mention the closed doors,

both here and in the next appearance of Jesus, when Thomas was with them, in order to indicate the different nature of His Presence among them from what it was formerly. Before His Crucifixion He had gone in and out among them, as they themselves had done, except on one or two special occasions, when He had displayed His Divine power. Then His Body was apparently subject to the same laws as their own.⁵ It is also probable that in His intercourse with them His Resurrection Body was subject to the same laws as all bodies will be after the Resurrection. Material objects were no hindrance to His Presence. The doors were shut, but He came and stood in the midst. He saith unto them, "Peace be unto you," probably to allay all fear of His anger at their conduct during His trial; and to quiet all the alarm which they naturally felt at His unexpected Presence, and at the unusual mode of His Presence among them. He communicates to them all the blessings conveyed in the word "Peace."

S. Luke says that, besides showing them His hands and His side, He bade them "handle" Him (*ψηλαφήσατέ με*), and that He condescended to prove to them, by an argument as perfect as a syllogism, that He is not a spirit, but their risen Lord; and to show that there could not possibly be any illusion in the matter, He asked them for meat, and took a piece of a broiled fish and of an honeycomb, and did eat it before them.

The word here translated "as" (*καθώς*), in our Saviour's commission to His Apostles, must imply partly an equality

¹ Euthymius, in Marc. xvi. 14; vol. iii. p. 187.

Jansenius, in Concord. Evang. cap. cxlvii. p. 629.

Cornelius a Lapide, Chronotaxis Gestorum Christi, vol. viii.

p. 19. Lightfoot, Harmony of the New Testament, sect. lxxxix. vol. i. p. 270.

Tischendorf, Synopsis Evangelica, p. 173.

Robinson, Harmony of the Four Gospels, p. 172.

² Maldonatus, in Marc. xvi. 14; vol. i. p. 621.

Greswell, Harmony of the Four Gospels, p. 402.

³ S. Augustine, de Consens. Evang. iii. 25; vol. iii. pp. 1209 and 1214.

⁴ Christ's Body.—"His body was different in fact from ours, as regards corruptibility, as would appear from Acts ii. 31, xiii. 35. It had a life-giving virtue peculiar to itself, Matt. vii. 23; John ix. 6. After the Resurrection it had transcendent qualities; came

⁴ S. Chrysostom, in Joan. xx. 19; Homil. lxxxvi.

S. Epiphanius, Hæres. lxiv. 64; vol. i. p. 1181.

S. Cyril Alex. in Joan. xx. 19; vol. vii. p. 704.

Theophylact, in Joan. xx. 19; vol. i. p. 763.

Euthymius, in Joan. xx. 19; vol. iv. p. 637.

S. Hilary Pict., de Trinitate, iii. 20; vol. ii. p. 87.

S. Ambrose, in Luc. xxiv. 36-45; vol. ii. p. 1849.

S. Augustine, in Joan. xx. 19, tract. cxxi.; vol. iii. p. 1958.

S. Jerome, Epist. ad Eustochium (Epitaph. Paulæ), cviii. (alias 27) 23; vol. i. p. 901.

S. Leo Magnus, Sermo de Resurrectione Domini, l. 3; vol. i. p. 388.

and vanished; entered a closed room; ascended on high, and appeared to S. Paul on his conversion, while it was in heaven."—Dr. J. H. NEWMAN, Theological Tracts, p. 312.

and partly a likeness or similarity.¹ The power and authority of the sender were equal. As the Father had sent Him, so He the Son sent them. The power and authority of those who were sent must be similar. He had descended from the Father to form a kingdom on earth, and He was now about to return to the Father; and He gives them a commission to regulate and to govern this kingdom, to be the channels of His favour to the citizens of this kingdom. He sends them, too, with the same object as He Himself had been sent, the salvation of man. Though Himself ascended to the Father, He would refuse to His kingdom no blessing which He had conferred on them during His ministry on earth. In fact it was still His ministry, but carried on through them as His agents; He it was who conferred all the blessings, all the graces in His kingdom; the Apostles were to be the channels through whom He should communicate these to the various individuals and nations. He then goes on to impart to them grace to carry on this ministry, and to inform them in what it should consist.

The things pertaining to the kingdom of God (Acts i, 3) was the great subject of our Saviour's instruction to the Apostles, during His forty days' intercourse with them after the Resurrection. The kingdom of God would continue for all time; the Apostles would remain to guide and direct its affairs but a small portion of that time. There must be a succession of men to take their place. His own words point out how this was to be done, "As My Father hath sent Me, even so send I you." This is the Church's warrant for her doctrine of Apostolical Succession. As the Father had sent Him and had given Him authority to send them, so He sent them with authority to send others. To none but the Apostles did Jesus ever say, "As My Father sent Me, even so send I you." The way, too, in which He sent them, was to be the way in which they were to send others. He breathed on them, and thus showed that the gift which He imparted to them was not an innate power, but one which He delegated to them, and by external means; and one which He, through their means, would delegate to others also.

By this act² of breathing on them, Jesus conveys to His Apostles power to forgive sins and power to retain sins. No form of words could more clearly express this. Before His Crucifixion He had given them power to cast out devils and to heal all manner of sickness, and they had found by experience that His words were not a dead letter, but an actual conveyance to them of a supernatural power. That power chiefly concerned the bodies of men; this their souls. He now assigns them an office in His kingdom different from any which He had before given them; namely, that of for-

giving sins. He had given them by a formal ceremonial act the Holy Spirit, to enable them to convey His pardon to the penitent sinner. Jesus had promised to send the Holy Spirit upon the Church after His Ascension. He now before His Ascension imparts the Holy Spirit to a particular order of men, and for a special purpose, to qualify them for the office to which He now appoints them, to convey to His disciples His forgiveness, even while in this life, for the sins which they may commit.

To explain the words of Jesus as merely conferring on the Apostles a power of great or even of extraordinary discernment, is but trifling with His words, an evasion not an explanation of His meaning. He here gives them a commission not to discern the state of a man's heart, and then to declare what is the case already, but to convey a gift which will affect the future condition of his heart. When the Apostles said, "I absolve thee," the effect produced would no more depend on their discernment than when they said, "I baptize thee." In each case the effect produced would depend on the repentance and faith of the penitent, and on the gift which God through His minister vouchsafed to bestow. What that gift is He here declares.

During the last evening which Jesus had spent with His disciples, He had said unto them, "He that is washed needeth not save to wash his feet, but is clean every whit" (S. John xiii. 10); that is, he that hath been washed in the waters of baptism does not again require a thorough purification of his nature, but only a cleansing from the stains which he daily contracts in his walk through this world. Jesus here confers on His Apostles the qualification necessary for this cleansing.

Whatever Jesus gives here He gives to all who were present equally. No one is singled out from the rest.

Besides the appearances which Jesus made to the women and to His disciples on the day of His Resurrection, He is recorded to have appeared to His disciples five different times before He ascended into heaven. The *first* of these was to His assembled Apostles when Thomas was with them, eight days after His Resurrection; the *second* to seven of His Apostles, as they were fishing on the sea of Galilee; the *third* to above five hundred of His followers, on a mountain in Galilee; the *fourth* to James; and the *fifth* to the Apostles and other disciples on Mount Olivet, when He ascended into heaven.

The first appearance which Jesus made after the day of His Resurrection was to His Apostles, when they were assembled together, and Thomas with them. This is related by S. John (xx. 26-29), and, as some think, by S. Mark (xvi. 14-18).

¹ S. Chrysostom, in Joan. xx. 21; Homil. lxxxvi. S. Cyril Alex. in Joan. xx. 21; vol. vii. p. 708. Theophylact, in Joan. xx. 21; vol. i. p. 763. Jansenius, in Concord. Evang. cap. cxlii. p. 631. Maldonatus, in Joan. xx. 21; vol. ii. p. 913. Cornelius a Lapide, in Joan. xx. 21; vol. viii. p. 1160.
² S. Chrysostom, de Sacerdotio, iii. 5.

S. Cyril Alex. in Joan. xx. 23; vol. vii. p. 721. S. Ambrose, de Pœnitentia, l. 2; vol. iii. p. 468. S. Gregory Magnus, in Evang. Homil. xxvi. 4; vol. ii. p. 1199. Jansenius, in Concord. Evang. cap. cxlii. p. 632. Maldonatus, in Joan. xx. 23; vol. ii. p. 916. Cornelius a Lapide, in Joan. xx. 23; vol. viii. p. 1162.

JESUS APPEARS TO THE APOSTLES, THOMAS BEING WITH THEM.

S. JOHN xx. 24-29.

24 But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

26 And after eight days again His disciples were within, and Thomas with them: *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.

28 And Thomas answered and said unto Him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

The absence of Thomas when Jesus first appeared to His assembled disciples has been variously accounted for. On the night of the Passion all the disciples forsook Him and fled. During the Sabbath they would probably rest in their several places of concealment. On the first day of the week they had returned one by one, it may be, from their places of refuge, and had assembled together in the Upper Room, where they had spent the last evening with Jesus. Some¹ suppose that Thomas had not returned until now; others,² that he had returned on the evening of the Resurrection, and had again left the house before Jesus appeared to them.

S. Luke rather seems to imply (xxiv. 33) that, when the two disciples returned from Emmaus to relate how Jesus had appeared to them, Thomas was there, unless he use the words "the eleven" as synonymous with "the Apostles." But however this may be, it is plain that differences of opinion strongly expressed arose among the disciples respecting the Resurrection of Jesus. They had regarded the report which the women had brought as to the state of the sepulchre as idle tales (*ἄγρος*)—mere foolish talk, nonsense—and they believed them not. Some have supposed that, when Thomas heard the account which the two disciples who had just returned from Emmaus gave as to the way in which Jesus had appeared unto them, he left the apartment in indignation at their credulity. This quite tallies with his conduct and his words afterwards. He refuses to credit the report of the other ten disciples that Jesus had appeared to them. He cares not for their testimony, circumstantial and positive as it is, and declares that he will believe nothing short of his own sight and his own touch. His unbelief amounted almost to unreasoning obstinacy. Nor is this les-

sened by time and reflection. At the end of eight days he is still of the same opinion. From his words it is plain that Thomas thought that the other disciples had been deceived, and that an apparition or phantom representing Jesus had appeared to them, and that Jesus Himself had not appeared truly, and in His Body, as they saw Him on the Cross.³

Different opinions have been held as to whether Thomas did put his finger into the print of the nails and thrust his hand into His side, or not. Some⁴ have thought that he did not, but the more general opinion in ancient times was that he did.⁵ Nor is the Evangelist's language such as to imply that Thomas believed on less evidence than he demanded.

Our Saviour's words to Thomas proved to him that He knew the secret thoughts of the heart. The root of his unbelief in the Resurrection of Jesus was the want of a sufficiently strong belief that He was God. The words of Jesus, His appearance, and probably Thomas's own act, all convince him that there is no deception of the senses, that He whom he beheld before him was the risen Jesus, God and Man—his Lord and his God.

The incredulity of Thomas was one more proof to the Church of the truth of the Resurrection, but it was not a blessing to himself. Jesus implies that Thomas was blessed in believing on such evidence as was afforded him, but that they who believed on less evidence were more blessed. This may include the Apostle, or it may refer entirely to those who should afterwards believe on the testimony of the Apostles and Evangelists.

Thomas did not believe that Jesus could have risen from the dead, because he had not sufficiently realized to himself

¹ S. Chrysostom, in Joan. xx. 24, Homil. lxxxvii.

Theophylact, in Joan. xx. 24; vol. i. p. 764.

Euthymius, in Joan. xx. 24; vol. iv. p. 641.

² S. Augustine, de Consens. Evang. iii. 25; vol. iii. p. 1208.

V. Bede, in Luc. xxiv. 36; vol. iii. p. 628.

Cornelius a Lapide, in Joan. xx. 24; vol. viii. p. 1163.

³ Origen, contr. Celsum, ii. 61; vol. i. p. 893.

S. Augustine, contr. Faustum, xvi. 35; vol. viii. p. 349.

⁴ Euthymius, in Joan. xx. 28; vol. iv. p. 645.

⁵ S. Gregory Nazian., Oratio xl. in Sanctum Baptisma, 38; vol. ii. p. 413.

S. Cyril Alex. in Joan. xx. 27; vol. vii. p. 738.

Theophylact, in Joan. xx. 27; vol. i. p. 765.

Tertullian, de Anima, cap. xvii.; vol. ii. p. 677.

S. Hilary Pict., de Trinitate, iii. 20; vol. ii. p. 87.

S. Augustine, in Joan. xx. 27, tract. cxxi.; vol. iii. p. 1958.

S. Ambrose, in Psal. xliii. 5; vol. i. p. 1096.

S. Gregory Magnus, in Evang. Homil. xxi. 7; vol. ii. p. 1201.

V. Bede, in Joan. xx. 27; vol. iii. p. 921.

Maldonatus, in Joan. xx. 27; vol. ii. p. 920.

Cornelius a Lapide, in Joan. xx. 27; vol. viii. p. 1164.

that He was God as well as Man. But when he is convinced by proofs that satisfy even his critical, incredulous mind,—that Jesus, who now stood before them, was the same Man whose disciple he had been for the last three years, whom he had known to be crucified, dead, and buried,—he goes on also to believe that He was God, and to confess that He was God.

Thomas's doubts, or rather disbelief, in the truth of Christ's Resurrection, was a blessing to the Church for all time, inasmuch as it caused him to take nothing for granted, but to investigate every step in the proof of it. He did not, for instance, believe that Jesus was God, and therefore that He was sure to rise again; but he believed, on proofs that could not be gainsaid, that He had risen from the dead, and therefore that His own claim to be God was true. The early

Church¹ interpreted the words of Thomas, "My Lord and my God," ὁ Κύριός μου καὶ ὁ Θεός μου, not as an exclamation of surprise, but as a confession that he was satisfied that Jesus, the Son of Mary, had risen from the dead, and that He was God, One with the Father and equal to the Father. This is the explanation of these words which was received in the fifth General Council, that of Constantinople (Act III., Canon II), in opposition to the interpretation of Theodore, bishop of Mopsuestia. One of the early commentators² on S. John—a man endowed with a most acute, subtle understanding, speaking Greek from his childhood, and skilled in all the niceties of the language—pointed out that the use of the article δ before Κύριος, and also before Θεός, would preclude any other meaning.

JESUS APPEARS TO THE DISCIPLES AT THE SEA OF TIBERIAS.

S. JOHN xxi.

From Judea the disciples remove to Galilee, as Jesus had commanded them; and He appears first to seven of the Apostles on the shore of the sea of Tiberias, where they were fishing. This is related by S. John alone, but with great minuteness and circumstantiality. That this appearance in Galilee took place before that on the mountain is gathered from S. John's words, "This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead" (ver. 14). This appears probable whether with some³ we understand the word *τρίτον* as enumerating the

different days on which Jesus had appeared, or with others⁴ we explain it of the number of times which He had appeared to His assembled disciples.

See Commentary on S. John xxi. 1–23.

After this He appears to the Apostles and disciples on a mountain in Galilee, where, according to S. Paul, above five hundred of the brethren were present. This appearance is recorded by S. Matthew (xxviii. 16–20) and by S. Paul (1 Cor. xv. 6).

JESUS APPEARS TO HIS DISCIPLES ON A MOUNTAIN IN GALILEE.

S. MATTHEW xxviii. 16–20.

1 COR. xv. 6.

- 16 Then the eleven disciples
went away into Galilee,
into a mountain where
Jesus had appointed them.
17 And when they saw Him,
they worshipped Him:
but some doubted.

- 6 After that,
He was seen
of above five hundred brethren
at once; of whom the greater part
remain unto this present, but
some are fallen asleep.

18 And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

¹ S. Athanasius, Orat. ii. 23, contr. Arianos; vol. ii. p. 197.

S. Cyril Alex., in Joan. xx. 28; vol. vii. p. 733.

Thesaurus, Assertio xxiii.; vol. viii. p. 564.

S. Cyprian, Testimon. ii. 6, p. 702.

S. Hilary Pict., de Trinitate, vii. 12; vol. ii. p. 209.

S. Augustine, in Joan. xx. 28, tract. cxii.; vol. iii. p. 1958.

S. Gregory Magnus, in Evang. Homil. xxvi.; vol. ii. p. 1201.

Jansenius, in Concord. Evang. cap. cxlvii. p. 633.

Makdonatus, in Joan. xx. 28; vol. ii. p. 920.

Cornelius a Lapide, in Joan. xx. 28; vol. viii. p. 1163.

² S. Cyril Alex., in Joan. xx. 28; vol. vii. p. 733.

³ S. Augustine, de Consens. Evang. iii. 25; vol. iii. p. 1214.

⁴ Euthymius, in Joan. xxi. 14; vol. iv. p. 657.

Jansenius, in Concord. Evang. cxlviii. p. 636.

Makdonatus, in Matt. xxviii. 16; vol. i. p. 515.

Cornelius a Lapide, in Joan. xxi. 14; vol. viii. p. 1171.

S. MATTHEW xxviii.

1 COR. xv.

19 Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

16. ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Vulg. Undecim autem discipuli abierunt in Galilaam, etc.

17. And when they saw Him, they worshipped Him: but some doubted.

S.V. *omit* Him.

Vulg. Et videntes eum adoraverunt.

18. And Jesus came and spake unto them, saying, All power is given unto Me^a in heaven and in earth.

S.V. *omits* unto them.

Vulg. Et accedens Iesus locutus est eis.

19. ¶ Go ye therefore, and teach all nations,^b baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:

Margin, make disciples or Christians.

S.V. *omit* therefore.

Vulg. Euntes ergo docete omnes gentes.

20. Teaching them to observe all things whatsoever I have commanded you:^c and, lo, I am with you alway, *even* unto the end of the world. Amen.

S.V. A^a. *omit* Amen.

Vulg. *omits* Amen.

S. Matthew relates that the angels (ver. 7) commanded the women to go and tell His disciples that Jesus would go before them into Galilee, and there should they see Him; and that [as they went to tell His disciples] Jesus Himself met them, and that He also commanded them to tell His disciples to go into Galilee and there should they see Him (ver. 10). This is in all probability the appearance to which they refer, and which S. Matthew selects to relate on this account. He mentions only the Apostles, perhaps as being the most prominent; but S. Paul (1 Cor. xv. 6), speaking most probably of the same appearance, says there were above five hundred brethren present.

S. Matthew says that "some doubted." This would be the fourth time that Jesus had appeared to the Apostles, or at least to the greater part of them. Some commentators¹ have

¹ Theophylact, in Matt. xxviii. 17; vol. i. p. 166.

Jansenius, in Concord. Evang. cap. cxlix. p. 642.

^a All power is given unto Me.—"It was when our Lord's humanity had received the prerogative by gift which belonged to His Godhead by nature, that He sent His Apostles to baptize in His Name: 'All power is given unto Me in heaven and earth. Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.' And in like manner S. Peter tells us that 'Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God' (1 Pet. iii. 21)."^b—R. I. WILBERFORCE, 'On Holy Baptism,' p. 39.

^c Go ye therefore, and teach (*αὐτοδιδάσκειν*) all nations.—"Discipling was not of persons already taught, but to that end that they should be taught; and if the disciples understood this word in Christ's command after any other sense, it was different from the sense of the word which the nation had ever used and only used. For in their schools a person was made a scholar or disciple when he gave in himself to such a master to be taught and trained up by him. And in the discipling of proselytes to the Jews' religion, it was of the very like tenour. That sense therefore that many put upon these words, viz. that none are to be baptized but those that are thoroughly taught, is such a one as the Apostles and all the Jewish nation had never known or heard of before."^c—LIGHTFOOT, 'Harmony of the New Testament,' sect. xcii.; vol. i. p. 272.

^d Christ's commission to His Apostles.—"Our Saviour after His resurrection from the dead gave His Apostles their commission, saying, 'All power is given Me in heaven and in earth. Go

Maldonatus, in Matt. xxviii. 17; vol. i. p. 516.

Cornelius a Lapide, in Matt. xxviii. 17; vol. viii. p. 566.

therefore and teach all nations, baptizing them in the Name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you' (Matt. xxviii. 18, &c.). In sum, 'As My Father sent Me, so send I you' (John xx. 21). Whereunto S. John doth add farther, that having thus spoken He breathed on them and said, 'Receive ye the Holy Ghost' (ver. 22). By which words He must of likelihood understand some gift of the Spirit which was presently at that time bestowed upon them, as both the speech of actual delivery in saying, 'Receive,' and the visible sign thereof, his breathing, did show. Absurd it were to imagine our Saviour did both to the ear and also to the very eye express a real donation, and they at that time receive nothing.

"It resteth then that we search what especial grace they did at that time receive. Touching miraculous power of the Spirit, most apparent it is that as then they received it not, but the promise thereof was to be shortly after performed. The words of S. Luke concerning that power are therefore set down with signification of the time to come: 'Behold, I will send the promise of My Father upon you, but tarry you in the city of Jerusalem until ye be endued with power from on high' (Luke xxiv. 49). Wherefore undoubtedly it was some other effect of the Spirit, the Holy Ghost in some other kind, which our Saviour did then bestow. What other likelier than that which Himself doth mention, as it should seem of purpose to take away all ambiguous constructions, and to declare that the Holy Ghost which He then gave was a holy and a ghostly authority, authority over the souls of men, authority

therefore supposed that these words, "but some doubted," do not apply to the Apostles, but to some of the other disciples present; or, that if these words refer to the Apostles, it was descriptive of them at an earlier time, when, for instance, Thomas doubted; that those who now worshipped Him in Galilee had before doubted when in Jerusalem.

Which was the mountain in Galilee is not stated. It may have been that on which Jesus delivered His sermon, or it may have been that on which He was transfigured before them, whether that be Tabor or some other. It is not unlikely that these five hundred were present by appointment; that the time and place were fixed beforehand, as well as the district.

It is probable that Jesus delivered His commission to His Apostles at more than one of His appearances, and with degrees of fulness varying according to circumstances. We find it, for instance, when He first appeared to the Apostles in the evening of the Resurrection, as recorded by S. Mark and S. Luke, and again in His appearance to them on the mountain in Galilee and in His appearance before His Ascension into heaven. This may have been done to imprint it more fully on their minds.

Jesus gives the Apostles a command, and He intimates that He, by His continued Presence with them, will give them power to fulfil His command. But before He does this He states what is His authority, His capability of fulfilling His promise to His Apostles. He sends them to make disciples of all nations, and to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, because all power was given to Him in heaven and earth. Because He, God and Man, had endured death and all the weakness incident to human nature, all the degradation that was possible to man, all power in heaven and earth was given to Him; and, because all power in heaven and earth was given to Him, He gives them this command.

Often had intimations been given of the doctrine of the Trinity in Unity, Three Persons in One God, but never before had it been so fully revealed to man as now; and this was henceforth prescribed as the teaching for all who would be His disciples. Hitherto the Jews and their proselytes had been carefully instructed in the knowledge of one God. From this time all who would become members of God's Church

must be instructed in the knowledge and baptized in the belief of One God and Three Persons,—God the Father, God the Son, and God the Holy Ghost.

From these words,¹ as from a rich armoury, the early champions of the Faith were accustomed to draw their arguments in defence of the doctrine of the Trinity in Unity and Unity in Trinity, against the various forms of heresy which appeared in their day.

To ensure a correct expression of faith, the Church has adopted these very words of Jesus as its formula for the Sacrament of Baptism, "in the Name of the Father, and of the Son, and of the Holy Ghost." The Persons are Three, but the Name, and all that is contained in the Name, is One. The Godhead of the Father, of the Son, and of the Holy Ghost, is all One: the Glory equal: the Majesty co-eternal. Such as the Father is, such is the Son; and such is the Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God.

When Jesus was present with His disciples before His Crucifixion, they frequently wielded supernatural power: they healed the sick, and cast out devils by their word. Such supernatural power they were not now to lose because Jesus was about to ascend to the Father. Such power was not to be withdrawn from them, but it was to be regulated, and in future it was to be exercised, not at their individual will, but through the Sacraments which He had ordained in the Church for that purpose; and it was to be exerted not so much over the bodies of men as over their souls. No fear need arise in their minds that they should no longer be able to dispense such supernatural gifts, now that He was about to leave them. He would still be with them, though unseen. He would always be with them, to the end of the world.² He would be present with them in such a way that the power exercised should be His, but the ministration of that power should be theirs. They should be merely ministers of His power. The Mystery, the giving of the inward grace with the outward act, should be His, but they should be stewards of His Mystery. Their preaching was no longer to be confined to Israel, but to be extended to all nations, or as S. Mark expresses it, "to every creature."

After His appearance on the mountain in Galilee, Jesus appeared to James. This is recorded by S. Paul alone.

¹ See the following instances:—

S. Athanasius, *Orat. ii. contr. Arianos*; vol. ii. pp. 237 and 240.

— *Epist. i. ad Serapion*; vol. ii. p. 596.

— *Epist. ii. ad Serapion*; vol. ii. p. 617.

— *Epist. iii. ad Serapion*; vol. ii. p. 633.

— *Epist. iv. ad Serapion*; vol. ii. p. 644.

a part whereof consisteth in power to remit and retain sins? 'Receive the Holy Ghost: whose sins soever ye remit they are remitted; whose sins ye retain they are retained' (John xx. 23). Whereas therefore the other Evangelists had set down that Christ did before His suffering promise to give His Apostles the keys of the kingdom of heaven, and being risen from the dead promise

S. Basil, *Epist. cxx. (alias 64)*; vol. iv. p. 772.

S. Hilary Pict., *de Trinitate*, ii. 5; vol. ii. p. 53.

S. Ambrose, *de Spiritu Sancto*, i. cap. xiii. (alias xiv.); vol. iii. p. 735.

² Jansenius, in *Concord. Evang. cap. cxlix.* p. 645.

Maldonatus, in *Matt. xviii. 20*; vol. i. p. 520.

Cornelius a Lapide, in *Matt. xviii. 20*; vol. viii. p. 567.

moreover at that time a miraculous power of the Holy Ghost, S. John addeth that He also invested them, even then, with the power of the Holy Ghost for castigation and relaxation of sin, wherein was fully accomplished that which the promise of the Keys did import."—HOOKER, '*Eccles. Polit.*' v. 77, 6; vol. ii. p. 460.

SEEN OF JAMES.

1 COR. xv. 7.

After that He was seen of James.*

After Jesus had appeared in Galilee to seven of His disciples on the shore of the sea of Tiberias, and to above five hundred of them on the mountain, and to S. James,

He commands them to return to Jerusalem. Forty days after His Resurrection He leads them out as far on Mount Olivet as where it began to be called Bethany, somewhere about the same place where He had begun His triumphal entry into Jerusalem riding on an ass; and while He blessed them He was parted from them and carried up into heaven. This is recorded by S. Mark, and by S. Luke in his Gospel and also in the Acts of the Apostles. S. Matthew and S. John do not relate His Ascension.

THE ASCENSION.

S. MARK xvi. 19, 20.

19 So then after the Lord had spoken unto them,

He was received up into heaven, and sat on the right hand of God.

S. LUKE xxiv. 50-53.

50 And He led them out as far as to Bethany, and

He lifted up His hands, and blessed them.
51 And it came to pass, while He blessed them, He was parted from them,

and carried up into heaven.

52 And they worshipped Him, and returned to Jerusalem with great joy:

53 And were continually in the Temple, praising and blessing God. Amen.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

ACTS OF THE APOSTLES, i. 9-12.

9 And when He had spoken these things,

while they beheld, He was taken up;

and a cloud received Him out of their sight.

10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

12 Then returned they unto Jerusalem

from the Mount called Olivet, which is from Jerusalem a sabbath day's journey.

* After that He was seen of James.—“Which James this was, Paul is silent of, as all the Evangelists are, of any such particular appearance. It is most like he means James the less, of whom he speaks oft elsewhere, and so doth the story of the Acts of the Apostles, as one of the specialer note in the time of Paul's preaching among the Gentiles. We read oft in the Gospels, of Peter and James and John, three disciples of singular eminency in regard of the privacy that Christ vouchsafed to them at some special times, more than to the other Apostles, and in that He badged them with a peculiar mark of changing their names, and did not so by any of the other. But that James was the son of Zebedee. Now when he was martyred (Acts xii.), you find that James the son of Alphaeus, called James the less, came to be ranked in the like dig-

nity with Peter and John, and was minister of the circumcision, in special manner with them (Gal. ii. 9); they to the Jews scattered abroad, and he residentiary in Judæa. (See Acts xv. 13, and xxi. 18; Gal. ii. 13.) If we question how he of all the rest of the Apostles came in, to make up that triumvirate, when the other James was gone, we cannot tell where so pregnantly to give an answer as from hence; in that Christ vouchsafed thus particularly to appear to him, which was not only an argument, but might carry the virtue of a command, to bring him into that rank, office, and employment, when the other James had run his course.”—LIGHTFOOT, ‘Harmony of the New Testament,’ sect. xcii.; vol. i. p. 273.

Thus the Second Person in the Godhead—who was born of the Virgin Mary; who was baptized by John in the river Jordan; who for three years had gone round about Judea and Galilee, teaching and healing the people; who was crucified, dead, and buried; who had risen from the grave and had appeared to His disciples, and had shown them the marks of the nails in His hands and feet, and of the spear in His side; and who had eaten with them on more than one occasion—was now carried up into heaven. As God He had been in heaven before; as God and Man He now for the first time ascended into heaven.

If men were to ascend into heaven, it was necessary that the God-Man should first ascend thither: for man could only ascend into heaven as the fruits of His Ascension. Elijah, by being removed from the sight of men and carried up in the direction of heaven (*ὡς εἰς τὸν οὐρανόν*, Septuag.), had prefigured the Ascension of Jesus. But before Him no man had ever ascended into heaven in the same sense. His disciples could not ascend into heaven until Jesus by His Ascension had prepared the way for them. Until He, the Head of the Church, in His glorified human Body, had ascended into heaven, none of His members could ascend thither.

To show how great is the mystery of the human body ascending into heaven at all, the Psalmist represents the angels as expressing the utmost surprise, admiration, and exultation at the Ascension of Jesus, the God-Man, in His risen Body. In Psalm xxiv. (7-10), two choirs of angels are represented as answering each other:

First Choir of Angels.—Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

Second Choir.—Who is the King of Glory?

First Choir.—It is the Lord strong and mighty; even the Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

¹ S. Athanasius, *Orat. cont. Arian.* i. 61; vol. ii. p. 140.

S. Basil, *de Spiritu Sanct.* cap. vi. 15; vol. iv. p. 89.

* **He was received up into heaven.**—"Ascension into heaven is a plain local translation of Christ according to His manhood from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the Deity of the Son of God. Not that His manhood was before without the possession of the same power, but because the full use thereof was suspended till that humility which had been before as a veil to hide and conceal majesty were laid aside. After His rising again from the dead, then did God set Him at His right hand in heavenly places, far above all principality and power, and might and domination, and every name that is named not in this world only but also in that which is to come, and hath put all things under His feet, and hath appointed Him over all the Head to the Church, which is His body, the fulness of Him that filleth all in all. The sceptre of which spiritual regiment over us in this present world is at the length to be yielded up into the hands of the Father which gave it (Augustine, *de Trin.* i. 16; vol. viii. p. 830, Migne); that is to say, the use and exercise thereof shall

Second Choir.—Who is the King of Glory?

First Choir.—Even the Lord of Hosts; He is the King of Glory.

Before He had ascended in His glorified Body into heaven, Jesus had shown Himself the Lord strong and mighty, even the Lord mighty in battle. Through His own Death He had triumphed over him that had the power of death; that is, the devil (Heb. ii. 14).

By His own Ascension He had prepared a place for His disciples among the many mansions of His Father's house. Afterwards He also prepared them for the place, by sending down the Holy Spirit to sanctify them, and to fit them to dwell with Him.

S. Mark, in recording the Ascension of Jesus, describes it in almost the very same words as the Psalmist had used to foretell it, and probably to show the fulfilment of that prophecy. The Psalmist, speaking in prophetic language, represents the Father as saying to the Son, "Sit Thou on My right hand until I make Thine enemies My footstool" (cx. 1). S. Mark says, "So then after the Lord had spoken unto them, He was received up into heaven,* and sat on the right hand of God."

The words "He sat down" and "on the right hand" are forms of expression used to describe the actions and qualities of men. When used of God, they must be understood in a sense in which they can be applicable to Him. Hence it has been generally concluded that the words "He sat down," applied to God the Son, indicate not so much a posture of the body as that which such a posture would imply among men. As to sit denotes cessation from labour, the inspired writers may by these words imply that His Suffering, His Agony for the salvation of man is finished, and that man's redemption is completed. S. Paul (1 Cor. xv. 25) also seems to use the words "to sit down" as synonymous with "to reign" and "to judge."

Several¹ of the great writers on the Incarnation have

S. Jerome, in Ephes. i. 20; vol. vii. p. 460.

S. Augustine, *de Fide et Symb.* cap. vii.; vol. vi. p. 188.

cease, there being no longer on earth any militant Church to govern."—HOOKER, 'Eccles. Polit.' v. 55, 8; vol. ii. p. 244.

² **On the right hand.**—"By the right hand of God we must not understand it as if God had any right or left hand, as the words signify among us; for God is a Spirit, having no body or parts, nor by consequence any right or left hand; but by Christ's sitting at the right hand of God we are to understand (with the Fathers) that glory, happiness, and honour which was conferred upon Christ when ascended up to heaven. Though it was in the human nature that He ascended, yet that nature was there exalted above all other creatures whatsoever; and therefore may well be said to sit at the right hand of God; that being the place which amongst us, who have right and left hands, is accounted the highest." [In proof of this he quotes amongst others S. Basil, *de Spiritu Sancto*, vi.; vol. iv. p. 89, Migne. S. Chrysostom in Epist. ad Hebr., Homil. ii.; p. 25, Migne.]—EP. BEVERIDGE, on Article iv. p. 159.

See also BP. Pearson, 'On the Creed,' Art. vi.; vol. i. p. 326; vol. ii. p. 237.

pointed out that the words "on the right hand of the Father" are used not to indicate a local position of the Son with respect to the Father, but an equality of power, majesty, and glory with Him; and to express in the language of men that Jesus Christ, the Son of Mary, was by His Ascension into heaven exalted to an equality with the Father in power, majesty, and glory. As has been said,¹ His human nature rendered it possible to apply to the God-Man the words "He sat down," and His Divine nature the words "on the right hand of the Father."

The proof that Jesus was not dead, but had risen again, was that He continued to work the same miracles after His Crucifixion as He had done before it. Before His Crucifixion He wrought miraculous cures partly by His word and by laying His hands on the sick, and partly by entrusting a similar power to His disciples. After His Resurrection and Ascension into heaven He continued to exercise the same supernatural power, but entirely through His disciples, who preached His Resurrection and Ascension, and appealed to the miracles which they wrought in His name as a proof that He was risen again, and had ascended into the heavens, and had committed this power to them.

The following summary gives our Saviour's appearances, and the Evangelists who relate them.

On the day of the Resurrection.

- I. To Mary Magdalene at the sepulchre.
- II. To Mary Magdalene and other women.
- III. To S. Peter.
- IV. To the two disciples going to Emmaus.
- V. To the Apostles assembled together in the evening, Thomas being absent.

After the day of the Resurrection.

- VI. To the Apostles assembled together, and Thomas with them.
- VII. To seven of the Apostles on the shore of the sea of Tiberias.
- VIII. To above five hundred brethren on a mountain in Galilee.
- IX. To S. James.
- X. To the Apostles, when Jesus leads them on Mount Olivet as far as to Bethany, and is parted from them and carried up to heaven.

S. Matthew records	II.			VIII.
S. Mark	" I.	IV. V.		
S. Luke	" "	III. IV. V.		X.
S. John	" I.	V. VI. VII.		
S. Paul	" "	III. V.	VIII. IX. X.	

¹ Maldenatus, in Marc. xvi. 19; vol. i. p. 629.

S. MARK.

In the New Testament history we have a Mark whose surname was John, and who was the son of Mary of Jerusalem, to whose house Peter came after he had been miraculously delivered from prison (Acts xii. 12). At first he accompanied Paul and Barnabas in their journeys to preach the Gospel (Acts xii. 25). After he had become the occasion of the memorable difference and separation between Paul and Barnabas, John Mark accompanied Barnabas, whose cousin he was (Acts xv. 37-39; Colos. iv. 10). Some¹ have supposed that John Mark was the same person as the Mark whom Peter speaks of as "Marcus my son" (1 Peter v. 13), and who was evidently his companion, and also that he was the same as the Evangelist Mark. Others² maintain that John Mark, the kinsman of Barnabas, was not the same as the Mark whom Peter speaks of, and that it was the latter who was Mark the Evangelist.*

The notices of the Evangelist Mark by early Christian writers are not very easy to reconcile with each other. It was unanimously held³ that he was the same as the Mark mentioned by Peter (1 Peter v. 13). Some⁴ have conjectured that he was one of the seventy or seventy-two disciples whom Jesus is related to have sent to preach the Gospel.⁵ Others⁶ have thought this improbable on the ground that Peter's words, "Marcus my son," rather imply that he had been converted to Christianity by him. It is also said that he was sent by

Peter into Egypt to preach the Gospel, and that having founded a church at Alexandria, the capital of Egypt, he became its first bishop, and died there, after he had ruled the Church for some years.

It was the general belief of the early Church⁶ that S. Mark was the companion and the interpreter of Peter, and that the Gospel which he wrote was either at Peter's dictation, or that it received his approval; and that his Gospel was written at Rome, though one writer⁷ says it was written in Egypt. Some⁸ have concluded that as S. Mark wrote his Gospel at Rome, he wrote it for the inhabitants of that country, and therefore in Latin. But a much more common opinion⁹ is that, though written at Rome, it was written in Greek, for the Church of Alexandria, which he had lately founded.

The year when S. Mark's Gospel was written cannot be accurately fixed, though it may with some degree of approximation to certainty. From the universal consent of the early Christian Church we conclude that S. Mark's Gospel was written after that of S. Matthew; and from the Gospel itself that it was written before the siege of Jerusalem, A.D. 70, to which the Evangelist most probably alludes (xiii. 14, &c.). From writers of the fourth century¹⁰ we are led to believe that it was written between the year A.D. 42 and A.D. 63: for in the former year he is said to have gone into Egypt to preach the Gospel, and in the latter to have died. The date assigned

¹ Theophylact, in Marc. præfat. : vol. i. p. 173.

Euthymius, in Marc. præfat. : vol. iii. p. 9.

Maldonatus, in Marc. præfat. : vol. i. p. 525.

² Cornelius a Lapide, in Marc. præfat. : vol. viii. p. 572.

³ Origen, in Matt. tomus i. : vol. iii. p. 829.

⁴ Eusebius (quoting earlier authors), Hist. Ecclesiast. ii. 15; vol. ii. p. 171.

⁵ S. Epiphanius, Hæresis, li. 6; vol. i. p. 900.

⁶ Cornelius a Lapide, in Marc. præfat. : vol. viii. p. 572.

⁷ S. Irenæus, contr. Hæreses, iii. 1, p. 845.

⁸ Origen, in Matt. tomus i. : vol. iii. p. 829.

⁹ Eusebius, Hist. Ecclesiast. ii. 15; vol. ii. p. 172.

¹⁰ ——— vii. 14; vol. ii. p. 552.

S. Athanasius, Synopsis, 76; vol. iv. 443 (*author dubia*).

S. Chrysostom, in Matt. Homil. lviii. : vol. ii. p. 166.

S. Epiphanius, Hæresis, li. 6; vol. i. p. 900.

Tertullian, adv. Marcion, iv. 5; vol. ii. p. 367.

S. Jerome, de Viris illust., cap. 8; vol. ii. p. 621.

⁷ S. Chrysostom, in Matt. Prolog. vol. i. p. 6.

⁸ S. Gregory Nazian. Carmin. Theolog. i. 1, 12; vol. iii. p. 471.

——— i. 1, 21; vol. iii. p. 491.

⁹ S. Augustine, de Consens. Evang. i. 2; vol. iii. p. 1044.

Maldonatus, in Matt. præfat. vol. i. p. 7.

¹⁰ Cornelius a Lapide, in Marc. præfat. : vol. viii. p. 573.

Eusebius, Chronic. : vol. i. pp. 539, 543.

——— Hist. Eccles. ii. 24; vol. ii. p. 205.

S. Jerome, de Viris illust., cap. 8; vol. ii. p. 624.

* **John Mark.**—"Though the question will perhaps never be decided, I cannot help agreeing with those persons who think that John who was surnamed Mark was not Mark the Evangelist."—Dr. BURTON, Lectures on Eccles. Hist. p. 109.

Mark the Evangelist.—"Epiphanius (Hæresis, li. 6; vol. i. p. 900, Migne) is the earliest and almost the only ancient writer who

says that Mark the Evangelist was one of the seventy disciples. Papias, who wrote early in the second century, says expressly that he was not (apud Euseb. Hist. Eccles. iii. 39; vol. ii. p. 300, Migne), and he is followed by Tertullian, Theodoret, Augustin, &c.—Ibid. p. 221.

to this Gospel by commentators of the eighth and twelfth centuries,¹ and which they probably received by the tradition of the Church from much earlier times, corresponds with this: for they state that S. Mark wrote his Gospel in the reign of Claudius Cæsar, or in the tenth year, or soon after the tenth year, of the Ascension, which would be about A.D. 43.

Some modern writers, on the supposition that only one Mark is mentioned in the New Testament history, and that Mark did not write his Gospel before the reference to him in Colos. iv. 10, assign a later date to his Gospel; namely, between A.D. 63 and A.D. 70.

¹ V. Bede, in 1 Peter v. 13 ; vol. iv. p. 68.
Theophylact, in Marc. præfat. ; vol. i. p. 173.

Euthymius, in Marc. præfat. ; vol. iii. p. 9.

INTRODUCTORY NOTE.

The Sabbath.—"The eve of the Sabbath, or the day before, was called *the day of the preparation* for the Sabbath (Luke xxiii. 54); and from the time of the evening sacrifice and forward they began to fit themselves for the Sabbath, and to cease from their works, so as not to go to the barber, not to sit in judgment, &c., nay, not to eat thenceforward till the Sabbath came in. Nay, thenceforward they would not set things on working which being set awork would complete their business of themselves, unless it would be completed before the Sabbath came. (See Tal. in Sab. per. 1.)

"They washed their face and hands and feet in warm water, to make them neat against they met the Sabbath, and the ancient wise men used to gather their scholars together and to say, 'Come, let us go meet King Sabbath.' (Maimon. in Sab. per. 36.)

"Towards sun-setting, when the Sabbath was now approaching, they lighted up their Sabbath candle. 'Men and women were bound to have a candle lighted up in their houses on the Sabbath, though they were never so poor, nay, though they were forced to go a-begging for oil for this purpose: and the lighting up of this candle was a part of making the Sabbath a delight: and women were especially commanded to look to this business,' &c. (Ibid.)

"They accounted it a matter of special import and command to hallow the Sabbath with some words, because it is said, 'Remember the Sabbath day to hallow it;' and accordingly they used a twofold action to this purpose, namely, a solemn form of words in the way of hallowing it at its coming in, and this they called *Kiddush*, and another solemn form of words in way of parting with it at its going forth, and this they called *Habdala*.

"The solemnity accompanying the hallowing of it at its coming in was thus. They spread and furnished the table

with provision, and had the Sabbath candle burning by; and the master of the house took a cup of wine, and first rehearsed that portion of Scripture in Gen. ii. 1-3, and then blessed over the wine, and then pronounced the hallowing blessing of the Sabbath, and so drank off the wine, and the rest of the company drank after him, and so they washed their hands and fell to eat . . .

"They used to eat three meals on the Sabbath, and thought they were bound to it in honour of the day, the first of which was this that they ate at the very entrance of it over night. Yea, the poor that lived of alms were to eat three meals that day; and those that were of ability were to get choice provision, and always better, at the least not the same that they used on the week-days.

"The morning being come, and up, they went to morning prayer in the Synagogue, and when they had done there they went home and ate their second meal; and when they had done that, they went to some *Beth Midrash*, or Divinity Lecture, and there spent the time till the afternoon was well come on, and then went home and ate their meal, and so continued eating and drinking till the Sabbath went out.

"At the going out of the Sabbath, which was about sun-setting, the master of the family again gave thanks over a cup of wine; then over his candle (for he set up a parting candle too), and then over some spices which they used for the refreshing or reviving of any person that should faint for sorrow to part with the Sabbath (this is the reason they give themselves), and then he pronounced the *separation blessing*, by way of separating between the Sabbath that was now going out, and the working day that was coming in. And so he and the company drank off a cup of wine and fell to their victuals again."—LIGHTFOOT, 'Harmony of the New Test.,' sect. xx., vol. i. p. 218.

COMMENTARY ON S. MARK'S GOSPEL.

THE GOSPEL ACCORDING TO S. MARK.

S.V. After Mark: A. The Gospel after or according to Mark.

Vulg. Sanctum Iesu Christi Evangelium secundum Marcum.

CHAPTER I.

[1. The office of John the Baptist. 9. Jesus is baptized, 12. tempted, 14. He preacheth: 16. calleth Peter, Andrew, James and John: 23. healeth one that had a devil, 29. Peter's mother in law, 32. many diseased persons, 41. and cleanseth the leper.]

[Vulg. Ioannes in austeritate vitæ prædicat, ac baptizat aqua: Christus vero Spiritu sancto: qui a Ioanne baptizatus, cum bestis agens in deserto, post sexaginta dierum a Satana tentatur; et Ioanne tradito, prædicare incipit in Galilæa: vocatisque Simone et Andrea, Iacobo et Ioanne Zebedæi, accedit Capharnaum, et reliqua Galilæa loca, ibique prædicans curat sacrum Simonis, et leprosum, quem mittit ad sacerdotes, plurimosque demoniacos ac male habentes cum magna omnium admiratione.]

For verses 1-6 see S. Matthew, ch. iii., page 89.

1. The beginning of the gospel of Jesus Christ, the Son of God;

S*. omits the Son of God.

2. As it is written in the prophets,

"Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."

S.V. in Esaias the prophet: S. I will send: S.V. omit before Thee. Vulg. Sicut scriptum est in Isaia propheta.

4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Margin, unto.

S*. And John: S.V. John the Baptist was in the wilderness: V. preaching instead of and preach.

Vulg. Fuit Ioannes in deserto baptizans, et prædicans baptismum penitentiae.

5. And there went out unto him all the land

of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

S*. and they of Jerusalem were all baptized.

Vulg. Et egrediebatur ad eum omnis Iudæa regio, et Ierosolymitarum universi, et baptizabantur ab illo in Iordanis flumine, confitentes peccata sua.

6. And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey;

For verses 7 and 8 see S. Matthew, ch. iii., page 94.

7. And preached, saying, There cometh one mightier than I^a after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I indeed have baptized you with water; but He shall baptize you with the Holy Ghost.

S.V. omit indeed: S*. omits you after shall baptize.

Vulg. Ego baptizavi vos aqua, ille vero baptizabit vos Spiritu sancto.

For verses 9-11 see S. Matthew, ch. iii., page 96.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

V. omits and before it came to pass: S.V. in Jordan of John.

Vulg. Et factum est: in diebus illis venit Iesus a Nazareth Galilæe: et baptizatus est a Ioanne in Iordane.

10. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him:

Margin, cloven or rent.

S. descending and remaining on Him.

Vulg. Spiritum tanquam columbam descendentem, et manentem in ipso.

11. And there came a voice from heaven,

^a There cometh one mightier than I (ἑρχεται δὲ ἰσχυρότερός μου ὁ κύριός μου).—We prefer to render it, There is coming after me, the Mightier than I. With which we may compare Isaiah xl. 10,

ὁ θεός ὡς ἄνθρωπος κύριος μετὰ ἰσχύος ἔρχεται.—^c The Church Quarterly Review, April 1876, p. 145.

saying, Thou art My beloved Son, in whom I am well pleased.

S*. a voice (*omits came*): S.V. in thee I am well pleased.
Vulg. Et vox facta est de caelis: Tu es Filius meus dilectus, in te complaui.

For verses 12 and 13 see S. Matthew, ch. iv., page 103.

12. And immediately the Spirit driveth Him into the wilderness.

Vulg. Et statim Spiritus expulit eum in desertum.

13. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.

S.V.A. *omit* there: A. and angels.
Vulg. Et erat in deserto quadraginta diebus et quadraginta noctibus: et tentabatur a Satana.

For verses 14 and 15 see S. Matthew, ch. iv., page 103.

14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

V. And after: S.V. the gospel of God.
Vulg. Postquam autem traditus esset Ioannes.

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

S*. *omits* and saying: S.V.A. *omit only* and.
Vulg. Et dicens: Quoniam impletum est tempus.

For verses 16-20 see S. Matthew, ch. iv., page 111.

16. Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishers.

S.V. And as He passed along by the sea: S.V. and Andrew the brother of Simon: S.V. casting *nets* here and there into the sea: A. casting a net here and there into the sea.

Vulg. Et praeteriens secus mare Galilee, vidit Simonem, et Andream fratrem ejus, mittentes retia in mare (erant enim piscatores).

17. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.

18. And straightway they forsook their nets, and followed Him.

S.V. the nets.
Vulg. Et protinus relictis retibus, secuti sunt eum.

19. And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

S*. *omits* a little: V. *omits* thence.
Vulg. Et progressus inde paululum.

20. And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.

THE HEALING OF A DEMONIAK IN THE SYNAGOGUE.

S. MARK i. 21-28.

S. LUKE iv. 31-37.

- 21 And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught.
- 22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.
- 23 And there was in their synagogue a man with an unclean spirit; and he cried out,
- 24 saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.
- 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.
- 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
- 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him.

- 31 — and taught them on the sabbath days.
- 32 And they were astonished at His doctrine: for His word was with power.
- 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God.
- 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
- 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out.

S. MARK i.

S. LUKE iv.

28 And immediately His fame spread abroad
throughout all the region
round about
Galilee.

37 And the fame of Him went out
into every place of the country
round about.

21. And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught.

S.V. Capernaum: S. on the sabbath day He taught in the synagogue.
Vulg. Et ingreditur Capernaum: et statim sabbatis ingressus in synagogam, docuit eos.

22. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

S.V. And straightway there was.
Vulg. Et erat in synagoga eorum.

24. Saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.

S.V. omit Let us alone: S. we know Thee.
Vulg. Dicens: Quid nobis et tibi, Iesu Nazarene? venisti perdere nos? scio qui sis, Sanctus Dei.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

S.V. A* omit saying.
Vulg. Et committens est ei Iesus, dicens: Obmutesce, et exi de homine.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him.

S. omits among themselves: S.V. What is this? A new doctrine with authority? He commandeth even the unclean spirits.
Vulg. Et mirati sunt omnes, ita ut conquirerent inter se dicentes: Quidnam est hoc? quoniam destituta hac nova? quia in potestate etiam spiritibus immundis imperat, et obediunt ei.

28. And immediately His fame spread abroad throughout all the region round about Galilee.

S.V. immediately: S.V. spread abroad everywhere throughout.
S*. Judea instead of Galilee.
Vulg. Et processit rumor ejus statim in omnem regionem Galilee.

It would appear from S. Mark and S. Luke that what most excited the attention of the Jews as Jesus taught in the synagogue at Capernaum was the difference in His manner of teaching from that of the scribes. The scribes were inter-

preters of the Law, and their words were merely explanatory of the Law. Jesus was the Lawgiver Himself, and He spake with the authority of the Lawgiver, and with the power to enforce that authority. The instance which they give as showing this was His commanding an unclean spirit which had taken possession of a man, to hold his peace and come out of him.

What was the nature and the extent of the knowledge which this and other evil spirits possessed as to the character of Jesus, and whence it was derived, is an interesting question. S. Augustine¹ discusses this subject at some length, and comes to the conclusion that the knowledge of evil angels was inferior, in kind and degree, to that possessed by good angels; that their knowledge as to the character of Jesus was, like that of men, gathered from passing events, but was greater than men's, because their faculties to discern were keener.

Jesus refuses to receive testimony from this evil spirit. Several reasons for this have been suggested, such as that He would not receive testimony or praise from a being so impure; that He acted thus in order not to give any countenance to the blasphemy of the Jews that He was in league with the devils, and thus throw an additional stumbling-block in their way in believing on Him; that the time for publicly acknowledging Him as the Son of God, the Holy One of God, was not yet come.

The expression rendered in the A.V. "Let us alone" (ἐα), has been variously understood. Some² commentators suppose that it is an interjection implying pain or suffering; others,³ and Greek commentators too, treat it as a verb in the imperative mood, as we have done. Either the presence of Jesus was in itself a source of misery to this evil spirit, or his misery may have arisen from a dread that his power to inflict evil on others was at an end. From some source or other his pain was acute. He calls either the limiting his power to inflict suffering on others, or the positive punishment which he feared from Jesus, by the name of destruction, "Art Thou come to destroy (ἀνολέσαι) us?"

Jesus permits the unclean spirit, before leaving the man, to tear him (σπαράσσειν), and throw him in the midst (βίβναι εἰς τὸ μέσον); that is, to throw his limbs into violent convulsions and contortions, and to utter a shriek, but, as S. Luke states, without doing him any bodily harm.⁴ It has been supposed that Jesus permitted this that they might have no doubt that the man was really possessed, to give

¹ S. Augustine, de Civitate, ix. 21; vol. vii. p. 273.

² Jansenius, in Concord. Evang. cap. xxvi. p. 192.

³ Euthymius, in Marc. i. 23; vol. ii. p. 27.

⁴ S. Augustine, de Consens. Evang. iv. 2, vol. iii. p. 1217.

them a proof of the malice and power of the evil spirit, as well as a proof of His still greater power in casting out such a malignant spirit.¹

All the cases of exorcism which the Jews had hitherto heard of had been accomplished by calling on the name of God, but Jesus cast out the devils in His own name, by His own power and authority. This was to them a new doctrine, sufficient to excite their utmost attention, and to extend His fame throughout all the surrounding region of Galilee.

For verses 29-34 see S. Matthew, ch. viii., page 159.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

V. when He was come out of the synagogue, He entered.

Vulg. Et protinus egressus de synagoga, venerunt in domum Simonis et Andreæ, cum Iacobo et Ioanne.

30. But Simon's wife's mother lay sick of a fever, and anon they tell Him of her.

31. And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

S.V. omit immediately.

Vulg. et continuo dimisit eam febris.

32. And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.

Margiz. to say that they knew Him.

S.V. omits of divers diseases; S.V. because they knew that He was Christ.

Vulg. Et curavit multos, qui vexabantur variis languoribus, et demonia multa eiecit, sed non siniebat ea loqui, quoniam sciebant eum.

JESUS WITH HIS DISCIPLES GOES FROM CAPERNAUM THROUGHOUT GALILEE.

S. MARK i. 35-39.

S. LUKE iv. 42-44.

- 35 And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.
- 36 And Simon and they that were with him followed after Him.
- 37 And when they had found Him, they said unto Him, All men seek for Thee.
- 38 And He said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
- 39 And He preached in their synagogues throughout all Galilee, and cast out devils.

- 42 And when it was day, He departed and went into a desert place:
- and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them.
- 43 And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.
- 44 And He preached in the synagogues of Galilee.

35. And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.

V. omits and departed.

Vulg. Et diluculo valde surgens, egressus abiit in desertum locum.

36. And Simon and they that were with him followed after Him.

37. And when they had found Him, they said unto Him, All men seek for Thee.

S.V. And they found Him, and say.

Vulg. Et cum invenissent eum, dixerunt ei.

38. And He said unto them, Let us go into the next towns,^a that I may preach there also: for therefore came I forth.

S.V. Let us go elsewhere into the next towns.

Vulg. Eamus in proximos vicos, et civitates.

39. And He preached in their synagogues throughout all Galilee, and cast out devils.

S.V. And He came to preach: S.V. And He came preaching.

Vulg. Et erat predicans in synagogis eorum, et in omni Galilæa, et demonia eiecit.

¹ Theophylact, in Marc. i. 26; vol. i. p. 178.

^a Towns (κατωπόλεις).—"By κατωπόλεις are to be understood here towns where there were synagogues, which nevertheless were

Euthymius, in Marc. i. 26; vol. iii. p. 27.

not either fortified or towns of trade; among us English called Church-towns."—LIGHTFOOT on Mark i. 38; vol. ii. p. 334.

In the short account here given by S. Mark and S. Luke there are at least five or six variations, but all these are slight and such that each is consistent with the truth of that to which it seems opposed. S. Mark says that Jesus went into a desert place "a great while before day" (*πρὸ ἔννεμον ἡμέραν*), and S. Luke, "when it was day." This difference of expression most probably arises from the two Evangelists describing the same time from different points of view, S. Mark regarding it as the end of the night, and S. Luke as the beginning of the morning.¹ S. Mark states that Jesus prayed in the desert place, of which S. Luke says nothing. S. Mark says that Simon and they that were with him—that is, the rest of the Apostles—followed Jesus and told Him that all the men [of Capernaum] were seeking Him. S. Luke is silent about Simon and the other Apostles, and simply says that the people [of Capernaum] sought Him. In reporting the answer of Jesus, S. Mark only records that He said He must preach to other towns also. S. Luke adds that He stated what He must preach, viz. the kingdom of God. According to S. Mark He said, "He came," and according to S. Luke, "He was sent," for this purpose. These are with Jesus synonymous expressions, and each of them is elsewhere used to express His Incarnation. S. Luke merely says that He preached in their synagogues, while S. Mark gives an important addition to this, that He also cast out devils. Thus in every particular of this account there are variations between the Evangelists, or one gives something additional to what the other has said, in the time in which Jesus went into the desert place, in His occupation while there, in the people who followed Him, in His answer to them, and in His work afterward. This too is only a fair sample of the way in which the Evangelists differ from each other in their accounts of the same transaction.

It has been pointed out that Jesus prayed to God the Father not so much to gain strength to support the weakness of His own human nature, but to obtain strength for man His brethren, and to set them an example how to act on the successful accomplishment of any work,—that they should retire from the scene of admiration and praise, and devote themselves to prayer to God.²

It has been suggested³ that in His answer Jesus replied to the thoughts of His disciples, who had been delighted with

the applause and admiration which the inhabitants of Capernaum had shown at the miracles of healing and casting out devils which Jesus had just performed, and who therefore concluded that He ought to gratify their desire and remain amongst them.

For verses 40–45 see S. Matthew, ch. viii., page 154.

40. And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean.

V. omits and kneeling down to Him and: S. omits to Him: V. Lord, if Thou wilt.
Vulg. Et venit ad eum leprosus deprecans eum: et genu flexo dixit ei: Si vis, potes me mundare.

41. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean.

S.V. And He: S. omits unto him.
Vulg. Jesus autem misertus ejus, . . . ait illi: Volo, mundare.

42. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

S.V. omits as soon as He had spoken.
Vulg. Et cum dixisset, statim discessit ab eo lepra et mundatus est.

43. And He straitly charged him, and forthwith sent him away;

Vulg. Et comminatus est ei, statimque eiecit illum.

44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

S.A. omits nothing.
Vulg. Et dixit ei: Vide nemini dixeris: sed vade, ostende te principi sacerdotum.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter.

¹ Euthymius, in Marc. i. 35; vol. ii. p. 33.
Maldonatus, in Marc. i. 35; vol. i. p. 540.
Cornelius a Lapide, in Marc. i. 35; vol. viii. p. 579.
² S. Ambrose, in Luc. vi. 12; vol. ii. p. 1647.

Euthymius, in Marc. i. 35; vol. ii. p. 33.
Theophylact, in Marc. i. 35; vol. i. p. 179.
Maldonatus, in Marc. i. 35; vol. i. p. 540.
³ Maldonatus, in Marc. i. 38; vol. i. p. 540.

CHAPTER II.

[1. Christ healeth one sick of the palsy, 14. callth Matthew from the receipt of custom, 15. catcheth with publicans and sinners, 18. excoth His disciples for not fasting, 23. and for plucking the ears of corn on the sabbath day]

[Vulg. *Murmurantis viridis quod paralyticus per tectum in grabato demisso, diceret remitti peccata, jubens ipsum ferre grabatum, sanatum; apud Levin quem ad sequendum vocaverat, discubens cum pluribus publicanis, rationem dicit, murmurantibus pharisæis, quare cum peccatoribus emersetur, et cur ipsius discipuli non jejunent: quos etiam epicas sabbato relentes excusat.*]

For verses 1-12 see S. Matthew, ch. ix., page 169.

1. And again He entered into Capernaum, after some days; and it was noised that He was in the house.

S.V. And when He entered again into Capernaum after some days, it was noised.

2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them.

S.V. omit straightway.
Vulg. omits straightway.

3. And they come unto Him, bringing one sick of the palsy, which was borne of four.

S.V. they come bringing unto Him one sick.
Vulg. Et venerunt ad eum ferentes paralyticum.

4. And when they could not come nigh unto Him for the press, they uncovered the roof^a where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

S.V. could not bring him unto Him.
Vulg. Et cum non possent offerre eum illi pre turba, nudaverunt tectum ubi erat.

5. When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

S.V. My son: S.V. omit thee.
Vulg. ad paralyticum: Fili, dimittuntur tibi peccata tua.

* They uncovered the roof.—“It is the opinion of some translators, that the cognate construction is not in accord with the genius or the idiom of our language, though its force and beauty in Greek is unquestionable; but no one can be at home in our earliest English, without being struck by its frequent recourse to such cognate constructions as ‘die the death,’ ‘fought the fight.’ In Mark ii. 4, ‘they uncovered the roof,’ why should not we have ‘they unroofed the roof’ (an English cognate construction to represent the Greek cognate ἀνεστράσαν τὴν στέγην)? In Matthew ix. 16, ‘no one putteth a piece,’ why not have a cognate construction corresponding to the Greek cognate ἐπιβάλλει ἐπιβλήμα, and render it, ‘no one patches a patch’? In S. Matthew vii. 2,

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this Man thus speak blasphemies? who can forgive sins but God only?

S.V. Why doth this Man thus speak? He blasphemeth.
Vulg. Quid hic sic loquitur? blasphematur.

8. And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

V. omits so: S.V. He saith: V. omits unto them.

9. Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

S.V. omit thee.
Vulg. Dimittuntur tibi peccata; an dicere: Surge, tolle grabatum tuum et ambula?

10. But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

S.V. Arise, I say unto thee, take up.
Vulg. Tibi dico: Surge, tolle grabatum tuum et vade in domum tuam.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch

instead of ‘for with what measure ye mete, it shall be measured to you again,’ why not have ‘for with what measure ye measure, it shall be measured to you in return’ (following out closely all the cognates of the original Greek)? So in S. Matthew x. 26, ‘There is nothing covered which shall not be revealed,’ we prefer a cognate rendering of the Greek cognate, ‘There is nothing covered which shall not be uncovered, or nothing unrevealed which shall not be revealed.’ In S. Matthew v. 35, we prefer a cognate for the Greek cognate, ‘the footstool of His feet’ (ὀπισθόδιον τῶν ποδῶν αὐτοῦ), after the Rheims’ rendering, ‘the footstool of His feet.’” —‘The Church Quarterly Review,’ April 1876, p. 124.

that they were all amazed, and glorified God, saying, We never saw it on this fashion.

S.V. And he arose, and immediately took up: V. *omits* saying: S*. saying, It was never so seen in Israel.

Vulg. Et statim surrexit ille: et, sublatò grabatò, abiit coram omnibus, ita ut mirarentur omnes, et honorificarent Deum, dicentes: Quia nunquam sic vidimus.

For verses 13 and 14 see S. Matthew, ch. ix., page 172.

13. And He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

S*. And they went forth again to the sea: S*. resorted unto them. Vulg. Et egressus est rursus ad mare: omnisque turba veniebat ad eum, et docebat eos.

14. And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

For verses 15-17 see S. Matthew, ch. ix., page 173.

15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him.

S.V. And it cometh to pass, that He sitteth at meat in his house, and many: A. came also and sat together. #

Vulg. Et factum est, cum accumberet in domo illius, multi publicani et peccatores simul discubebant cum Iesu et discipulis ejus: erant enim multi, qui et sequabantur eum.

16. And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

S. And then followed Him also scribes of the Pharisees, and when they saw that He was eating.

V. And when the scribes of the Pharisees saw that He eateth with sinners and publicans: S. that your Master.

S.V. *omit* and drinketh. Vulg. Et scribæ et pharisæi videntes quia manducaret cum publicanis et peccatoribus, dicebant discipulis ejus: Quare cum publicanis et peccatoribus manducat et bibit magister vester?

17. When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

S.V. A. *omit* to repentance. Vulg. *omits* to repentance.

For verses 18-22 see S. Matthew, ch. ix., page 174.

18. And the disciples of John and of the Pharisees used to fast:^a and they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?

S.V.A. and the Pharisees: S.V. and the disciples of the Pharisees: A. *omits* and of the Pharisees.

Vulg. Et erant discipuli Iohannis et pharisæi jejunantes: et veniunt et dicunt illi: Quare discipuli Iohannis et pharisæorum jejulant, tui autem discipuli non jejulant?

19. And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

S.V.A. and then shall they fast in that day. Vulg. Et tunc jejunabunt in illis diebus.

21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

Margin, raw or unwrought.

Vulg. Nemo assumentum panni rudis assuit vestimento veteri: alioquin auferet supplementum, novum a veteri, et major scissura fit.

22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

S.V. else the wine shall burst *them*; and the wine is spilled, and the bottles will be marred: V. and the wine perisheth and the bottles: S*.V. but new wine must be put into new bottles.

Vulg. Et nemo mittit vinum novum in utres veteres: alioquin dirumpet vinum utres, et vinum effundetur, et utres peribunt.

For verses 23-28 see S. Matthew, ch. xii., page 208.

23. And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn.

Vulg. Et factum est iterum cum Dominus sabbatis ambularet.

24. And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful?

A. why do they that which is not lawful on the sabbath day? Vulg. Ecce, quid faciunt sabbatis quod non licet?

* Used to fast.—“The Greek Testament writers often use the imperfect tense of *ἐλά* with a participle, to mark, not a series of repeated actions, but the continuance of the *same action*, or the *same state*, for some time . . . Take, for example, Acts i. 10, 13, and 14, where the verbs used are periphrastic imperfects, and

mean ‘continued to gaze,’ ‘continued to abide,’ ‘continued to attend.’ Take again S. Mark ii. 18, where the holy Evangelist tells us that the disciples of S. John and the Pharisees ‘were keeping a fast’ (*ἵνα ἐν τρέφοντες*).”—‘The Church Quarterly Review,’ April 1876, p. 123.

25. And He said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him ?

S. saith.
Vulg. Et ait illis.

26. How he went into the house of God in the days of Abiathar the high priest,^a and did eat the shewbread, which is not lawful to eat

but for the priests, and gave also to them which were with him ?

V. omits How.
Vulg. Quomodo introivit in domum Dei.

27. And He said unto them, The sabbath was made for man, and not man for the sabbath :

A. for man, not man.
Vulg. Sabbatum propter hominem factum est, et non homo propter sabbatum.

28. Therefore the Son of Man is Lord also of the sabbath.

^a In the days of Abiathar the high priest.—“It is well enough known what is here said in defence of the purity of the text ; namely, that Ahimelech the father was called Abiathar, and Abiathar the son was called also Ahimelech. But I suppose that something more was propounded by our Saviour in these words : for it was common to the Jews, under Abiathar, to understand the Urim and Thummim. Nor without good reason, when it appears, that under the father and the son, both of that name, the mention of inquiring by Urim and Thummim is more frequent than it is ever anywhere

else ; and after Abiathar the son, there is scarcely mention of it at all. Christ, therefore, very properly adds, ἐν τῷ Ἀβιάθαρ ἀρχιερέως, ‘in the days of Abiathar the high priest,’ therein speaking according to a very received opinion in the nation ; as though He had said, David ate the shewbread given him by the high priest, who had the oracle by Urim and Thummim present with him, and who acted by the divine direction.”—LIGHTFOOT on Mark ii. 26 ; vol. ii. p. 336.

CHAPTER III.

[1. *Christ healeth the withered hand, 10. and many other infirmities: 11. rebuleth the unclean spirits: 13. chooseth His twelve Apostles: 22. convinceth the blasphemy of casting out devils by Beelzebub: 31. and sheweth who are His brother, sister, and mother.*]

[Vulg. *Postquam manum aridam curaverat, pharisorum cedens machinationi, seedit, turbis undique ad ipsum confluentibus, quarum infirmos curat: duodecim a se electos (qui hic recensentur) mittit ad predicandum, data ipsis potestate super infirmitates ac demonia: scribas blasphemantes ipsum in Beelzebub ejicere demonia convinct falsitatis, dicens blasphemum in Spiritum sanctum irremissibilem, et quia sint mater et fratres ejus.*]

For verses 1-6 see S. Matthew, ch. xii., page 210.

1. And He entered again into the synagogue; and there was a man there which had a withered hand.

S.V. into a synagogue.

2. And they watched Him, whether He would heal him on the sabbath day; that they might accuse Him.

S. whether He healeth him.

Vulg. Et observabant eum, si sabbatis curaret, ut accusarent illum.

3. And He saith unto the man which had the withered hand, Stand forth.

Margin, *Arise, stand forth in the midst.*

4. And He saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

Margin, blindness.

S.V.A. omit whole as the other.

Vulg. Et extendit, et restituta est manus illi (omits whole as the other).

6. And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

For verses 7-12 see S. Matthew, ch. xii., page 212.

7. But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judæa,

S.V. Jesus with His disciples withdrew to the sea: S. from Galilee and from Judæa followed Him.

Vulg. Jesus autem cum discipulis suis recessit ad mare; et multa turba a Galilæa et Judæa secuta est eum.

8. And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

S*. omits and from Idumæa: S*. from beyond Jordan, they about Tyre.

S.V. hearing.

Vulg. Et ab Ierosolymis, et ab Idumæa, et trans Jordanem; et qui circa Tyrum et Sidonem, multitudo magna, audientes quæ faciebat, venerunt ad eum.

9. And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

10. For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues.

Margin, rushed upon Him.

A. also as many as had plagues.

Vulg. Multos enim sanabat ita ut irruerent in eum ut illum tangerent quot quot habebant plagas.

11. And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God.

12. And He straitly charged them that they should not make Him known.

For verses 13-19 see S. Matthew, ch. x., page 185.

13. And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

S. but they came.

Vulg. et venerunt ad eum.

14. And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

S.V. twelve, whom also He named Apostles.

Vulg. Et fecit illi duodecim cum illo: et ut mitteret eos predicare.

15. And to have power to heal sicknesses, and to cast out devils:

S.V. omit to heal sicknesses and.

Vulg. Et dedit illi potestatem curandi infirmitates, et ejiciendi demonia.

16. And Simon He surnamed Peter ;

S.V. And He ordained the twelve, and Simon He surnamed.
 Vulg. Et imposuit Simoni nomen Petrus.

17. And James the *son* of Zebedee, and John the brother of James ; and He surnamed them Boanerges, which is, The sons of thunder :

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

All MSS., the Cananite.
 Vulg. et Simonem Cananaeum.

19. And Judas Iscariot, which also betrayed Him :

S. Mark alone records the following.

19. —and they went into an house.

Margin, home.
 S*, and He.
 Vulg. et veniunt ad domum.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when His friends heard of it, they went out to lay hold on Him : for they said, He is beside Himself.

Margin, kinsmen.
 Vulg. dicebant enim : Quoniam in furorem versus est.

Maldonatus¹ has analysed with considerable minuteness the various explanations given to this passage by S. Jerome, the Venerable Bede, Theophylact, Euthymius, and the other commentators who lived before him, and holds that the following is the most probable account. Jesus is still at Capernaum, and the house in verse 19 is Peter's, already mentioned by S. Mark (i. 29). From the grammatical construction he concludes that it is Jesus and His disciples who are said not to have had time so much as to eat bread, and not the multitude. Several interpretations have been offered both as to the persons who wished to lay hold of Jesus, and also as to their object. He rejects the way some have interpreted the words of *παρ' αὐτοῦ*, as meaning His fellow-countrymen, or the domestics, on the ground that this is inadequate and does not come up to the full meaning of the phrase, which is generally used of relations, and which in this case most probably refers to His brethren, who are mentioned in verse 31. In company with a great number of ancient interpreters, as he says, he rejects with horror the very thought that the Blessed Virgin either said or believed that her Son was mad, or that His conduct was otherwise than it should be.

His brethren had heard of the excitement which prevailed in the city on account of Him ; they had heard too of His unceasing labour in behalf of the people, not allowing Himself time for the necessary refreshment of the body, and they concluded that only mischief could come from such exertions,

and that it was their duty, as His nearest relations, to rescue from danger One whom they concluded was acting like an insane man, as if He had lost His senses, and was transported beyond Himself (*ἐξίστηναι*). They knew too the envy and indignation which His conduct would excite among the Pharisees. Either His brethren really believed that Jesus was gone out of His mind, or they made this a pretext to lay hold of Him and withdraw Him from the place. Either way their object was the same, to remove Him from what they considered a scene of danger to one of safety.

There were other occasions beside this on which His brethren wished to act differently from Jesus, not from any want of affection for Him, much less from any hostility to Him, but from insufficient knowledge of His real character. One of these is recorded at length by S. John (vii. 2, &c.).

For verses 22-30 see S. Matthew, ch. xii., page 214.

22. ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils.

S. Beelzebub : V. Beelzeboul.
 Vulg. Et scribæ, qui ab Ierosolymis descendunt, dicebant : Quoniam Beelzebub habet.

23. And He called them *unto Him*, and said unto them in parables, How can Satan cast out Satan ?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

S. that house will not be able to stand.
 Vulg. Et si domus super semetipsam disperit, non potest domus illa stare.

26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

S*, rise up against himself, he is divided and cannot stand.
 Vulg. Et si satanas consurrexerit in semetipsum, disperit, et non poterit stare, sed finem habet.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house.

S.V. But no man.
 Vulg. Nemo potest vasa fortis ingressus in domum diripere.

28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :

S.V.A. and the blasphemies.

29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

S. but shall be in danger : S.V. of eternal sin.
 Vulg. non habebit remissionem in ætèrnum, sed reus erit æterni delicti.

¹ Maldonatus, in Marc., in. 20 ; vol. i. p. 555.

30. Because they said, He hath an unclean spirit.

For verses 31-35 see S. Matthew, ch. xii., page 222.

31. ¶ There came then His brethren and His mother, and, standing without, sent unto Him, calling Him.

S. and His mother cometh, and His brethren: V. and His mother and His brethren come; calling Him: A. seeking for Him.

Vulg. Et veniunt mater ejus et fratres: et foris stantes miserunt ad eum vocantes eum.

32. And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee.

S.V. say: A. and Thy brethren and thy sisters.

Vulg. Et dicunt ei: Ecce mater tua et fratres tui foris querunt te.

33. And He answered them, saying, Who is My mother, or My brethren?

S.V. and My brethren.

Vulg. Quæ est mater mea et fratres mei?

34. And He looked round about on them which sat about Him, and said, Behold My mother and My brethren!

V. omits and before He looked.

Vulg. Et circumspiciens eos.

35. For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

V. omits For: S.V.A. My brother and sister.

Vulg. qui cum fecerit voluntatem Dei, hic frater meus, et soror mea, et mater est.

CHAPTER IV.

[1. The parable of the sower, 14. and the meaning thereof. 21. We must communicate the light of our knowledge to others. 26. The parable of the seed growing secretly, 30. and of the mustard seed. 35. Christ stilleth the tempest on the sea.]

[Vulg. Parabolan proposuit seminantis, quoniam discipulis declarat: lucernam dicit super candelabrum ponendam: addens parabolas de semine in terram jecto, quod crescit dormiente eo qui seminavit, et de grano sinapis: discipulis autem sorsim omnia interpretatur: in navi a somno exaltatus, tempestatem maris solat.]

For verses 1-9 see S. Matthew, ch. xiii., page 226.

1. And He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

S.V. and there gathereth unto Him a very great multitude.
Vulg. et congregata est ad eum turba multa.

2. And He taught them many things by parables, and said unto them in His doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

S.V. A. omit of the air.
Vulg. Et dum seminavit, aliud cecidit circa viam, et venerunt volucres cœli, et comederunt illud.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

S.V. and did yield fruit, in that it sprang up and increased (*literally*, springing up and increasing).

Vulg. Et aliud cœcidit in terram bonam: et dedit fructum ascendentem et crescentem; et altera autem unum triginta, unum sexaginta, et unum centum.

9. And He said unto them, He that hath ears to hear, let him hear.

S.V. A. omit unto them.
Vulg. Et dicebat: Qui habet aures audiendi, audiat.

For verses 10-20 see S. Matthew, ch. xiii., page 228.

10. And when He was alone, they that were about Him with the twelve asked of Him the parable.

S.V. the parables.
Vulg. Et cum esset singularis, interrogaverunt eum li, qui cum eo erant duodecim, parabolan.

11. And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

S.V. A. Unto you is given the mystery.
Vulg. Vobis datum est nosse mysterium regni Dei.

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

S.V. and it should be forgiven them (*omit* their sins).
Vulg. et dimittantur eis peccata.

13. And He said unto them, Know ye not this parable? and how then will ye know all parables?

14. ¶ The sower soweth the word.

Vulg. Qui seminat, verbum seminat.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

S.V. that was sown in them: A. that was sown out of their hearts.
Vulg. et auferit verbum quod seminatum est in cordibus eorum.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when afflict-

tion or persecution ariseth for the word's sake, immediately they are offended.

Vulg. Et non habent radicem in se, sed temporales sunt.

18. And these are they which are sown among thorns; such as hear the word,

S.V. And there are others who are: S.V. these are such as have heard.
Vulg. Et alii sunt, qui in spinis seminantur: hi sunt qui verbum audiunt.

19. And the cares of this world, and the

deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

S.V. of the world: S.V. and the deceitfulness of riches choke the word, and the lusts of other things entering in, and it.
Vulg. Et erumina saeculi.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

JESUS TEACHES HIS APOSTLES.

S. MARK iv. 21-25.

21 And He said unto them,
Is a candle brought to be put
under a bushel,
or under a bed?
and not to be set on a candlestick?

22 For there is nothing hid,
which shall not be manifested;
neither was anything kept secret,

but that it should come abroad.
23 If any man have ears to hear,
let him hear.

24 And He said unto them,
Take heed what ye hear:
with what measure ye mete,
it shall be measured to you:
and unto you that hear
shall more be given.

25 For he that hath,
to him shall be given:
and he that hath not,
from him shall be taken even that
which he hath.

S. LUKE viii. 16-18.

16 No man, when he hath
lighted a candle, covereth it
— with a vessel,
or putteth it under a bed;
but setteth it on a candlestick,
that they which enter in may see the light.

17 For nothing is secret,
that shall not be made manifest;
neither anything hid,
that shall not be known
and come abroad.

18 Take heed therefore how ye hear:

for whosoever hath,
to him shall be given;
and whosoever hath not,
from him shall be taken even that
which he seemeth to have.

21. ¶ And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Vulg. Numquid venit lucerna ut sub modio ponatur, aut sub lecto? nonne ut super candelabrum ponatur?

22. For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23. If any man have ears to hear, let him hear.

24. And He said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

S.V. and more shall be given unto you (omit that hear).

Vulg. In qua mensura mensi fueritis, remetietur vobis, et adjicietur vobis.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

S. Matthew relates that Jesus used the words "Neither do men light a candle, and put it under a bushel," &c., in His Sermon on the Mount, and S. Mark and S. Luke represent Him as uttering them after His explanation of the parable of the sower. The solution of this apparent discrepancy most probably is, that Jesus made use of this simile, which was one of the common proverbs of the country, more than once, and under different circumstances, and as an illustration to enforce different lessons.

In S. Matthew the Apostles themselves are the light which Jesus has lighted, and He there teaches them that as such they must shine, and show light to others, even under the pressure of hatred and persecution. After the parable of the sower Jesus again used this expression, as recorded by S. Mark and S. Luke. But there He uses the light, not of His Apostles, but of His doctrine, of the truth which He taught. The Apostles had inquired of Him why He taught the people in parables. His answer was, because they were not as yet in a state to receive or understand His doctrine, if put before them fully or in a naked form. But that this should not

always be so: for, from its very nature, it was never intended that a light should be kept always under a bushel; it was never intended that what He then hid, or kept secret, should never be made plain, or that His doctrine should always be kept veiled, or taught to the people under the form of parables. For a time would come when they would be in a state to understand His truth, and then it should be taught to them plainly and unreservedly. It also behoved them, as His Apostles, to take heed how they heard: for in proportion to their diligence and success in teaching the people His truth, in the same proportion should be their own increase in the knowledge of it. The importance of this He shows by expressing it in a twofold form, "With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath,"¹ &c.

S. Mark alone records the following parable.

26. ¶ And He said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

Vulg. et semen germinat, et increseat dum nescit ille.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

S.V.A. omit For.

Vulg. Ultra enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Margin. or ripe.

Vulg. Et cum produxerit fructus.

Considerable difference² of opinion has existed among commentators with respect to the meaning of some expressions in this parable, but little or none as to the main scope of the parable. The intention of Jesus appears to have been to foretell the certain success of His kingdom, or the certainty that His kingdom would spread among men; to point out the inherent power of the seed sown, of the word, to grow, whether observed by men or not, during the busy hours of the day or the silent hours of the night,—that before the seed sown could reach perfection and bear fruit, it must go through several successive stages, and then it would be reaped, cut down, and carried home.

"So is the kingdom of God, as if a man should cast seed

into the ground;" that is, what takes place in the kingdom of God is like what takes place in the ground, that is sown, &c.

Some have referred the words "and should sleep, and rise night and day," to the seed, but others to the sower, to the Son of God or to His servants.

Some writers³ have endeavoured to identify the various stages of growth from the seed sown, the blade, the ear, and the full corn in the ear, with special virtues or graces, with the different degrees of excellence in the divine life to which a saintly man attains.

The harvest is the end of the world, or the end of each man's life.

For verses 30-34 see S. Matthew, ch. xiii., page 233.

30. ¶ And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

S.V. And when.

Vulg. Et cum seminatum fuerit, ascendit, et fit majus omnibus olivibus et facti ramos magnos, ita ut possint sub umbra ejus aves celi habitare.

33. And with many such parables spake He the word unto them, as they were able to hear it.

34. But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples.

V. And without.

Vulg. sine parabola autem.

For verses 35-41 see S. Matthew, ch. viii., page 163.

35. And the same day, when the even was come, He saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.

S.V.A. other ships.

Vulg. et aliae naves erant cum illo.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

S.V. So that the ship was now full: S. omits so that it was now full.

Vulg. Et facta est procella magna venti, et fluctus mittebat in navim, ita ut impleteret navis.

¹ V. Bede, in Marc. iv. 24; vol. iii. p. 171.

Euthymius, in Marc. iv. 24; vol. ii. p. 65.

Maldonatus, in Marc. iv. 24; vol. i. p. 564.

Cornelius a Lapide, in Marc. iv. 24; vol. viii. p. 586.

² Theophylact, in Marc. iv. 26; vol. i. p. 192.

Euthymius, in Marc. iv. 26; vol. ii. p. 65.

Maldonatus, in Marc. iv. 26; vol. i. p. 564.

Jansenius, in Concord. Evang. cap. lii. p. 410.

Cornelius a Lapide, in Marc. iv. 26; vol. viii. p. 587.

³ V. Bede, in Marc. iv. 28; vol. iii. p. 172.

S. Gregory Magnus, Moral. xxi. 29 (alias 11); vol. ii. p. 241.

in Evang. Homil. xv.; vol. ii. p. 1131.

38. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish?

Vulg. Magister, non ad te pertinet, quia perimus?

39. And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And He said unto them, Why are ye so fearful? how is it that ye have no faith?

S.V. Why are ye fearful? have ye not yet faith?

Vulg. Et ait illis: Quid timidi estis? necdum habetis fidem?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

Vulg. Et timuerunt timore magno, et dicebant ad alterutrum: Quis, putas, est iste, quia et ventus et mare obediunt ei?

CHAPTER V.

[1. Christ delivering the possessed of the legion of devils, 13, they enter into the swine. 25. He healeth the woman of the bloody issue, 25, and raiseth from death Jairus his daughter.]

[Vulg. In regione Gerasenorum demoniacum curat ferocissimum a legione demonum: quibus permittit ut in porcos ingrediantur, nec sint ut ipsum sequatur is qui liberatus erat: curata muliere a profluvio sanguinis, venit ad domum Jairi, ejusque filium resuscitat.]

For verses 1-20 see S. Matthew, ch. viii., page 164.

1. And they came over unto the other side of the sea, into the country of the Gadarenes.

S.V. of the Gerasenes: S2. of the Gergesenes.

Vulg. Et venerunt trans fretum maris in regionem Gerasenorum.

2. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

V. omits immediately.

Vulg. Et exeunti ei de navi, statim occurrit de monumentis homo in spiritu immundo.

3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

S. and no man could any more bind him even with chains: V. and no man could any more bind him even with a chain.

Vulg. Qui demum habebat in monumentis, et neque catenis jam quicumque poterat eum ligare.

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

Time him: A. bind him.

Vulg. et nemo poterat eum domare.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

S.V. A. he was in the tombs and in the mountains.

Vulg. Et semper die ac nocte in monumentis et in montibus erat.

6. But when he saw Jesus afar off, he ran and worshipped Him,

S.V. And when he.

Vulg. Videus autem Jesum a longe.

7. And cried with a loud voice, and said, What have I to do with Thee, Jesus, thou Son of the Most High God? I adjure Thee by God, that Thou torment me not.

S.V. A. and saith: A. Son of the living God?

Vulg. Et clamans voce magna dixit: Quid mihi et tibi, Iesu Fili Dei Altissimi?

I.

8. For He said unto him, Come out of the man, thou unclean spirit.

S. And He said.

Vulg. Dicebat enim illi.

9. And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

S.V. A. And he saith unto Him, My name.

Vulg. Et dixit ei: Legio mihi nomen est, quia multi sumus.

10. And he besought Him much that He would not send them away out of the country.

A. And they besought Him: S. send him away.

Vulg. Et deprecabatur eum multum, ne se expelleret extra regionem.

11. Now there was there nigh unto the mountains a great herd of swine feeding.

S.V. A. unto the mountain.

Vulg. Erat autem ibi circa montem grex porcorum magnus, pascens.

12. And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

S.V. And they besought Him.

Vulg. Et deprecabatur eum spiritus.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

S.V. And He gave them leave: A. omits unclean: S.V. into the sea, about two thousand, and.

Vulg. Et concessit eis statim Iesus. Et exeuntes spiritus immundi introierunt in porcos: et magno impetu grex precipitatus est in mare ad duo milia, et suffocati sunt in mari.

14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

S.V. They that fed them fled: S2.V. A. And they went to see.

Vulg. Qui autem pascabant eos, fugerunt.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion,

2 M

sitting, and clothed, and in his right mind : and they were afraid.

S. And they came : S.V. sitting, clothed.
Vulg. Et veniunt ad Iesum . . . sedentem, vestitum.

16. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17. And they began to pray Him to depart out of their coasts.

18. And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him.

S.V.A. And when He cometh.
Vulg. Cumque ascenderet navim, cepit illum deprecari, qui a demonio vexatus fuerat, ut esset cum illo.

19. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

S.V.A. And He suffered him not.
Vulg. Et non admisit eum.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all *men* did marvel.

For verses 21-24 see S. Matthew, ch. ix., page 175.

21. And when Jesus was passed over again by ship unto the other side, much people gathered unto Him : and He was nigh unto the sea.

22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw Him, he fell at His feet,

S.V. omit behold : S.V.A. he falleth.
Vulg. Et venit quidam de archisynagoga nomine Iairus ; et videns eum procidit ad pedes eius.

23. And besought Him greatly, saying, My little daughter lieth at the point of death : *I pray Thee*, come and lay Thy hands on her, that she may be healed ; and she shall live.

S. And beseecheth Him.
Vulg. Et deprecabatur eum multum dicens : Quoniam filia mea in extremis est, veni, impone manum super eam, ut salva sit, et vivat.

24. And Jesus went with him ; and much people followed Him, and thronged Him.

For verses 25-34 see S. Matthew, ch. ix., page 177.

25. And a certain woman, which had an issue of blood twelve years,

S.V.A. And a woman.
Vulg. Et mulier quae.

26. And had suffered many things of many physicians, and had spent all that she had,

and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched His garment.

S.V. had heard the things concerning Jesus.
Vulg. Cum audisset de Iesu.

28. For she said, If I may touch but His clothes, I shall be whole.

V. omits but : S. but His garment.
Vulg. Dicebat enim : Quia si vel vestimentum ejus tetigero, salva ero.

29. And straightway the fountain of her blood was dried up ; and she felt in *her* body that she was healed of that plague.

Vulg. et sensit corpore quia sanata esset a plaga.

30. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes ?

Vulg. Et statim Iesus in semetipso cognoscens virtutem quae exierat de illo, conversus ad turbam, ait.

31. And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me ?

32. And He looked round about to see her that had done this thing.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

S*. and knowing.
Vulg. Mulier vero timens et tremens, sciens.

34. And He said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

Vulg. Ille autem dixit ei.

For verses 35-43 see S. Matthew, ch. ix., page 178.

35. While He yet spake, there came from the ruler of the synagogue's *house* *certain* which said, Thy daughter is dead : why troublest thou the Master any further ?

36. As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

S.V. But Jesus having casually heard the word.
Vulg. Iesus autem audito verbo quod dicebatur, ait archisynagogo.

37. And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

38. And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

S.V.A. And they come . . . and He seeth.

Vulg. Et veniunt in domum archisynagogi, et videt tumultum.

39. And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40. And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying.

S.V. in where the damsel was (*conit* lying).

Vulg. et ingreditur ubi puella erat jaceus.

41. And He took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel, I say unto thee, arise.

Vulg. Et tenens manum puellæ ait illi: Talitha cumi, quod est interpretatum: Puella (tibi dico) surge.

42. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

S. for she was about twelve years old; S.V. and they were straightway astonished.

Vulg. erat autem annorum duodecim: et obstupuerunt stupore magno.

43. And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

Vulg. Et præcepit illis vehementer ut nemo id sciret.

CHAPTER VI.

[1. Christ is condemned of His countrymen. 7. He giveth the Twelve power over unclean spirits. 14. Divers opinions of Christ. 27. John Baptist is beheaded, 29. and buried. 30. The Apostles return from preaching. 31. The miracle of five loaves and two fishes. 48. Christ walketh on the sea : 53. and health all that touch Him.]

[Vulg. Christi doctrinam in ipsius patria admittitur : ubi tamen propter illorum incredulitatem pauca edidit miracula : apostolos mittens ad predicandum, instructi quid observare debeant : Herodes, audita Christi fama, dicit Ioannem Baptistam resurrexisse : cuius caput postulanti Herodiadis filio saltatrici propter iurjurandum tradiderat : in deserto quinque panibus et duobus piscibus quinque millia virorum satiat : super mare ambulans, tempestatem sedat : in terra Genesareth plurimos tactu fimbriae vestimenti sanat.]

For verses 1-6 see S. Matthew, ch. xiii., page 238.

1. And He went out from thence, and came into His own country ; and His disciples follow Him.

S.V. and cometh.

2. And when the sabbath day was come, He began to teach in the synagogue : and many hearing Him were astonished, saying, From whence hath this *Man* these things ? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands ?

S. all these things ; that even, &c. : S.V. and such mighty works which are wrought.

Vulg. et multi audientes admirabantur in doctrina ejus, dicentes : Unde huic hæc omnia ? et quæ est sapientia, quæ data est illi : et virtutes tales quæ per manus ejus efficiuntur.

3. Is not this the carpenter, the son of Mary, the brother of James, and Josès, and of Juda, and Simon ? and are not His sisters here with us ? And they were offended at Him.

S. of James and Joseph.

Vulg. frater Jacob, et Joseph, et Iudæ, et Simonis ?

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

S. *omits* and among his own kin.

Vulg. Et dicebat illis Iesus : Quia non est propheta sine honore nisi in patria sua, et in domo sua, et in cognatione sua.

5. And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them.

6. And He marvelled because of their unbelief.

For verses 6-13 see S. Matthew, ch. x., pages 184 and 187.

6. —And He went round about the villages, teaching.

S. And Jesus went.

7. ¶ And He called unto Him the Twelve, and began to send them forth by two and two ; and gave them power over unclean spirits ;

8. And commanded them that they should take nothing for *their* journey, save a staff only ; no scrip, no bread, no money in *their* purse :

S.V. no bread, no scrip.

Vulg. non peram, non panem, neque in zona æs.

9. But *be* shod with sandals ; and not put on two coats.

10. And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

A. And He saith.

Vulg. Et dicebat eis.

11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Margin. or.

S. And whatsoever place shall not receive you : S.V. *omit* Verily I say unto you—than for that city.

Vulg. *omits* Verily I say unto you—than for that city.

12. And they went out, and preached that men should repent.

S. and preached unto them.

Vulg. Et exeuntes predicabant ut penitentiam agerent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

For verses 14-16 see S. Matthew, ch. xiv., page 242.

14. And king Herod heard of *Him*; (for His name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

V. And they said.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

S.V.A. But others said: S. And others, That it is: S.V.A. omit or.
Vulg. Alii autem dicebant: Quia Elias est. Alii vero dicebant: Quia propheta est, quasi unus ex prophetis.

16. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

V. he said, John, whom I beheaded, he is risen: S. he said, He whom I beheaded, this John is risen.

Vulg. Quo auditio Herodes ait: Quem ego decollavi Ioannem, hic a mortuis, resurrexit.

For verses 17-29 see S. Matthew, ch. xiv., page 244.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

A. had sent forth and put John into prison, and bound him for Herodias' sake.
Vulg. Ipse enim Herodes misit, ac tenuit Ioannem, et vinxit eum in carcere propter Herodiam, &c.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Vulg. Dicebat enim Ioannes Herodi.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

Margin, an inward grudge.
Vulg. Herodias autem invidiabat illi.

20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Margin, kept him, or saved him.
V. knowing that he was a just man and an holy, he kept him.
S.V. and when he heard him, he hesitated much.
Vulg. sciens enim virum justum et sanctum: et custodiebat eum.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

Vulg. Herodes natalis sui convivium fecit principibus, et tribunis, et primis Galilee.

22. And when the daughter of the said

Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

S.V. came and danced, she pleased Herod, and them that sat with him.
Now the king said.
Vulg. Cumque introisset filia ipsius Herodias, et saltasset, et placuisset Herodi, simul, ne recumbentibus; rex ait puella.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

S. omits of me.
Vulg. Quia quicquid petieris dabo tibi, licet dimidium regni mei.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

S. came.
Vulg. Cumque introisset statim cum festinatione ad regem, petivit, dicens.

26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

Vulg. noluit eam contristare.

27. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison,

Margin, one of his guard.
S.V. and commanded him to bring his head.
Vulg. Sed misso spicatore precepit afferri caput ejus in disco.

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.

S. and laid him in a tomb.
Vulg. et posuerunt illud in monumento.

For verses 30-44 see S. Matthew, ch. xiv., page 247.

30. And the Apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

S. all things, what they had done and taught.
Vulg. omnia que egerant, et docuerant.

31. And He said unto them, Come ye yourselves apart into a desert place, and rest a

while: for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

Vulg. Et ascendentes in navim, abierunt in desertum locum seorsum.

33. And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

S.V. A. And they saw them departing: S. and many knew them: S.V. omit and came together unto Him.

Vulg. Et viderunt eos abeuntes, et cognoverunt multi: et pedestres de omnibus civitatibus concurrerunt illuc, et praevenierunt eos.

34. And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

S.V. And when He came out, He saw.

Vulg. Et exiens vidit turbam multam Iesus.

35. And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed:

S*. came and said.

Vulg. accesserunt discipuli eius, dicentes.

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

V. and buy themselves something to eat (omits for they, &c.): S. and buy themselves victuals, something to eat (omits for they, &c.).

Vulg. emant sibi cibos quos manducant.

37. He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

And when they knew, they say: S. And they come and say: A. they say unto Him.

Vulg. Et cum cognovissent, dicunt.

39. And He commanded them to make all sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to

His disciples to set before them; and the two fishes divided He among them all.

S.V. gave them to the disciples.

Vulg. et dedit discipulis suis.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments, and of the fishes.

S. and of the two fishes.

Vulg. Et sustulerunt reliquias fragmentorum, duodecim copinos plenos, et de piscibus.

44. And they that did eat of the loaves were about five thousand men.

S. omits of the loaves: V. A. omit about.

Vulg. Erant autem qui manducaverunt quinque millia virorum.

For verses 45-52 see S. Matthew, ch. xiv., page 250.

45. And straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people.

Margin, over against Bethsaida.

S. into a ship.

Vulg. ut praecederent eum trans fretum ad Bethsaidam.

46. And when He had sent them away, He departed into a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and He alone on the land.

48. And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them.

49. But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:

50. For they all saw Him, and were troubled. And immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51. And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

S.V. omit beyond measure and wondered.

Vulg. Et plus magis intra se stupebant (omits beyond measure, &c.).

52. For they considered not the miracle of the loaves: for their heart was hardened.

For verses 53-56 see S. Matthew, ch. xiv., page 252.

53. And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54. And when they were come out of the ship, straightway they knew Him,

A. straightway the men of that place.
Vulg. continuo cognoverunt eum.

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.

56. And whithersoever He entered, into vil-

lages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

Margin, it.

N.V. or into cities or into country.

Vulg. Et quocumque introbat, in vicis, vel in villas, aut civitates . . . et quodcumque tangebant eum, salvi fiebant.

CHAPTER VII.

[1. The Pharisees find fault at the disciples for eating with unwashen hands. 8. They break the commandment of God by the traditions of men. 11. Meat defileth not the man. 24. He healeth the Syrophenician woman's daughter of an unclean spirit, 31. and one that was deaf, and stammered in his speech.]

[Vulg. Phariseos redarguit, Christi arguentes discipulos, quod non lotis elevent manibus, cum ipsi tibi mandata ob suas traditiones transgredierentur; declarans quoniam possint hominem conquinare, nonne qui de corde exiit: Syrophœnissæ filiam, ad perseverantem illius supplicationem, a dæmonio liberat; et surdum ac mutum sanat.]

For verses 1-23 see S. Matthew, ch. xv., page 255.

1. Then came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem.

2. And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

Margin, common.

S.V. A. omit they found fault.

Vulg. Et cum vidissent quosdam ex discipulis ejus communibus manibus, id est, non lotis, manducare panes, vituperaverunt.

3. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

Margin, diligently; in the original, with the fist.

Vulg. nisi crebro laverint manus.

4. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

Margin, beds.

S.V. omit and of tables.

Vulg. baptismata calicum, et urceorum, et aramentorum, et lectorum.

5. Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

Then: S.V. And. S.V. with defiled hands.

Vulg. It interrogabant eum pharisei et scribæ . . . sed communibus manibus manducant panem?

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written,

"This people honoureth Me with their lips, but their heart is far from Me.

7. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men."

S.V. omit answered and.

Vulg. At ille respondens, dixit eis.

8. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

S.V. omit For: S.V. omit as the washing of pots and cups: and many other (A. omits other) such like things ye do.

Vulg. Reinquentes enim mandatum Dei, tenetis traditionem hominum, baptismata urceorum et calicum: et alia similia his facitis multa.

9. And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Margin, frustrate.

Vulg. bene irritum facitis preceptum Dei.

10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Vulg. morte moriatur.

11. But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12. And ye suffer him no more to do ought for his father or his mother;

S.V. omit And.

Vulg. Et ultra non dimittitis eum quidquam facere patri suo, aut matri.

13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Vulg. Rescindentes verbum Dei.

14. ¶ And when He had called all the people

unto Him, He said unto them, Hearken unto Me every one of you, and understand :

S.V. And when He had called the people again unto Him : V. He saith : S. Hearken and understand (omit) unto Me every one of you.
Vulg. Et advocans iterum turbam, dicebat illis : Audite me omnes, et intelligite.

15. There is nothing from without a man, that entering into him can defile him : but the things which come out of him, those are they that defile the man.

S.V. which come out of the man.
Vulg. sed quæ de homine procedunt, illa sunt quæ communicant hominem.

16. If any man have ears to hear, let him hear.

S.V. omit this verse.
Vulg. Si quis habet aures audiendi, audiat.

17. And when He was entered into the house from the people, His disciples asked Him concerning the parable.

S.V. asked of Him the parable.
Vulg. interrogabant eum discipuli rebus parabolam.

18. And He saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him ;

S. Do ye not yet perceive : S. from without entereth, it defileth not the man.
Vulg. Non intelligitis, quia omne extrinsecus intrinsecus in hominem, non potest eum communicare.

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?^a

Vulg. quia non intrat in cor ejus, sed in ventrem vadit, et in secessum exit, purgans omnes carnes :

20. And He said, That which cometh out of the man, that defileth the man.

Vulg. Dicebat autem.

21. For from within, out of the heart of men,

^a Verse 19.—Lachmann, Tischendorf, and Tregelles read καθαρίων, not καθαρίζων.—SCRIVENER, 'New Testament,' 1877.

^b That expression, 'purging all meats' (καθαρίζων πάντα τὰ βρώματα), does really seem to be no part of the Divine discourse, but the Evangelist's inspired comment on the Saviour's words. Our Saviour (he explains) by that discourse of His *ipse factus*—'made all meats clean.' So Chrysostom : ο δὲ Μάρκος φησὶν, ὅτι 'καθαρίζων τὰ βρώματα.' ταῦτα ἔλεγεν [vii. 526, A.]. He seems to have derived that remark from Origen [in Matt. ed. Huet, i. 249, D] :—κατὰ τὸν Μάρκον ἔλεγε ταῦτα ὁ Σωτὴρ : καθαρίζων πάντα τὰ βρώματα.—From the same source, I suspect, Gregory Thaumaturgus (Origen's disciple). Bp. of Neocesarea in Pontus, A.D. 261 [Routh, iii. 257], derived the following :—καὶ ὁ Σωτὴρ ὁ 'πάντα καθαρίζων τὰ βρώματα' οὐ τὸ ἐκπορευόμενον, ὡς οἱ κοινοὶ τὴν ἐνδομυον, ἀλλὰ τὸ ἐκπορευόμενον. See, by all means, Field's most interesting *Adnot. Hones in Chrys.* vol. iii. p. 112.—DEAN BURGON, 'On the last Twelve Verses of S. Mark,' p. 179.

The substitution of καθαρίζων for καθαρίων, so far from being the unmeaning itacism it might seem at first sight, is a happy

proceed evil thoughts, adulteries, fornications, murders,

S.V. proceed evil thoughts, fornications, thefts, murders.
Vulg. male cogitationes procedunt, adulteria, fornicationes, homicidia.

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

thefts : S.V. adulteries.
Vulg. Furta.

23. All these evil things come from within, and defile the man.

S. and they defile the man.

For verses 24-31 see S. Matthew, ch. xv., page 261.

24. ¶ And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but He could not be hid.

S.V. into the coasts, &c.
Vulg. Et inde surgens abiit in fines Tyri et Sidonis.

25. For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet :

S.V. But straightway a woman : S. came in and.
Vulg. Mulier enim statim ut audivit de eo, cujus filia habebat spiritum immundum, intravit.

26. The woman was a Greek, a Syrophenician by nation ; and she besought Him that He would cast forth the devil out of her daughter.

Vulg. Erat enim mulier gentilis, Syrophenissa genere.

27. But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast it unto the dogs.

S.V. And He said unto her.
Vulg. Qui dixit illi : Sine priste saturari filios : non est enim bonum sumere panem filiorum, et mittere canibus.

28. And she answered and said unto Him,

restoration of the true sense of a passage long obscured by the false reading." After giving the "overwhelming evidence" for καθαρίων, Scrivener continues, "Will anyone undertake to say what is meant by the last clause of the verse as it stands in the English Version, and as it must stand, so long as καθαρίων is read ? If, on the other hand, we follow Lachmann, Tregelles, Tischendorf, Westcott and Hort, we must take the Lord's words to end with ἐκπορεύεται, and regard καθαρίζων πάντα τὰ βρώματα as the Evangelist's comment on them : 'This He said, to make all things clean.' Compare Acts x. 15. This, and none other, seems to have been the meaning assigned to the passage by the Greek Fathers," &c.—SCRIVENER, Introduction, p. 506, ed. 1874.

McClellan retains the reading καθαρίων, and thus concludes his note in defence of it, "With all confidence, therefore, we retain the neut. καθαρίων, and construct it in apposition with the sentence : Things that enter into the mouth, &c., cannot pollute ; for the whole process of their passage through the body is one of *decontamination*."—MCCLELLAN, 'New Testament,' p. 674.

Yes, Lord: yet the dogs under the table eat of the children's crumbs.

S. yet the dogs eat under the table of the.
Vulg. At illa respondit, et dixit illi: Ubique Domine, nam et catelli comedunt sub mensa de micis puerorum.

29. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

S.V. she found her daughter laid upon the bed and the devil gone out.
Vulg. Et cum abisset domum suam, invenit puellam jacentem supra lectum, et demonium exisse.

31. ¶ And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

S.V. from the coasts of Tyre He came through Sidon unto the sea.
Vulg. Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilee inter medios fines Decapoleos.

S. Mark alone records the following miracle.

32. And they bring unto Him one that was deaf, and had an impediment in his speech;^a and they beseech Him to put His hand upon him.

S*. His hands.
Vulg. ut imponat illi manuum.

33. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue;

34. And looking up to heaven, He sighed, and saith unto him, ΕΡΗΦΑΘΑ, that is, Be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

S.V. omit straightway: S. and straightway the string of his tongue.
Vulg. Et statim aperte sunt aures ejus, et solutum est vinculum lingue ejus, et loquebatur recte.

36. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

V. as He maketh.
Vulg. Et eo amplius admirabantur, dicentes: Bene omnia fecit: et surdos fecit audire, et mutos loqui.

S. Matthew (xv. 30, 31), in his account of this same visit of our Saviour to Decapolis, gives a general statement of His work, and says that He made the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, but he does not relate the healing of anyone in particular. S. Mark, on the other hand, says nothing about the great number that He healed, but selects one case for minute description. Of this he omits no one of the particulars. He relates how Jesus took the man aside from the multitude; how He put His fingers into his ears, and spat and touched his tongue; and how He looked up to heaven and sighed. He records the identical word that He used, with its translation into Greek, and how the man was instantly and perfectly cured. He relates how Jesus commanded the people not to make it known, and that they, from very gratitude and from the fullness of their hearts, published it all the more, and resounded His praise for the many mighty works that He had done.

From the words used¹ by S. Mark, *καὶ τὸν ὀφθαλμὸν*, it has been generally concluded by commentators that this man was not born deaf, but that he became so from some injury to the organs of hearing. If he were born deaf, the cure here wrought would be greater than appears on the surface of the narrative: for to heal a man who was born deaf, and to impart to him the whole knowledge of a language, would be a much greater miracle than to restore the diseased organs of hearing to a healthy condition, and at the same time convey the power of distinct utterance.

It may be that Jesus withdrew the deaf man from the confusion and distraction that often arise from the presence of a multitude to give greater opportunity for a devout faith in Him and in His power to spring up in the man's heart: for Jesus did not heal the bodies of those who came to Him and leave their souls in darkness and unbelief.

Jesus makes use of several external actions to effect a cure, not that these were necessary for Him, but as being significant to the people of His character. By putting His fingers into his ears, and by spitting and touching his tongue, He proved to them that every part of His Body could communicate a power which did not belong to human nature generally,

¹ Maldonatus, in Marc. vii. 32; vol. i. p. 585.

^a One that was deaf, and had an impediment in his speech (*καὶ τὸν ὀφθαλμὸν*).—"The best commentators agree that it signifies, not one dumb from his birth, but one who had become so by accident: for otherwise he could not have spoken, unless we suppose the faculty of speech imparted by a direct miracle. This, indeed, I should not hesitate to suppose, were it necessary: but it is not. The word signifies one who has an impediment in his

Cornelius a Lapide, in Marc. vii. 32; vol. viii. p. 597.

speech: now this might have arisen from what is called a *hoes*, or ulcer, producing a swelling; or from the tongue being bound by some membrane having become rigid. We say *supposed*. Similar expressions occur in the classical writers. Plutarch and Alexander Aph. (cited by Wets.) join the words *καὶ τὸν ὀφθαλμὸν* and *ἀλαλῶς*."—BLOOMFIELD'S 'Critical Digest,' S. Mark vii. 32; vol. ii. p. 61.

and therefore that, though as Man He possessed a Body, He was not merely Man, but God as well as Man.¹

Jesus may have sighed at the sight of the misery and suffering which sin and the author of sin had entailed on the human race, and by looking up to heaven He may have indicated from whom alone help could be obtained.

Several explanations have been given of His command to the people not to make it known, and of their conduct on this occasion. That which is attended with the least difficulty is that the people saw through His motive in bidding them not to make it known; they saw that He forbade them, not because

it was wrong for them who had received a benefit to make it known to others, but that it was more becoming in Him, who had conferred the blessing, to conceal it, and that they, in their gratitude, resolved to disobey Him and to publish the deed and to award the praise due to it, and in proportion as He wished to conceal it. The Evangelist evidently approves of the people's conduct as right, and worthy of imitation. Jesus thus shows Himself an example to those who confer a blessing on others, and the people are also an example to those who receive one.²

¹ Euthymius, in Marc. vii. 33; vol. iii. p. 105.

Theophylact, in Marc. vii. 33; vol. i. p. 208.

Maldonatus, in Marc. vii. 33; vol. i. p. 586.

Jansenius, in Concord. Evang. lxii. p. 16.

Cornelius a Lapide, in Marc. vii. 33; vol. viii. p. 597.

² S. Augustine, de Consens. Evang. iv. 4; vol. iii. p. 1219.

V. Bede, in Marc. vii. 36; vol. iii. p. 205.

Theophylact, in Marc. vii. 36; vol. i. p. 208.

Jansenius, in Concord. Evang. cap. lxii. p. 17.

Cornelius a Lapide, in Marc. vii. 36; vol. viii. p. 598.

CHAPTER VIII.

[1. *Christ feedeth the people miraculously*: 10. *refuseth to give a sign to the Pharisees*: 14. *admonisheth His disciples to beware of the leaven of the Pharisees, and of the leaven of Herod*: 22. *giveth a blind man his sight*: 27. *acknowledgeth that He is the Christ, who should suffer and rise again*: 34. *and exhorteth to patience in persecution for the profession of the Gospel*.]

[Vulg. *Septem panibus paucisque pisciculis satiat quatuor hominum millia*: discipulis a fermento phariseorum cavere jubet: *cacum sensum curat*: interrogatis apostolis quem Jesum esse dicerent, Petrus confitetur ipsum esse Christum: et paulo post Satanaz ab eo dicitur, quod increparet illum dum suam predicaret passionem: de tollenda cruce, et quod anima nihil debet esse carius.]

For verses 1-9 see S. Matthew, ch. xv., page 263.

1. In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them,

S.V. being again great: S.V.A. He called His (S. the) disciples unto Him.
Vulg. In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis.

2. I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

Vulg. quia ecce jam triduo suscipiunt me, nec habent quod manducent.

3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

S.V. And divers of them: V. are from far.
Vulg. quidam enim ex eis de longe venerunt.

4. And His disciples answered Him, From whence can a man satisfy these *men* with bread here in the wilderness?

S. And His disciples answered and said, From.
Vulg. Et responderunt ei discipuli sui: Unde illos quis poterit hic saturare panibus in solitudine?

5. And He asked them, How many loaves have ye? And they said, Seven.

6. And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people.

S.V. And He commandeth.
Vulg. Et praecepit turbas.

7. And they had a few small fishes: and He blessed, and commanded to set them also before them.

A. and He blessed them: S. and He blessed, and set them before them.
Vulg. Et habebant pisciculos paucos: et ipsos benedixit, et jussit apponi.

8. So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

S. And all did eat: V. And they did eat.
Vulg. Et manducaverunt, et saturati sunt, et sustulerunt quod superaverat de fragmentis, septem sportas.

9. And they that had eaten were about four thousand: and He sent them away.

S. And they were four thousand: V. And they were about four thousand.
Vulg. Erant autem qui manducaverunt, quasi quatuor millia.

For verses 10-12 see S. Matthew, ch. xv., page 268.

10. ¶ And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.

S*. And straightway Jesus entered: S.V. into the ship: V. Dalmanutha.
Vulg. Et statim ascendens navim cum discipulis suis, venit in partes Dalmanutha.

11. And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him.

S. seeking of Him to see a sign.
Vulg. quærentes ab illo signum de cælo.

12. And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

V. omits unto you.
Vulg. Amen dico vobis, si dabitur generationi isti signum.

For verses 13-21 see S. Matthew, ch. xvi., page 269.

13. And He left them, and entering into the ship again departed to the other side.

S. omits into the ship: A. into a ship.
Vulg. Et dimittens eos, ascendit iterum navim, et abiit trans fretum.

14. ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15. And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they reasoned among themselves, saying, *It is* because we have no bread.

S. V. *omit* saying: V. They have no bread.

Vulg. Et cogitabant ad alterutrum, dicentes: Quia panes non habemus.

17. And when Jesus knew *it*, He saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

V. And when He knew *it*: S. V. have ye your heart hardened?

Vulg. Quocirca, ait illis: Jesus: Quid cogitatis, quia panes non habetis? nondum cognoscitis nec intelligitis: allicuius cibatum habetis cor vestrum?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

S. *omits* and before having ears.

Vulg. Oculos habentes non videtis? et aures habentes non auditis? nec recordamini.

19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve.

S. and how many.

Vulg. quot copulinos fragmentorum plenos sustulistis?

20. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

S. And when the seven loaves: V. *omits* and before when: S. And they say:

V. And they say unto Him: Vulg. quando et septem panes in quatuor millia: quot sportas fragmentorum tulistis? Et dicunt ei: Septem.

21. And He said unto them, How is it that ye do not understand?

S. unto them, how ye not yet understand? A. unto them, How is it that ye do not yet understand?

Vulg. Et dicebat eis: quomodo nondum intelligitis?

S. Mark alone records the following miraculous cure.

22. ¶ And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

S. V. And they come.

Vulg. Eveniunt Bethsaidam.

23. And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if He saw ought.

A. and put His hands upon him: V. He asked him, Seest thou ought?

Vulg. et expuens in oculos ejus impositis manibus suis, interrogavit eum si quid videret.

24. And he looked up, and said, I see men as trees, walking.

S. V. A. I see men, because I see *them* as trees, walking.

Vulg. Et aspiciens, ait: Video homines velut arbores ambulantes.

25. After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

S. V. upon his eyes, and he saw and was restored, and saw everything clearly.

Vulg. Deinde iterum imposuit manus super oculos ejus; et cepit videre; et restitutus est ita ut clare videret omnia.

26. And He sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

S. *omit*, Go not into the town: S. V. saying, Go not even into the town:

S. V. *omit* nor tell *it* to any in the town.

Vulg. dicens: Vade in domum tuam: et si in vicum introieris, nemini dixeris.

Jesus was now come to Bethsaida, the city of Philip, Andrew, and Peter (John i. 44), where He had done many of His mighty works, and which still continued impenitent, and which He upbraids in the following words, "Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes," &c. (S. Matt. xi. 21, 22). Two reasons have been given why Jesus led this blind man out of the town. Some¹ have supposed that it was in consequence of their impenitence that Jesus led the blind man out of Bethsaida, because they were unworthy to witness the miracle. The command which Jesus gave to the man after He had restored his sight, seems also rather to favour this interpretation. He sends him to his own home, which appears not to have been in Bethsaida, but bids him neither to go into the town, nor to tell it to any in the town. Others² have supposed that Jesus led this blind man away from the town for the same reason for which He took the man who was deaf and had an impediment in his speech, aside from the multitude (vii. 33), either because retirement was good for the man, as promoting the growth of faith in his heart, or because He Himself wished to pray to the Father in private.

Jesus heals this blind man by degrees, not instantly as on other occasions, but partially at first, and then perfectly. After Jesus had first put His hands on him he saw so dimly and imperfectly that he could only distinguish men from trees by their walking. It is probable that this man's restoration to sight was in proportion to his faith in Jesus, and in His power to heal him—that his faith at first was but small; that on receiving some relief it increased; and that along with his faith, his mental restoration to sight, his bodily restoration was also perfected.³

¹ Euthymius, in Marc. viii. 22; vol. iii. p. 109.

Theophylact, in Marc. viii. 22; vol. i. p. 211.

² Maldonatus, in Marc. viii. 23; vol. i. p. 599.

³ Euthymius, in Marc. viii. 23; vol. iii. p. 109.

Theophylact, in Marc. viii. 23; vol. i. p. 211.

For verses 27-30 see S. Matthew, ch. xvi., page 271.

27. ¶ And Jesus went out, and His disciples, into the towns of Cæsarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am?

A. He asked the disciples.
Vulg. Et in via interrogabat discipulos suos.

28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

S.V. And they told Him, saying.
Vulg. Qui responderent illi, dicentes.

29. And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ.

S.V. And He asked them: V. omits and before Peter: S. the Christ, the Son of God.
Vulg. Tunc dicit illis: Vos vero quem me esse dicitis? Respondens Petrus, ait ei: Tu es Christus.

30. And He charged them that they should tell no man of Him.

For verses 31-38 and ix. 1 see S. Matthew, ch. xvi., page 279.

31. And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And He spake that saying openly. And Peter took Him, and began to rebuke Him.

Vulg. Et palam verbum loquebatur.

33. But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men.

A. But when Jesus had turned about: S.V. and saith instead of saying.
Vulg. Qui conversus, et videns discipulos suos, comminatus est Petro, dicens.

34. ¶ And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

S.V.A. omit the same.
—Vulg. Qui autem perdidit animam suam propter me et evangelium, salvam faciet eam.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

A. For what shall it profit the man: S.V. For what profiteth it a man.
Vulg. Quid enim proderit homini, si lucretur mundum totum, et detrimentum anime sue faciat?

37. Or what shall a man give in exchange for his soul?

S.V. For what giveth a man in exchange.
Vulg. Aut quid dabit homo commutationis pro anima sua?

38. Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels.

INTRODUCTORY NOTE.

The room of salt; and of Parvah.—"As there were three rooms between the middle Gate Corban, which was also called the Gate of the Women, and the more westward Gate Corban, which was also called the Gate Beth Mokadh—namely, two treasuries and a Levites' ward between the two; so there were three rooms also between the same middle Gate Corban and the gate more eastward, which was called the Gate Nitsots, and those were the room of the salt, the room of Parvah, and the room of the washers. The room of the salt was the most westward of the three, and joined to the Gate of the Women, and it was so called because they there laid up the salt for the use of the Temple: for howsoever salt and wine and oil and such things were sold in the Tabernæ for the use of particular persons' offerings, yet for the public offerings and service these things were stocked up at the public charge in several rooms appointed for them.

"The use of salt at the Temple was exceeding much, for

nothing was laid on the altar unsalted, but only the wood, the blood, and the wine of the drink-offering. (Maimon, in *issure Mizbeah*, per. 5.) And how much salt might be spent upon all their sacrifices let anyone imagine, for this was the law, 'With all thine offerings thou shalt offer salt' (Levit. ii. 13). And they had not this way only for the spending of salt, but they also salted the skins of all the sacrifices when they had flayed them off: for the skins belonged to the priests as their fee. The course therefore of the priests, that was in serving, did still salt the skins of what sacrifices they offered that they might not be offensive, and kept them till the end of the week of their service; and on the eve of the Sabbath, towards night, they divided them to every one his share.

"The place where they salted and laid up the skins till that time was in the room of Parvah, which joined to this room of the salt on the east."—LIGHTFOOT on the Temple, ch. xxxi.; vol. i. p. 11023.

CHAPTER IX.

[2. *Jesus is transfigured.* 11. *He instructeth His disciples concerning the coming of Elias:* 14. *casteth forth a dumb and deaf spirit:* 30. *foretelleth His Death and Resurrection:* 33. *exhorteth His disciples to humility:* 38. *bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.]*

[*Vulg. Transfigurato Iesu junguntur Moyses et Elias: dicit Elviam dum venerit, omnia restitutum: imo jam venisse, ne fuisse susceptum: surdum ac mutum spiritum ejicit, qui sola oratione et jejunio ejicitur: suam Passionem predicti: disputantes discipulos docet quis eorum sit major: de ejiciente demonium qui non sequebatur Iesum: de amputando manus, pedis, vel oculi scandalo.]*

1. And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Vulg. qui non gustabunt mortem, donec videant regnum Dei veniens in virtute.

For verses 2-8 see S. Matthew, ch. xvii., page 284.

2. ¶ And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them.

S.V. into an exceeding high mountain.

Vulg. et ducit illos in montem excelsum seorsum solos.

3. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

S.V. omit as snow.

Vulg. Et vestimenta ejus facta sunt splendentia, et candida nimis velut nix.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

S.V. omit to answer.

Vulg. Non enim sciebat quid diceret: erant enim timore exterriti.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him.

S.V. And there was a voice out of the cloud, This is.

Vulg. Et venit vox de nube, dicens: Hic est Filius meus carissimus: audite illum.

8. And suddenly, when they had looked round

about, they saw no man any more, save Jesus only with themselves.

For verses 9-13 see S. Matthew, ch. xvii., page 287.

9. And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead.

Vulg. nisi cum Filius hominis a mortuis resurrexerit.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Vulg. Et verbum continuerunt apud se, conquiritentes quid esset, Cum a mortuis resurrexerit.

11. ¶ And they asked Him, saying, Why say the scribes that Elias must first come?

S. Why say the Pharisees and the scribes.

Vulg. Quid ergo dicunt pharisei et scribae.

12. And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of Man, that He must suffer many things, and be set at nought.

S.V. And He told them (omit answered and): A. as it is written instead of and how it is written.

Vulg. Qui respondens, ait illis: Elias cum venerit primo, restituet omnia: et quomodo scriptum est.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

For verses 14-29 see S. Matthew, ch. xvii., page 289.

14. ¶ And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them.

S.V. And when they came to the disciples, they saw: S. (V.A.) questioning among themselves.*

Vulg. Et veniens ad discipulos suos, vidit turbam magnam circa eos, et scribas conquiritentes cum illis.

15. And straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him.

Vulg. Et confestim omnis populus videns Iesum, stup factus est, et expace-
runt, et accurrerunt salutantes eum.

16. And He asked the scribes, What question ye with them?

Margin, among yourselves.

S.V. And He asked them: S.A. (V.) What question ye among yourselves?

Vulg. Et interrogavit eos: Quid inter vos conquiritis?

17. And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;

S.V. omit and said.

Vulg. Et respondens unus de turba, dixit.

18. And whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not.

Margin, dasheth him.

Vulg. Qui ubicunque eum apprehenderit, alidit illum.

19. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.

S.V.A. He answereth unto them.

Vulg. Qui respondens eis, dixit.

20. And they brought him unto Him: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Vulg. Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbavit illum: et elisus in terram, volutabatur spumens.

21. And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us.

23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

S.V. If thou canst (omit bel. xvi).

Vulg. Iesus autem ait illi: Si potes credere,

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

And straightway: S.V. omit; straightway: S.V. omit; And.

S.V.A. omit with tears: S.V.A. omit Lord.

Vulg. Et continuo exclamans pater pueri, cum lacrymis ait: Domine, crede mihi: Domine, adjuva incredulitatem meam.

1.

25. When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

29. And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

S.V. V. omit and fasting.

Vulg. Hoc genus in nullo potest exire, nisi in oratione et jejuniis.

For verses 30-32 see S. Matthew, ch. xvii., page 291.

30. ¶ And they departed thence, and passed through Galilee; and He would not that any man should know it.

31. For He taught His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

V. omits unto them.

Vulg. Docuit autem discipulos suos, et dixit illis: Quoniam Filius hominis traditur in manus hominum, et occidetur eum, et occisus tertio die resurget.

32. But they understood not that saying, and were afraid to ask Him.

For verses 33-37 see S. Matthew, ch. xviii., page 297.

33. ¶ And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way?

S.V. And they came to Capernaum: S.V. omit among yourselves.

Vulg. Et venerunt Capernaum. Qui cum domi essent, interrogabat eos: Quid in via tractabatis?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

A. omits by the way.

Vulg. siquidem in via inter se disputaverant, quis eorum major esset.

35. And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36. And He took a child, and set him in the midst of them : and when He had taken him in His arms, He said unto them,

Vulg. quem cum complexus esset, ait illis.

37. Whosoever shall receive one of such chil-

dren in My name, receiveth Me : and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

S. one of these children : S. and whosoever receiveth Me.
Vulg. unum ex hujusmodi pueris . . . et quicumque me susceperit.

JESUS EXHORTS HIS DISCIPLES TO FORBEARANCE.

S. MARK ix. 38-41.

S. LUKE ix. 49, 50.

38 And John answered Him, saying,
Master, we saw one casting out devils
in Thy name,

and he followeth not us :

and we forbid him,

because he followeth not us.

39 But Jesus said, Forbid him not :
for there is no man which shall do
a miracle in My name,

that can lightly speak evil of Me.

40 For he that is not against us
is on our part.

41 For whosoever shall give you a cup of water to drink
in My name, because ye belong to Christ, verily I say unto
you, he shall not lose his reward.

49 And John answered and said,
Master, we saw one casting out devils
in Thy name ;

and we forbid him,

because he followeth not with us.

50 And Jesus said unto him, Forbid him not :

for he that is not against us
is for us.

38. ¶ And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us ; and we forbid him, because he followeth not us.

And John answered Him, saying : S.V. John said unto Him.
S.V. omit and he followeth not us : S.V. because he followed not us.
Vulg. Respondit illi Joannes, dicens . . . qui non sequitur nos.

39. But Jesus said, Forbid him not : for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.

40. For he that is not against us is on our part.

A. against you, is on your part.
Vulg. qui enim non est adversum vos, pro vobis est.

41. For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

S.V. in the name, that ye belong to Christ.
Vulg. in nomine meo, quia Christi estis.

The difficulty of connecting John's question with the words preceding it is shown by the variety of ways in which it has been proposed to do it. Induced by this and by the fact that S. Matthew omits John's question and our Saviour's answer altogether, though he gives the words immediately before and after them, some¹ have supposed that John did

not propose his question at this time, but on some other occasion, as, for instance, when the seventy returned from their mission of preaching and working miracles. The expression "John answered Him" is considered no objection to this, because the word answered (*ἀπεκρίθη*) is sometimes used in the New Testament not as a reply to something that has been said before, but to introduce an entirely new subject, as in Matt. xi. 25 ; xxii. 1.

It may be that it was the mention of the blessing which those should obtain who should receive even a little child in the name of Jesus, that prompted John to ask whether they had done right in forbidding one casting out devils in His name because he followed not them. There is no reason to suppose that the disciples were actuated by any motives of personal jealousy in forbidding him, but that they acted with a sincere desire for His honour and glory. Jesus had publicly given to His followers, the Twelve and the Seventy, the office of preaching His kingdom and casting out devils. For others to assume this appeared to them an infringement on His authority, and they wished for His direction as to the future.

Two explanations have been given to the words "he followeth not us." Some² have supposed that the man here represented as casting out devils in the name of Jesus may have been a real believer in Him as the Messiah, but disinclined to give up all and follow Him as the Apostles and other disciples had done. Many disciples of Jesus there were who, from fear and other motives, did not openly confess

¹ Maldonatus, in Marc. ix. 38 ; vol. i. p. 598.

² S. Ambrose, in Luc. ix. 49, 50 ; vol. ii. p. 1705.

Euthymius, in Marc. ix. 38 ; vol. iii. p. 127.

Maldonatus, in Marc. ix. 38 ; vol. i. p. 599.

Him. Such, we know, were Nicodemus, Joseph of Arimathea, and others. They think that neither the words of John nor those of Jesus imply that this man was not a disciple or a believer in Jesus as the Messiah, but that he did not imitate the Twelve in their close and constant attendance upon Him. Others¹ have held that this man was not a disciple of Jesus, or only so far a disciple as that he was not an opponent; that, seeing the power which the name of Jesus had to cast out devils, he used it for that purpose and used it successfully and beneficially to men.

Jesus gives two reasons why they should not forbid him. 1. In performing miracles and casting out devils in His name this man was not acting in opposition to Him or to His disciples. He was doing the same work as they, though in an imperfect manner. Though he did not follow them, he was gathering with them, inasmuch as he was destroying the power of Satan. 2. If to give even a cup of cold water from respect to the name of Jesus was praiseworthy and should receive a reward, so likewise to cast out devils was also to do well, and should likewise receive a reward. He who gave a cup of cold water, and he who cast out devils, should both receive a reward, but a reward differing in the same proportion, as to cast out a devil is a greater blessing to man than to allay his thirst.

In these words,² "Forbid him not," our Saviour does not lend countenance to the author of schism and disunion in the Church, nor give immunity to the invader of the priestly office. To cast out devils was not confined to the apostolical or priestly office: it was given to the Twelve in common with the Seventy and others, and it was in no sense a priestly function. The lesson which our Saviour's words teach is, not to thwart or hinder the action of any man so far as it is good, on the ground that the rest of his conduct is not equally good. So far as his action is good, he is doing the work of Christ and His disciples, and shall receive a suitable reward. The disciples had reproofed the part of this man's conduct which did not deserve reproof. They had forbidden him to do that which showed great faith in the power of Jesus, and by which he weakened the power of Satan and benefited mankind. What was deserving of reproof in him was his lack of sufficient faith to become the disciple of Jesus, and to take up his cross and follow Him.

For verses 42-50 see S. Matthew, ch. xviii., page 299.

42. And whosoever shall offend one of *these* little ones that believe in Me, it is better for him

that a millstone were hanged about his neck, and he were cast into the sea.

S.V. *omit* in Me.

Vulg. Et quisquise scandalizaverit unum ex his pusillis credentibus in me.

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Margin, cause thee to offend.

to go: S.V. to enter.

Vulg. quam duas manus habentem ire in gehennam, in ignem inextinguibilem.

44. Where their worm dieth not, and the fire is not quenched.^a

S.V. *omit* this verse.

Vulg. Ubi vermis eorum non moritur, et ignis non extinguatur.

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Margin, cause thee to offend.

S. to enter maimed or halt into life: S.V. *omit* into the fire that never shall be quenched.

Vulg. melius est tibi pedem introire in vitam eternam, quam duos pedes habentem mitti in gehennam ignis inextinguibilis.

46. Where their worm dieth not, and the fire is not quenched.^a

S.V. *omit* this verse.

Vulg. Ubi vermis eorum non moritur, et ignis non extinguatur.

47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Margin, cause thee to offend.

S.V. into hell (*omit* fire).

Vulg. mitti in gehennam ignis.

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.^b

S.V. *omit* and every sacrifice shall be salted with salt.

Vulg. Omnis enim igne salietur, et omnis victima sale salietur.

50. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

¹ S. Augustine, de unico Bapt. cont. Petil. 12; vol. ix. p. 601.

V. Bede, in Marc. ix. 38; vol. iii. p. 225.

Theophylact, in Marc. ix. 38; vol. i. p. 220.

^a "Vv. 44, 46—omittit Tischendorf, uncinis includit Trengelles."—SCRIVENER, N. T., 1877.

² S. Augustine, de Consens. Evangel. lib. iv. 5, 6; vol. iii. p. 1219.

^b See Introductory Note.

CHAPTER X.

[2. *Christ disputeth with the Pharisees touching divorce: 13. Blesseth the children that are brought unto Him: 17. reproveth a rich man how he may inherit life everlasting: 23. telleth His disciples of the danger of riches: 28. promiseth rewards to them that forsake any thing for the gospel: 32. foretelleth His death and resurrection: 35. biddeth the two ambitious suitors to think rather of suffering with Him: 46. and restoreth to Bartimeus his sight.*]

[Vulg. *Nullo modo dimittendam uxorem ostricti aliam ducendo: parvulos complexus, benedixit eis: dives qui precepta a juvenatib. observat, non amplectitur. Christi consilium de omnibus dividendis: qui referent pramti qui omnia relinquunt: rursus suam pradiat passionem: occasione ambitiosis aliorum Zebedi docet discipulos quod non ostensione d. mini, sed officio ministerii debeant esse majores: Bartimeum cecum sanat.*]

For verse 1 see S. Matthew, ch. xix., page 311.

1. And He arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

by the farther side: S.V. and the farther side.
Vulg. Et inde exurgens venit in fines Judææ ultra Jordanem.

For verses 2-12 see S. Matthew, ch. xix., page 311.

2. ¶ And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him.

V.A. And Pharisees.

3. And He answered and said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorce, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

S.V. And Jesus said.
Vulg. Quibus respondens Jesus, ait.

6. But from the beginning of the creation God made them male and female.

God made: S.V. He made.
Vulg. masculinum et feminam fecit eos Deus.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

S. and his mother: S.V. omit and cleave to his wife.
Vulg. Propter hoc relinquit homo patrem suum et matrem, et adhaerebit ad uxorem suam.

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

Vulg. Et erunt duo in carne una.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house His disciples asked Him again of the same matter:

S.V. the disciples: S.V.A. of this matter.
Vulg. discipuli ejus.

11. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

S.V. And if she shall put away her husband and marry another.
Vulg. Et si uxor dimiserit virum suum, et alii nupserit, moechatur.

For verses 13-16 see S. Matthew, ch. xix., page 315.

13. ¶ And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them.

S.V.A. and the disciples: S.V. rebuked them, instead of rebuked those that brought them.
Vulg. discipuli autem comminabantur offerentibus.

14. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

V. omits and before forbid.
Vulg. Quos cum videret Jesus, indigne tulit, et ait illis: Sinite parvulos venire ad me, et ne prohibueritis eos.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And He took them up in His arms, put His hands upon them, and blessed them.

S.V. In His arms, and blessed them, and put His hands upon them.

For verses 17-22 see S. Matthew, ch. xix., page 316.

17. ¶ And when He was gone forth into the way, there came one running, and kneeled to

Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

A. Into the way, behold, a certain rich man came running.

18. And Jesus said unto him, Why callest thou Me good? *there is none good but one, that is, God.*

19. Now knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

S. omits Do not commit adultery: S2. reads Do not kill, Do not commit adultery: V*. omits Defraud not: S*. and thy mother.*

20. And he answered and said unto Him, Master, all these have I observed from my youth.

*S. And he said unto Him.
Vulg. At ille respondens, ait illi.*

21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

*A. Then He beholding him: S. Yet one thing: S.V. omit take up the cross.
Vulg. Jesus autem intuitus eum, dilexit eum, et dixit ei: Unum tibi deest: omits take up the cross.*

22. And he was sad at that saying, and went away grieved: for he had great possessions.

For verses 23-31 see S. Matthew, ch. xix., page 318.

23. ¶ And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

S. and said.

24. And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

*A. But He answereth and: S.V. omit for them that trust in riches.
Vulg. At Jesus rursus respondens ait illis: Filii, quam difficile est, confidentes in pecuniis, in regnum Dei introire!*

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

*to go: S.V.A. to enter.
Vulg. Facilius est, camelum per foramen acus transire, quam divitem intrare in regnum Dei.*

26. And they were astonished out of measure, saying among themselves, Who then can be saved?

*S.V. saying unto Him, Who.
Vulg. dicentes ad semetipsos: Qui potest salvus fieri?*

27. And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

S.V. omit And before Jesus: S. said.
Vulg. Et intuens illos Jesus, ait.*

28. ¶ Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

S.V.A. omit Then: S. and have followed Thee, what shall we have therefore?

Vulg. Et cepit ei Petrus dicere: Ecce nos dimisimus omnia, et secuti sumus te.

29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's,

And Jesus, &c.: S. Jesus said unto him, Verily: V. Jesus said, Verily: V. or mother, or father: S.V. omit or wife: S. for the gospel omits my sake and).*

Vulg. Respondens Jesus, ait: Amen dico vobis: Nemo est, qui reliquerit domum, aut fratres, aut sorores, aut patrem, aut matrem, aut filios, aut agros, propter me et propter evangelium.

30. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

S. omits houses, and brethren, and sisters, and mothers (S*.A. read mother), and children, and lands, with persecutions.
Vulg. domos, et fratres et sorores, et matres, et filios, et agros cum persecutionibus.*

31. But many *that* are first shall be last; and the last first.

For verses 32-34 see S. Matthew, ch. xx., page 326.

32. ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto Him,

33. *Saying*, Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:

S. omits and unto the scribes.
Vulg. Et filius hominis tradetur principibus sacerdotum, et scribis et senioribus.*

34. And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

*S.V. and shall spit upon Him, and shall scourge Him.
Vulg. Et illudent ei, et conspuent eum, et flagellabunt eum, et interficient eum.*

For verses 35-45 see S. Matthew, ch. xx., page 327.

35. ¶ And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire.

V. the two sons: S. saying unto Him: S2.V. whatsoever we shall ask of Thee.
Vulg. Et accedunt ad eum Iacobus et Ioannes filii Zebedei, dicentes: Magister, volumus, ut quodcumque petierimus, facias nobis.

36. And He said unto them, What would ye that I should do for you?

37. They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

35-37. S². Master, we would that we may sit one on Thy right (omit that Thou shouldest Grant unto us).

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

and be baptized: S.V. or be baptized.
Vulg. potestis bibere calicem, quem ego bibo; aut baptismo, quo ego baptizor, baptizari?

39. And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

S.V. omit indeed.
Vulg. Calicem quidem, quem ego bibo, bibetis.

40. But to sit on My right hand and on My left hand is not Mine to give; but *it shall be given to them* for whom it is prepared.

S.V. or on My left hand: S. is prepared of My Father.
Vulg. sedere autem ad dextram meam vel ad sinistram, non est meum dare vobis, sed quibus paratum est.

41. And when the ten heard *it*, they began to be much displeased with James and John.

A. they were much displeased with the two brethren.
Vulg. Et audientes decem, ceperunt indignari de Iacobo et Ioanne.

42. But Jesus called them *to Him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Margin, think good.
But Jesus: S.V. And Jesus:—and their great ones: S. and the kings.
Vulg. Iesus aurem vocans eos, ait illis: Scitis quia hi, qui videntur principari gentibus, dominantur eis: et principes eorum potestatem habent ipsorum.

43. But so shall it not be among you: but

whosoever will be great among you, shall be your minister:

S. But so is it not among you.
Vulg. Non ita est autem in vobis.

44. And whosoever of you will be the chiefest, shall be servant of all.

of you: S.V. among you.
Vulg. Et quicumque voluerit in vobis primus esse, erit omnium servus.

45. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Vulg. et daret animam suam redemptionem pro multis.

For verses 46-52 see S. Matthew, ch. xx., page 329.

46. ¶ And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

S.V. Bartimeus, the son of Timeus, blind and a beggar (V. a blind beggar), sat by the highway side.
Vulg. filius Timæi, Bartimeus cæcus, sedebat iuxta viam mendicans.

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me.

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee.

S.V. and commanded, Call him.
Vulg. Et stans Iesus precepit illum vocari.

50. And he, casting away his garment, rose, and came to Jesus.

rose: S.V. sprang up.
Vulg. Qui projecto vestimento suo exiliens, venit ad eum.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight.

Vulg. Rabbuni, ut videam.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Margin, saved thee.
S.V. A. and followed Him in the way.
Vulg. Vade, fides tua te saluum fecit.

CHAPTER XL.

[1. *Christ rideth with triumph into Jerusalem*: 12. *curseth the fruitless leafy tree*: 15. *purgeth the Temple*: 20. *exhorteth His disciples to steadfastness of faith, and to forgive their enemies*: 27. *and defendeth the lawfulness of His actions, by the witness of John, who was a man sent of God.*]

[Vulg. *Super pullum asinum cum honore Ierusalem ingreditur: sicum moluendo arfacit: euntes ac vendentes de templo egredit: efficaciam fiducie in Deum ostendit, dicens fratri remittenda quæ in nos commisit: scribis non dicit quæ potestate hac faciat, eo quod nec illi responderent ad propositum de Iohannis baptismo questionem.*]

For verses 1-6 see S. Matthew, ch. xxi., page 336.

1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth forth two of His disciples,

A. to Jerusalem and to Bethphage.
Vulg. Et cum appropinquarent Ierosolymæ et Bethanie ad montem Olivarum.

2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

S. omits over against you: S.V.A. whereon never man yet sat.
Vulg. Ite in castellum, quod contra vos est, et statim introeuntes illuc, invenietis pullum ligatum, super quem nemo adhuc hominum sedit.

3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

S.V.A. he sendeth him again (A. omits again) hither.
Vulg. et continuo illum dimittet huc.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

V. a colt tied by a door without; in a place where two ways met.
Vulg. Et abeuntes invenerunt pullum ligatum ante januam foris in bivio.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let him go.

S.V. as Jesus had said.
Vulg. sicut præceperat illis Iesus.

For verses 7-11 see S. Matthew, ch. xxi., page 339.

7. And they brought the colt to Jesus, and cast their garments on him; and He sat upon him.

V. and they bring: S. and they set Him upon him.
Vulg. Et duxerunt pullum ad Iesum: et inponunt illi vestimenta sua, et sedit super eum.

8. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

S.V. and others spread branches, which they had cut out of the fields.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord:

S.V. omit saying.
Vulg. clamabant, dicentes.

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

A. And blessed: S.V. omit in the name of the Lord.
Vulg. Benedictum quod venit regnum patris nostri David; Hosanna in excelsis.

11. And Jesus entered into Jerusalem, and into the Temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.

S.V. And He entered into Jerusalem into the Temple.
Vulg. Et introivit Ierosolymam in templum.

For verses 12-14 see S. Matthew, ch. xxi., page 344.

12. ¶ And on the morrow, when they were come from Bethany, He was hungry:

13. And seeing a fig tree afar off having leaves, He came, if haply He might find any thing thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it.

S.V. A. And He answered.
Vulg. Et respondens dixit ei.

For verses 15-19 see S. Matthew, ch. xxi., page 342.

15. ¶ And they come to Jerusalem: and Jesus

went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves ;

S.V. and He went : A. that sold and bought therein.
Vulg. et cum introisset in templum, et ut ejicere vendentes et ementes in templo.

16. And would not suffer that any man should carry *any* vessel through the Temple.

17. And He taught, saying unto them, Is it not written,

"My house shall be called of all nations the house of prayer ?

But ye have made it a den of thieves."

Margin, an house of prayer for all nations.
S.V. and said : V. *omits* unto them.

18. And the scribes and chief priests heard *it*, and sought how they might destroy Him : for they feared Him, because all the people was astonished at His doctrine.

S.V.A. the chief priests and the scribes.
Vulg. Quo audito principes sacerdotum et scribe querelantur quomodo eum perderent.

19. And when even was come, He went out of the city.

V.A. they went out.
Vulg. Et cum vespera facta esset, egrediebatur de civitate.

For verses 20-26 see S. Matthew, ch. xxi., page 344.

20. ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

S*. And in the morning He passed by, and they saw.
Vulg. Et cum mane transirent, viderunt ficum.

21. And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away.

Vulg. Et recordatus Petrus, dixit ei.

22. And Jesus answering saith unto them, Have faith in God.

Margin, Have the faith of God.
Vulg. Habete fidem Dei.

23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

22-23. S. If you have faith in God, verily I say unto you : V. *omits* For : S.V. he shall have it *come* ? whatsoever he saith.

24. Therefore I say unto you, What things

soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

S.V. What things soever ye pray and desire.
Vulg. omnia quaecumque orantes petitis.

25. And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

S.V. *omit* this verse.
Vulg. Quod si vos non dimiseritis : nec Pater vester, qui in caelis est, dimittet vobis peccata vestra.

For verses 27-33 see S. Matthew, ch. xxi., page 346.

27. ¶ And they come again to Jerusalem : and as He was walking in the Temple, there came to Him the chief priests, and the scribes, and the elders,

28. And say unto Him, By what authority doest Thou these things ? and who gave Thee this authority to do these things ?

S.V. and said unto Him : S.V. or who gave Thee.
Vulg. Et dicunt ei : In qua potestate haec facis ? et quis dedit tibi ?

29. And Jesus answered and said unto them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.

Margin, one thing.
S.V. and Jesus said unto them.
Vulg. Jesus autem respondens, ait illis : Interrogabo vos et ego unum verbum.

30. The baptism of John, was *it* from heaven, or of men ? answer Me.

S. The baptism of John, whence was it ? from heaven or of men ?
Vulg. Baptismus Iohannis, de caelo erat, an ex hominibus ?

31. And they reasoned with themselves, saying, If we shall say, From heaven ; He will say, Why then did ye not believe him ?

32. But if we shall say, Of men ; they feared the people : for all *men* counted John, that he was a prophet indeed.

S.V. But should we say, Of men ; they feared : S*. *omits* indeed.
Vulg. Si dixerimus, Ex hominibus, timeamus populum : omnes enim habebant Iohannem quia vere propheta esset.

33. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

S.V.A. and say unto Jesus : S.V. *omit* answering.
Vulg. Et respondentes dicunt Iesu : Nescimus. Et respondens Iesus ait illis.

CHAPTER XII.

[1. In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13. He rebuketh the scribes of the Pharisees and Herodians about paying tribute to Cæsar: 18. convinceth the error of the Sadducees, who denied the resurrection: 28. rebuketh the scribes, who questioned of the first commandment: 35. refuteth the opinion that the scribes held of Christ: 38. bidding the people to beware of their ambition and hypocrisy: 41. and commendeth the poor widow for her two mites, above all.]

[Vulg. Parabola mercatoris vineæ agricolis locata, qui servos ac filium patrifamilias occiderant: tentatur a pharisæis de censu Cæsari solvendo: et a sadducæis de resurrectione: interrogatur a scribis de primo mandato: ipse vero rogat quomodo scribæ dicant Christum filium esse David, docens ab ipsis ceterulum: viduam laudat ob duo minuta in gazophylacium missa.]

For verses 1-12 see S. Matthew, ch. xxi., page 348.

1. And He began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Vulg. Vineam pastinavit homo, et circumdedit sepem, et fodit lacum, et addificavit turrin, et locavit eam agricolis, et peregre profectus est.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

S. V. of the fruits.

Vulg. ut ab agricolis acciperet de fructu vineæ.

3. And they caught *him*, and beat him, and sent *him* away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handed.

S. V. omits servant: S. V. omits and at him they cast stones: S. V. and they wounded him in the head, and entreated him shamefully.

Vulg. Et iterum misit ad illos alium servum: et illum in capite vulneravit, et contumelias affecerunt.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

S. V. omits again.

Vulg. Et rursus alium misit.

6. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

S. V. He had yet one well-beloved son: he sent him last unto them.

Vulg. Adhuc ergo unum habens filium carissimum: et illum misit ad eos novissimum.

7. But those husbandmen said among them-

selves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8. And they took him, and killed *him*, and cast *him* out of the vineyard.

9. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

V. omits therefore.

Vulg. Quid ergo faciet Dominus vineæ?

10. And have ye not read this scripture;

“The stone which the builders rejected is become the head of the corner:

11. This was the Lord’s doing, and it is marvellous in our eyes?”

12. And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him, and went their way.

For verses 13-17 see S. Matthew, ch. xxii., page 354.

13. ¶ And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words.

Vulg. ut eum caperent in verbo.

14. And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

Vulg. Licet dari tributum Cæsari, an non dabimus?

15. Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them,

Why tempt ye Me? bring Me a penny, that I may see *it*.

knowing: S^a, seeing; S^a, bring Me a penny hither.
Vulg. Qui sciens versutiam illorum, ait illis: Quid me tentatis? Afferte mihi denarium ut videam.

16. And they brought *it*. And He saith unto them, Whose *is* this image and superscription? And they said unto Him, Cæsar's.

And they said: A. They say.
Vulg. Dicunt ei.

17. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at Him.

S.V. omit answering: V. omits unto them.
Vulg. Respondens autem Iesus dixit illis: Reddite igitur quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo.

For verses 18-27 see S. Matthew, ch. xxii., page 356.

18 ¶ Then come unto Him the Sadducees, which say there is no resurrection; and they asked Him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

V. and leave no child: V.V. should take the wife.
Vulg. Ut si cuius frater mortuus fuerit, et dimiserit uxorem, et filios non reliquerit, accipiat frater ejus uxorem ipsius.

20. Now there were seven brethren: and the first took a wife, and dying left no seed.

S.V. A. omit Now.
Vulg. Septem ergo fratres erant.

21. And the second took her, and died, neither left he any seed: and the third likewise.

neither left he any seed: S.V. and left no any seed.
Vulg. et nec iste reliquit semen.

22. And the seven had her, and left no seed: last of all the woman died also.

A. And the seven had her likewise, and left no seed: S.V. And the seven left no seed.
Vulg. Et acceperunt eam similiter septem: et non reliquerunt semen.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

S.V. omit therefore: S.V. omit when they shall rise.
Vulg. In resurrectione ergo cum resurrexerint, cujus de his erit uxor?

24. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

And Jesus, &c.: S.V. Jesus said unto them.
Vulg. Et respondens Iesus, ait illis.

25. For when they shall rise from the dead,

they neither marry, nor are given in marriage; but are as the angels which are in heaven.

S. but are as angels in heaven.

26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

Vulg. non legis in libro Moysi, super rubum quomodo dixerit illi Deus, iniquens.

27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

S.V. A. but of the living (omit the God): S.V. omit therefore.
Vulg. Non est Deus mortuorum, sed vivorum. Vos ergo multum erratis.

For verses 28-34 see S. Matthew, ch. xxii., page 358.

28. ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

perceiving: S^a, seeing.
Vulg. Et videns quoniam bene illis responderit, interrogavit eum quod esset primum omnium mandatum.

29. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

S.V. Jesus answered, The first *is*, Hear, O Israel.
Vulg. Quia primum omnium mandatum est.

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

A. and with all thy mind, and with all thy soul: S.V. omit this is the first commandment.

Vulg. Et diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua. Hoc est primum mandatum.

31. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

S.V. The second is this: S. but there is none.
Vulg. Secundum autem simile est illi: Diliges proximum tuum tanquam teipsum. Majus horum aliud mandatum non est.

32. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He:

V. omits And: S.V. A. for He is One (omit God), and there.
Vulg. Et ait illi scriba: Bene, magister, in veritate dixisti, quia unus est Deus, et non est alius præter eum.

33. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neigh-

bour as himself, is more than all whole burnt offerings and sacrifices.

S. with all thy heart; S.V. *omit* with all the soul; S*. and to love thy neighbour.
Vulg. Et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine; et diligere proximum tanquam seipsum.

34. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him *any question*.

For verses 35-37 see S. Matthew, ch. xxii., page 360.

35. ¶ And Jesus answered and said, while He taught in the Temple, How say the scribes that Christ is the Son of David?

36. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool.

S.V. *omit* for. Thy footstool; V. under Thy feet.
Vulg. Ipse cum David dixit in Spiritu Sancto: Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.

37. David therefore himself calleth Him Lord; and whence is He *then* His Son? And the common people heard Him gladly.

S.V. *omit* therefore; S*. and how is He.
Vulg. Ipse ergo David dixit eum Dominum, et unde est filius ejus?

For verses 38-40 see S. Matthew, ch. xxiii., page 363.

38. ¶ And He said unto them in His doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

S.V. *omit* them.
Vulg. Et docet eis in doctrina sua: Cavete a scribis, qui volunt in stolis ambulare, et salutari in foro.

39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

Vulg. Et in primis cathedris sedere in synagogis, et primos discubitus in cenis.

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Vulg. Qui devorant domos viduarum sub obtentu prolixæ orationis: hi accipient prolixius judicium.

THE WIDOW'S MITE.

S. MARK xii. 41-44.

S. LUKE xxi. 1-4.

- 41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.
- 42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
- 43 And He called *unto Him* His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:
- 44 for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

- 1 And He looked up, and saw the rich men casting their gifts into the treasury.
- 2 And He saw also a certain poor widow casting in thither two mites.
- 3 And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
- 4 for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

41. ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

S.V. And He sat.
Vulg. Et sedens Jesus contra gazophylacium.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.^a

43. And He called *unto Him* His disciples, and saith unto them, Verily I say unto you,

^a Two mites which make a farthing (κατὰ δύο ὃ ἐστὶ κοδαντῆς, duo nummicos).—"A very minute coin, the half of a quadrans, or farthing. It is in our common translation rendered mite, which (by the way) comes from *minute*, and *farthing* from *fourthing*, formed after the imitation of *quadrans*. It is, however,

of more consequence to remark, that this was the *smallest* offering which could be received into the treasury. See Schoettg. Hor. Heb. 260, who cites Bava Bathra, fol. 10, 2."—BLOOMFIELD'S 'Critical Digest,' vol. ii. p. 107.

That this poor widow hath cast more in, than all they which have cast into the treasury :

S.V.A. and said. Vulg. Et convocans discipulos suos, ait illis.

44. For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living.

For the time when Jesus uttered these words, see S. Matthew, ch. xxiii., page 370.

Jesus did not disapprove of the rich giving much ; but He wished to teach His disciples that God had regard to the means of the giver and to the feelings with which he offered his gift, and that sometimes those who in the eyes of men gave least, in the eyes of God gave the most. Probably He called His disciples apart that the rich might not hear what would appear to them rather like a disparagement of their gifts.

CHAPTER XIII.

[1. *Christ foretelleth the destruction of the Temple: 9. the persecutions for the gospel: 10. that the gospel must be preached to all nations: 11. that great calamities shall happen to the Jews: 21. and the manner of His coming to judgment: 32. the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when He cometh to each one particularly by death.]*

[Vulg. Triumphavit ecclesiam, prodierunt bella et varias afflictiones ac persecutiones, abominatoremque desolationis: de pseudochristis et pseudoprophetis: post signa in corporibus celestibus veniet cum gloria Filius hominis: et hujus signum dat a fidei: quia autem nemo tempus novit, jubet omnes vigilare.]

For verses 1 and 2 see S. Matthew, ch. xxiv., page 375.

1. And as He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings *are here!*

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

S.V. *omit* answering.

Vulg. Et respondens Iesus, ait illi.

For verses 3-13 see S. Matthew, ch. xxiv., page 377.

3. And as He sat upon the mount of Olives over against the Temple,^a Peter and James and John and Andrew asked Him privately,

4. Tell us, when shall these things be? and what *shall* be the sign when all these things shall be fulfilled?

Vulg. quando hæc omnia incipient consummari?

5. And Jesus answering them began to say, Take heed lest any *man* deceive you:

S.V. And Jesus began to say unto them.

Vulg. Et respondens Iesus cepit dicere illis.

6. For many shall come in My name, saying, I am *Christ*; and shall deceive many.

S.V. *omit* For.

Vulg. Multi enim venient in nomine meo.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such*

things must needs be; but the end *shall* not be yet.

S. *see* that ye be not troubled: S.V. *omit* for.

Vulg. Cum audieritis autem bella, et opiniones bellorum, ne timueritis: oportet enim hæc fieri: sed nondum finis.

8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

S.V. *omit* and after kingdom and after places: S.V. *omit* and troubles: S.V. the beginning.

Vulg. Exurget enim gens contra gentem, et regnum super regnum, et erunt terremoti per loca, et famēs. Initium dolorum hæc.

9. ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them.

S.V. *omits* to yourselves: V. *omits* for.

Vulg. Videte autem vosmetipsos. Tradent enim vos in concilis.

10. And the gospel must first be published among all nations.

11. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

S.V. And when they: S.V. *omit* neither do ye premeditate.

Vulg. Et cum duxerint vos tradentes, nolite præcogitare.

12. Now the brother shall betray the brother

^a And as He sat upon the Mount of Olives over against (κατέναντι) the Temple.—The Talmud tells us that there was a place upon Mount Olivet, just in the face of the Temple, where the Priest slew and burnt the red cow into the ashes of purification (Numb. xix. 2, &c.); and as he sprinkled the blood, he looked directly upon the Temple door (Midloth, cap. i. hal. 3).

"It is true indeed, from any tract of Olivet, the Temple might be well seen; but the word κατέναντι, 'over against,' if it doth not direct to this very place, yet some place certainly in the same line, and it cannot but recall to our mind that action of the High Priest." —LIGHTFOOT on Mark xiii. 3; vol. ii. p. 350.

to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death.

S.V. And.
Vulg. Tradet autem frater fratrem in mortem.

13. And ye shall be hated of all *men* for My name's sake : but he that shall endure unto the end, the same shall be saved.

For verses 14-23 see S. Matthew, ch. xxiv., page 380.

14. ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains :

S.V. *omit* spoken of by Daniel the prophet.
Vulg. Cum autem videritis abominationem desolationis stantem ubi non debet, qui legit, intelligat.

15. And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house :

S.V. *omit* into the house.
Vulg. Et qui super tectum, ne descendat in domum.

16. And let him that is in the field not turn back again for to take up his garment.

17. But woe to them* that are with child, and to them that give suck in those days !

18. And pray ye that your flight be not in the winter.

S.V. that it be not.
Vulg. Orate vero ut hieme non fiant.

19. For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Vulg. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ, quam condidit Deus usque nunc, neque fient.

20. And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom He hath chosen, He hath shortened the days.

21. And then if any man shall say to you, Lo, here *is* Christ ; or, lo, *He is* there ; believe *him* not :

Vulg. Ecce hic est Christus, ecce illic, ne credideritis.

22. For false Christs and false prophets shall

rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

S. But false Christs : S.V. *omit* even.
Vulg. Exurgent enim pseudochristi et pseudoprophetae, et dabunt signa et portenta ad seducendos, si fieri potest, etiam electos.

23. But take ye heed : behold, I have foretold you all things.

For verses 24-37 see S. Matthew, ch. xxiv., page 385.

24. ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

S.V. A. And the stars shall fall from heaven.
Vulg. Et stellæ cœli erunt decedentes, et virtutes, quæ in cœlis sunt, movebuntur.

26. And then shall they see the Son of Man coming in the clouds with great power and glory.

27. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

S. And then He sendeth : V. the angels.
Vulg. Et tunc mittet angelos suos.

28. Now learn a parable of the fig tree ; When her branch is yet tender, and putteth forth leaves, ye know that summer is near :

Vulg. A. ficum autem discite parabolam. Cum jam ramus ejus tener fuerit, et nata fuerint folia.

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30. Verily I say unto you, that this generation shall not pass, till all these things be done.

31. Heaven and earth shall pass away : but My words shall not pass away.

32. ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

V. A. of that day or hour : V. no, not an angel in heaven.
Vulg. De die autem illo vel hora nemo scit, neque angeli in cœlo, neque Filius, nisi Pater.

33. Take ye heed, watch and pray : for ye know not when the time is.

V. *omits* and pray.
Vulg. Videte, vigilate, et orate.

* But woe (*oval*) to them.—“Our blessed Lord does not denounce ‘woe,’ but in the tenderness of His pity says, ‘Alas!’ (for the word *alai* here expresses pity rather than wrath) ‘unto them that are

with child.’”—‘The Church Quarterly Review,’ April 1876, p. 138.

34. *For the Son of Man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

S.V. omit and before to every man.

Vulg. Sicut homo qui peregre profectus reliquit domum suam, et dedit servis suis potestatem cuiusque operis, et janitori praecepit ut vigilet.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even,

or at midnight, or at the cockcrow, or in the morning:

S.V. whether at even.

Vulg. nescitis enim quando dominus domus veniat: sero, an media nocte, an galli cantu, an mane.

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

CHAPTER XIV.

[1. A conspiracy against Christ. 3. Precious ointment is poured on His head by a woman. 10. Judas selleth his Master for money. 12. Christ Himself foretelleth him He shall be betrayed of one of His disciples: 22. after the passover prepared, and eaten, instituted His Supper: 26. declareth aforehand the flight of all His disciples, and Peter's denial. 43. Judas betrayeth Him with a kiss. 46. He is apprehended in the garden, 53. falsely accused, and impiously condemned of the Jews' council: 65. shamefully abused by them: 66. and thrice denied of Peter.]

[Vulg. *Consulant principes sacerdotum de occidendo Iesu: qui unguento pretioso a muliere perfunditur murmurantibus discipulis: venit ad Iudam: de cuius proditiōe discipulis loquitur in cena, in qua panem in corpus suum, et vinum in sanguinem consecrata tradit discipulis: pradiit omnes scandalizantes, et trinam Petri negationem: ac post trinam orationem capitur a Iudis: quorum uni Petrus abscedit auriculam: et discipulis fugientibus coram Caipha a falsis testibus accusatus, mortisque reus iudicatus, conspuitur ac caditur, et ter a Petro negatur.]*

For verses 1 and 2 see S. Matthew, ch. xxvi., page 408.

1. After two days was *the feast* of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death.

2. But they said, Not on the feast day, lest there be an uproar of the people.

S.V. For they said.

Vulg. Dicbant autem: Non in die festo, ne forte tumultus fieret in populo.

For verses 3-9 see S. Matthew, ch. xxvi., page 410.

3. ¶ And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.

Margin, pure nard, or liquid nard.

S.V. omit and before she brake.

Vulg. venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabastro, effudit super caput ejus.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

S.V. omit and said.

Vulg. Erant autem quidam indigne ferentes intra semetipsos, et dicentes.

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

S. For the ointment might have been sold: V. For this ointment.

Vulg. Poterat enim unguentum istud venumdari plus quam trecentis denariis.

6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me.

S. for she hath.

Vulg. bonum opus operata est in me.

7. For ye have the poor with you always, and

whosoever ye will ye may do them good: but Me ye have not always.

S.V. ye may always do them good: S. ye may do good.

Vulg. et cum volueritis, potestis illis benefacere.

8. She hath done what she could: she is come aforehand to anoint My Body to the burying.

Vulg. praevenit ungere corpus meum in sepulcrum.

9. Verily I say unto you, Whersoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

S.V. But verily: S.V. the gospel.

Vulg. Amen dico vobis: Ubicumque predicatum fuerit evangelium istud in universo mundo, et quod fecit haec, narrabitur in memoriam ejus.

For verses 10 and 11 see S. Matthew, ch. xxvi., page 412.

10. ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

A. omits one of the twelve.

Vulg. Et Judas Iscariotes unus de duodecim.

11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.

For verses 12-16 see S. Matthew, ch. xxvi., page 413.

12. ¶ And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover?

Vulg. dicunt ei discipuli.

13. And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples?

S.V. Where is My guestchamber.
Vulg. Ubi est refectio mea, ubi pascha cum discipulis meis manducem?

15. And he will shew you a large upper room furnished *and* prepared: there make ready for us.

A. omits *and* prepared: S.V. *and* there make.
Vulg. Et ipse vobis demonstrabit coenaculum grande, stratum: et illic parate nobis.

16. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

S.V. And the disciples: S*. went forth into the city.
Vulg. Et abierunt discipuli egi, et venerunt in civitatem.

For verse 17 see S. Matthew, ch. xxvi., page 415.

17. And in the evening He cometh with the twelve.

For verses 18-21 see S. Matthew, ch. xxvi., page 418.

18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me.

V. which eat with Me.
Vulg. Quia unus ex vobis tradet me, qui manducat mecum.

19. And they began to be sorrowful, and to say unto Him one by one, *Is it I?* and another said, *Is it I?*

S.V. omits. And before they began: A. one by one, Is it I, Master? S.V. omits and another said, Is it I?
Vulg. At illi coeperunt contristari, et dicere ei singulatum: Numquid ego?

20. And He answered and said unto them, *It is* one of the twelve, that dippeth with Me in the dish.

S.V. And He said (omits answered and): A. that dippeth his hand with Me.
Vulg. Qui ait illis: Unus ex duodecim qui intingit meum manum in catino.

21. The Son of Man indeed goeth, as it is written of Him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.

Vulg. Et Filius quidem hominis vadit sicut scriptum est de eo: vae autem homini illi, per quem Filius hominis tradetur.

For verses 22-25 see S. Matthew, ch. xxvi., page 421.

22. ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: This is My Body.

S.V. He took bread: S.V. A. *omitted* take.
Vulg. accepit lesus panem, et benedixit, et debilit eis et ait: Sumite, hoc est corpus meum.

1.

23. And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it.

24. And He said unto them, This is My Blood of the new testament, which is shed for many.

V. omits unto them: S.V. omits new.
Vulg. Et ait illis: Hic est sanguis mei novi testamenti, qui pro multis effundetur.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

S. I will not drink of the fruit.
Vulg. Amen dico vobis, quia jam non bibam de hoc genere vite usque in diem illum, cum illud bibam novum in regno Dei.

For verses 26-31 see S. Matthew, ch. xxvi., page 427.

26. ¶ And when they had sung an hymn, they went out into the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written,

**"I will smite the shepherd,
and the sheep shall be scattered."**

S.V. omits because of Me this night.
Vulg. Omnes scandalizabimini in me in nocte ista.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said unto Him, Although all shall be offended, yet *will* not I.

30. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny Me thrice.

S. omits twice.
Vulg. prorsusquam gallus vocem bis dederit, ter mecum negaturus.

31. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

Vulg. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Similiter autem et omnes dicebant.

For verses 32-36 see S. Matthew, ch. xxvi., page 428.

32. And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

S.V.A. Gethsemani: A. to the disciples: V*. omits here.
Vulg. Et veniunt in predium, cui nomen Gethsemani. Et ait discipulis suis: Sedete hic donec oram.

33. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy;

Vulg. cepit parere et tædere.

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

Vulg. Et cum processisset paululum, procidit super terram.

36. And He said, Abba, Father, all things *are* possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

Vulg. Et dixit.

For verses 37-42 see S. Matthew, ch. xxvi., page 432.

37. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

and saith: A. He saith.

Vulg. Et ait Petro: Simon, dormis? non potuisti una hora vigilare?

38. Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

S.V. lest ye come into temptation.

Vulg. ut non intretis in tentationem.

39. And again He went away, and prayed, and spake the same words.

40. And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him.

S.V. And again He came and found them asleep.

Vulg. Et reversus, denuo invenit eos dormientes.

41. And He cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners.

Vulg. ecce Filius hominis tradetur in manus peccatorum.

42. Rise up, let us go; lo, he that betrayeth Me is at hand.

Vulg. ecce qui me tradet, prope est.

For verses 43-46 see S. Matthew, ch. xxvi., page 434.

43. ¶ And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

A. Judas Iscariot: S.V. omit great.

Vulg. venit Judas Iscariotes, unus de duodecim, et cum eo turba multa.

44. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.

Vulg. Dederat autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, et ducite caute.

45. And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him.

Vulg. Ave rabbi; et osculatus est eum.

46. ¶ And they laid their hands on Him, and took Him.

For verse 47 see S. Matthew, ch. xxvi., page 436.

47. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

Vulg. Unus autem quidam de circumstantibus.

For verses 48-52 see S. Matthew, ch. xxvi., page 437.

48. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take Me?

49. I was daily with you in the Temple teaching, and ye took Me not: but the scriptures must be fulfilled.

Vulg. sed ut impleantur scripturae.

50. And they all forsook Him, and fled.

Vulg. Tunc discipuli ejus relinquentes eum, omnes fugerunt.

51. And there followed Him a certain young man, having a linen cloth cast about *his* naked body,* and the young men laid hold on him:

S.V. a young man (omit certain): S.V. and they laid hold on him.

Vulg. Adolescens autem quidam sequebatur eum amictus sindone super nudo: et tenebant eum.

52. And he left the linen cloth, and fled from them naked.

S.V. omit from them.

Vulg. At ille rejecta sindone, nudus profugit ab eis.

For verses 53 and 54 see S. Matthew, ch. xxvi., page 439.

53. ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

S. and here were assembled: A. and the scribes and the elders.

Vulg. et convenerunt omnes sacerdotes, et scribae, et seniores.

54. And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Vulg. et sedebat cum ministris ad ignem, et calefaciebat se.

For verses 55-65 see S. Matthew, ch. xxvi., page 441.

55. And the chief priests and all the council

* A young man having a linen cloth cast about his naked body.—See Matt. xvi. p. 438.

sought for witness against Jesus to put Him to death ; and found none.

A. for false witness.

Vulg. querebant adversus Iesum testimonium, ut eum morti traderent.

56. For many bare false witness against Him, but their witness agreed not together.

Vulg. et convenientia testimonium non erant.

57. And there arose certain, and bare false witness against Him, saying,

58. We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

S. He said: A. I destroy.

Vulg. Quoniam nos audivimus eum dicentem: Ego dissolvam.

59. But neither so did their witness agree together.

Vulg. Et non erat conveniens testimonium illorum.

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what *is it which* these witness against thee?

V. Answerest: Thou nothing that these.

Vulg. Non respondes quicquid ad ea que tibi obijciuntur ab his?

61. But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed?

S.A. But Jesus held His peace. of the Blessed: S*. of God; A. of God the Blessed.

Vulg. Tu es Christus Filius Dei benedicti?

62. And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Vulg. Iesus autem dixit illi: Ego sum: et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus celi.

63. Then the high priest rent his clothes, and saith, What need we any further witnesses?

64. Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death.

S. Behold, now ye have heard.

Vulg. Audistis blasphemiam: quid vobis videtur?

65. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands.

Vulg. et colaphis eum cadere, et dicere ei, Prophetiza: et ministri alapis eum cedebant.

For verses 66-72 see S. Matthew, ch. xxvi., page 443.

66. ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

S. a maid.

Vulg. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis.

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

S.V. I neither know nor understand. S.V. *omit* and the cock crew. Vulg. Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit.

69. And a maid saw him again, and began to say to them that stood by, This is *one* of them.

V. and said to them.

Vulg. Rursus autem cum vidisset illum ancilla, cepit dicere circumstantibus.

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.

S*. *omits* And before a little after. S.V. *omit* and thy speech agreeth thereto. Vulg. *omits* and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this Man of whom ye speak.

S*. *omitted* whom ye speak.

Vulg. Quia nescio hominem istum, quem dicitis.

72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

Margin, he wept abundantly, or he began to weep.

S. *omits* the second time. S. *omits* twice.

Vulg. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Iesus: Priusquam gallus cantetibus, ter me negabis. Et cepit flere.

CHAPTER XV.

[1. *Jesus brought bound, and accused before Pilate.* 15. *Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17. *He is crowned with thorns, 19. spit on, and mocked:* 21. *fainteth in bearing His cross:* 27. *hangeth between two thieves:* 29. *suffereth the triumphing reproaches of the Jews:* 39. *but confessed by the centurion to be the Son of God:* 43. *and is honourably buried by Joseph.*]

[Vulg. *Iesus coram Pilato accusatus, nihil respondet: præcigitur Barabbas, et Iesus traditur crucifigendus: qui multis modis illusus a militibus, ducitur ad crucifigendum: et discipulis ipsius vestimentis, inter latrones crucifigis, audit variorum iactatas in se blasphemias: subortuntur tenebre: et clamus Iesus Eli, acetoque potatus, cum clamore valido expirat: cuius corpus a Ioseph sepelitur.*]

For verse 1 see S. Matthew, ch. xxvii., page 451.

1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *Him* away, and delivered *Him* to Pilate.

For verses 2-5 see S. Matthew, ch. xxvii., page 455.

2. And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest *it*.

S.V. saith.

Vulg. At ille respondens, ait illi: Tu dicis.

3. And the chief priests accused Him of many things: but He answered nothing.

Vulg. *omits* but He answered nothing.

4. And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee.

S.V. *omits* saying.

Vulg. dicens: Non respondes quidquam?

5. But Jesus yet answered nothing; so that Pilate marvelled.

For verses 6-14 see S. Matthew, ch. xxvii., page 457.

6. Now at *that* feast he released unto them one prisoner, whomsoever they desired.^a

Vulg. Per diem autem festum solebat dimittere illis unum ex vinctis, quemcunque petissent.

^a One prisoner whomsoever they desired.—The clear distinction drawn by the New Testament writer between the relatives *δσς*, *δσας*, and *δσπερ*, as distinguished from the ordinary relative *ος*, is not to be ignored. Take, for example, S. Mark xv. 6 (of Pilate): 'He was wont to release unto them one prisoner, whomsoever (*δσπερ*) they desired.' Here the Greek requires 'the very one whom' (and no other) 'they asked.' In Coloss. iii. 5, we find,

7. And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to desire *him* to do as he had ever done unto them.

crying aloud: S.V. coming up: S.V. as he was wont to do.

Vulg. Et cum ascendisset turba, caput rogare, sicut semper faciebat illis.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the chief priests had delivered Him for envy.

S.V. he had known: V. that they had delivered Him.

Vulg. Sciebat enim quod per invidiam tradidissent eum summi sacerdotes.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will ye then that I shall do unto *Him* whom ye call the King of the Jews?

V. What shall I do, say, to the King: A. that I shall do to the King.

Vulg. Quid ergo vultis faciam regi Iudeorum?

13. And they cried out again, Crucify Him.

14. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

S.V. *omits* unto them: S. the more exceedingly, saying.

Vulg. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum.

For verses 15-19 see S. Matthew, ch. xxvii., page 460.

'and covetousness, *which* is idolatry,' where the Greek requires, 'and especially covetousness, inasmuch as (*ἣν*) it is idolatry.' Then S. Matthew xiv. 36, 'and as many as touched were made perfectly whole,' where the Greek requires, 'and all (*δσοι*) as many as touched.'—The Church Quarterly Review, April 1876, p. 138.

15. ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *Him*, to be crucified.

16. And the soldiers led Him away into the hall, called Prætorium; and they call together the whole band.

Vulg. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem.

17. And they clothed Him with purple, and platted a crown of thorns, and put it about His head,

18. And began to salute Him, Hail, King of the Jews!

S. to salute Him and to say.

Vulg. Et exeperunt salutare eum: Ave rex Iudæorum.

19. And they smote Him on the head with a reed, and did spit upon Him, and bowing *their* knees worshipped Him.

For verses 20-23 see S. Matthew, ch. xxvii., page 463.

20. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

S. omits Him after to crucify.

Vulg. et educunt illum ut crucifigerent eum.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

22. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull.

S*. unto the Golgotha.

Vulg. Et perducunt illum in Golgotha locum.

23. And they gave Him to drink wine mingled with myrrh: but He received *it* not.

S. omits to drink.

Vulg. Et dabunt ei bibere myrrhatum vinum: et non accepit.

For verses 24-28 see S. Matthew, ch. xxvii., page 466.

24. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

V. And they crucify Him and part His garments: S.A. they part.

Vulg. Et crucifigentes eum, dividerunt vestimenta ejus.

25. And it was the third hour, and they crucified Him.

26. And the superscription of His accusation was written over, THE KING OF THE JEWS.

27. And with Him they crucify two thieves; the one on His right hand, and the other on His left.

V. they crucified.

Vulg. Et cum eo crucifigunt duos latrones.

28. And the scripture was fulfilled, which saith, "And He was numbered with the transgressors." ^a

S.V.A. omits this verse.

Vulg. Et impleta est scriptura, quæ dicit: Et cum iniquis reputatus est.

For verses 29-32 see S. Matthew, ch. xxvii., page 470.

29. And they that passed by rallied on Him, wagging their heads, and saying, Ah, Thou that destroyest the Temple, and buildest *it* in three days,

30. Save Thyself, and come down from the cross.

S.V. Save Thyself by coming down.

Vulg. Salvum fac teipsum descendens de cruce.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

For verses 33-37 see S. Matthew, ch. xxvii., page 473.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACH-THANI? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

S.V. omits saying: S. Iema, A. Iima: S*, sabactani, A. sibacthani, V. zibaph-thani: A. being interpreted, God, My God, why: V. being interpreted, My God, why.

Vulg. Et hora nona exclamavit Iesus voce magna, dicens: Eloi, Eloi, lama sabacthani? quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me?

35. And some of them that stood by, when they heard *it*, said, Behold, He calleth Elias.

A. that stood there.

Vulg. Et quidam de circumstantibus.

36. And one ran and filled a sponge full of

^a V. 28—lost in Tischendorf, unicus incluit Tischendorf. SCRIVENER, N. T. 1877.

vinegar, and put *it* on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

A. And one ran, filled.

Vulg. Currens autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: Sinite, videamus si.

37. And Jesus cried with a loud voice, and gave up the ghost.

For verses 38–41 see S. Matthew, ch. xxvii., page 477.

38. And the veil of the Temple was rent in twain from the top to the bottom.

39. ¶ And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was the Son of God.

S.V. that He so gave up the ghost.

Vulg. Quia sic clamans expirasset.

40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Vulg. inter quas Maria Magdalene, et Maria Iacobi minoris, et Ioseph mater, et Salome.

41. (Who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

S.V. omit also.

For verses 42–46 see S. Matthew, ch. xxvii., page 483.

42. ¶ And now when the even was come, be-

cause it was the preparation, that is, the day before the sabbath,

Vulg. quia erat parasceve, quod est ante sabbatum.

43. Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

S*. and himself waited.

Vulg. Venit Ioseph ab Arimathæa nobilis decurio.

44. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

Vulg. interrogavit eum si jam mortuus esset.

45. And when he knew *it* of the centurion, he gave the Body to Joseph.

46. And he bought fine linen, and took Him down, and wrapped Him in the linen,

S.V. omit and before took Him down.

Vulg. Ioseph autem mercatus sindonem, et deponens eum involvit sindone.

For verses 46 and 47 see S. Matthew, ch. xxvii., page 485.

46. — and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

S. a great stone.

Vulg. et advolvxit lapidem ad ostium monumenti.

47. And Mary Magdalene and Mary *the mother* of Joses beheld where He was laid.

INTRODUCTORY NOTES.

The Last Twelve Verses of S. Mark.—"We believe that the results of Mr. Burgon's work, so far as it bears *directly* on the evidence, may be not unfairly summarised as follows:—

- "1. The evidence of the 'about 30 cursives' is really in favour of, and not adverse to, these verses forming a part of the Gospel. They all have a scholion recognizing the absence of them from some codices; at the same time in various words they testify to their being found 'in others,' 'in many,' 'in the ancient copies,' 'in the true Palestinian copy,' or 'in the approved copies preserved at Jerusalem.'
- "2. The evidence of the Fathers commonly quoted as adverse to the authenticity of the verses is really to be reduced to that of Eusebius. He does seem to have had some doubt about them, but the others only quote his words.
- "3. The force of the argument drawn from the alleged sudden change of style and phraseology is shown to be much less than it is commonly represented to be.
- "4. Most striking of all is Mr. Burgon's explanation of the undoubted omission of these verses from so many codices. He shows that the word *τελος*, whose occurrence at the 8th verse has misled so many critics, is really only the mark of the conclusion of an important ecclesiastical Lecture; and reminds us, in addition, that S. Mark's Gospel often, and in the West usually, stood last in order of the four, whence it might easily happen that the last verses of S. Mark were written on the last leaf of the codex, and so might be in danger of being damaged or torn away.
- "The adverse testimony, then, is reduced to—
- "1. The fact of the absence of these verses from a certain number of codices.
- "2. The deliberate opinion of Eusebius, which would be implied by his not 'canonizing' further than verse 8; assuming the statement *ὡς αὖ Εὐαγγελιστὴς ὁ Παμφίλου ἐκάντισεν*.
- "3. The somewhat marked difference of phraseology.
- "But this is balanced by such strong external evidence that

we are driven to the conclusion that these verses have formed part of the canonical Gospel from the earliest times of which we have knowledge. The question only remains, Are they from S. Mark's own pen? Now, inasmuch as the claim of any part of Scripture to be received by us depends, not upon our knowledge of the writer, but upon the authority of the universal Church which has pronounced it canonical, it appears to us that a question of doubtful authorship is to be treated as a purely literary question, to be solved by the proper use of the critical and judicial faculties; and that such considerations as these may be allowed their full weight. There is certainly a difference between the first eight and the last twelve verses of this 16th chapter, which is not likely to occur in the composition of an author writing continuously. Whether S. Mark wrote them at an interval of some time from the rest, or whether he incorporated an account by a different hand from his own, as S. Luke certainly did both in his Gospel and in the Acts, or whether his Gospel, being for some reason incomplete, was completed in Apostolic times by the addition of an already existing narrative, need make no difference in our acceptance of the passage as inspired."—C. E. HAMMOND, 'Textual Criticism,' p. 110.

Internal evidence.—"Finally and chiefly,—and on this alone would we fearlessly rest the genuineness of the passage,—there is the marvellous structure and organic unity of the whole Section, with its one grand and original central thought of the *Preaching of the accomplished Resurrection and its conflict with unbelief*. The Section opens with the primary attestation of the Gospel message, *ἀναστὰς ἐφάνη*, 'when He was risen again, He appeared'; not 'risen again' only, nor 'appeared' only, but both together, *ἀναστὰς ἐφάνη*; and, having thus laid the foundation, it proceeds to the Gospel messages themselves, from the particular tidings of the first eye-witness, v. 10, to the universal proclamation by the Apostles, vv. 19, 20; intermediately unfolding, in beautiful harmony, the persistent obstacle of *unbelief*, vv. 11, 13; the Lord's upbraiding of *unbelief*, v. 14; the blessed promise to *belief*, v. 16; the damnation of *unbelief*, v. 16; the miraculous powers attendant upon *belief*, vv. 17, 18—all these so

consistently only found in S. Mark ; and the whole closing with the corresponding record of the *continuing attestation* and *confirmation* of the Gospel message throughout the world, v. 20. No other Evangelist thus presents the Resurrection as a cardinal fact to be universally *proclaimed* and *believed* ; and whether we regard the originality of the plan or the excellence of the execution, we confidently submit that the character of this portion of the Gospel is one which no forger could have elaborated, and no 'fragment' or 'completion' have attained.

"On review therefore the clear conclusion is, that harmonic difficulties alone early inspired in some few quarters a certain amount of hesitation in the retention of the section, but that the external and internal evidence overwhelmingly

establish its genuineness."—McCLELLAN, 'New Testament,' p. 684.

"With regard to the argument against these twelve verses arising from their alleged difference in style from the rest of the Gospel, I must say that the same process might be applied—and has been applied—to prove that S. Paul was not the writer of the Pastoral Epistles (to say nothing of that to the Hebrews), S. John of the Apocalypse, Isaiah and Zechariah of portions of those prophecies that bear their names. Every one used to literary composition may detect, if he will, such minute variations as have been dwelt upon, either in his own writings, or in those of the authors he is most familiar with."—SCRIVENER's Introduction, p. 511, ed. 1874.

CHAPTER XVI.

[1. An angel declareth the resurrection of Christ to three women. 9. Christ Himself appeareth to Mary Magdalene: 12. to two going into the country: 11. then to the Apostles, 15. whom He sendeth forth to preach the gospel: 19. and ascendeth into heaven.]

[Vulg. Materibus ad Christi monumentum obstupescitibus, angelus resurrectionem ipsius annuntiat: qui primus Maria Magdalene apparet, deinde duobus discipulis in alia effigie: de noua undecim recumbentibus apparet, exprobrata incredulitate, mittit eos ut in universo mundo predicent et baptizent, subiunctis signis quæ sequantur credentes, ac ita in celum ascendit.]

For verses 1-7 see S. Matthew, ch. xxviii., page 490.

1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint Him.

2. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

at the rising of the sun: All MSS. when the sun was risen.
Vulg. Et valde mane una sabbatorum, veniunt ad monumentum, orto jam sole.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.

S*, omits of Nazareth.

Vulg. Iesum quæritis Nazarenum, crucifixum.

7. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.

For verse 8 see S. Matthew, ch. xxviii., page 493.

8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

S. V. A. omitt quickly.

Vulg. omitts quickly.

For verse 9 see S. Matthew, ch. xxviii., page 495.

9. ¶ Now when *Jesus* was risen early the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

S. V. omit the verses 9-20.

For verses 10 and 11 see S. Matthew, ch. xxviii., page 497.

10. And she went and told them that had been with Him, as they mourned and wept.

11. And they, when they had heard that He was alive, and had been seen of her, believed not.

For verses 12 and 13 see S. Matthew, ch. xxviii., page 499, and S. Luke xxiv. 13.

12. ¶ After that He appeared in another form unto two of them, as they walked, and went into the country.

Vulg. in alia effigie.

13. And they went and told *it* unto the residue: neither believed they them.

For verses 14-18 see S. Matthew, ch. xxviii., page 499.

14. ¶ Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

Margitt, together.

Vulg. Novissime recumbentibus illis undecim apparuit.

15. And He said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized shall

be saved; but he that believeth not shall be damned.

Vulg. Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit condemnabitur.

17. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

There is abundant evidence to show that the early Church held that the power which Jesus here promised to bestow

upon His disciples, viz. to work miracles, to cast out devils, and heal the sick, did not cease with the Apostles or their immediate successors.*

For verses 19 and 20 see S. Matthew, ch. xxviii., page 507.

19. ¶ So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

Vulg. Et Dominus quidem Iesus postquam locutus est eis, assumptus est in celum, et sedet a dextris Dei.

20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

* **Miracles.**—"Miraculous gifts were still [third century] common in the Church, as S. Irenæus (*vide* Euseb. E. H. v. 7: vol. ii. p. 445, Migne) has abundantly testified. Narcissus and S. Gregory Thaumaturgus have been already mentioned as those to whom they were vouchsafed. Origen, in his first and second books against Celsus, appeals to the prophecies that were spoken, the miraculous cures that were performed, and particularly the devils that were cast out, by the Christians of the present age: and his testimony is the more valuable as it occurs in a work against a subtle foe. Tertullian, S. Cyprian, and Eusebius attest that the gift of casting out devils was shared by the faithful generally. It is not to be denied, indeed, that the same mistaken zeal, through which we have spurious works without end for every genuine one, invented a like proportion of false miracles for every well-attested one; and hence the scepticism which has been, naturally enough, engendered in the one case and the other. A candid inquirer, however, will not grudge the labour of discriminating between what is true and what is false, where it can be done, for the sake of the truth."—E. S. FOULKE, 'Manual of Eccl. Hist.' p. 93.

"The conclusions to which the remarks which follow will be found to tend are such as these: that ecclesiastical miracles, that is, miracles posterior to the Apostolic age, are on the whole very different in object, character, and evidence from those of Scripture on the whole, so that the one series or family ought never to be confounded with the other, yet that the former are not therefore at once to be rejected; that there was no age of miracles, after which miracles ceased; that there have been at all times true miracles and false miracles, true accounts and false accounts; that no authoritative guide is supplied to us for drawing the line between the two; that some of the miracles reported were true miracles; that we cannot be certain how many were not true; and that under these circumstances the decision in particular cases is left to each individual, according to his opportunities of judging."—DR. NEWMAN, 'Essay on Ecclesiastical Miracles,' Fleury's 'Eccles. Hist.' vol. i. p. xiii.

How the Scripture miracles differed from the ecclesiastical, and why, has also been pointed out.

"Much stress has been laid throughout this Essay on the *differences* existing between the miracles recorded in Scripture and those which are found in ecclesiastical history: but from what has come before us in the course of it, it would seem that those differences are for the most part merely such as *necessarily* attend the introduction of a religion to the world compared with its subsequent course, the miraculous Agency itself being for the most part the same throughout. For instance, the miracles of Scripture are wrought by persons *conscious of their power and of their exercise of it*; for these persons are the very heralds of Almighty God, whom He has commissioned, whom He has instructed, and whom He has gifted for their work. The Scripture miracles are wrought *as evidence of revealed truth*, because they are wrought before that truth had as yet been received. They are *grave and simple* in their circumstances, because they are wrought by persons who know their gift, and, as being under immediate Divine direction, use it without alloy of human infirmity or personal peculiarity. They are *definite and certain*, drawn out in an orderly form, and finished in their parts, because they were found in that authoritative Document which was intended by God's Providence to be the pattern of His dealings and the rule of our thoughts and actions. They are *undeniably of a supernatural character*, not only because it is natural that the most cogent miracles should be wrought in the beginning of the Dispensation, but because the sacred writers have been guided to put into the foreground those works of power which are the clearest tokens of a Divine Presence, and to throw the rest into the distance. They have no marks of exaggeration about them, and are *none of them false or suspicious*, because Inspiration had dispersed the mists of popular error and the colouring of individual feeling, and has enabled the writers to set down what took place and nothing else. But when once Inspiration was withdrawn, whether as regards those who wrought or those who recorded, then a Power which henceforth was mysterious and inscrutable in operation, became doubly obscure in report; and fiction in the testimony was made to compensate for incompleteness in the manifestation."—*Ibid.* p. cxxiii.

S. LUKE.

SEVERAL¹ of the earliest Christian writers relate that S. Luke the Evangelist was a native of Antioch and a physician. That he was also a painter is not stated by any writer earlier than the twelfth century,² though this may have been a tradition from more ancient times. That S. Luke was converted through the preaching of the Apostles, and had never himself been a disciple of Jesus, was a common opinion among the early writers;³ and this is rendered more probable by his own words (i. 2). But some⁴ have held that S. Luke was one of the seventy or seventy-two disciples whom Jesus sent to preach the Gospel, and others that he was one of the two disciples to whom He appeared as they went to Emmaus.⁵

It was generally believed in the early Church that Luke was the constant companion of S. Paul, and that in all the places in his Epistles where he mentions Luke (Colos. iv. 14; 2 Tim. iv. 11; Philem. 24) he means the Evangelist.⁶ Some have also supposed that in the Epistle to the Romans (xvi. 21), where S. Paul speaks of Lucius, he means the Evangelist S. Luke. Origen, who records this opinion, and who would be perfectly familiar with all the usages and niceties of the Greek language, does not reject it on the ground that it would be impossible for Lucius, Λούκιος, to be substituted for Luke, Λουκᾶς.⁷

It has been said that S. Luke learnt the facts which he relates in his Gospel from the other Apostles as well as from S. Paul, but that he was such a constant companion and fellow-labourer of S. Paul, that the Apostle almost identified himself with S. Luke's work, and that in some places where he speaks of "my Gospel" (Rom. ii. 16, xvi. 25; 2 Thess. ii. 14), it is not meant his preaching of the Gospel, but the Gospel of S. Luke. This opinion is mentioned by several writers.⁸

Some⁹ have also supposed that by "the brother whose praise is in the Gospel throughout all the Churches" (2 Cor. viii. 18), S. Paul meant Luke the Evangelist.

Accounts¹⁰ vary as to the time when and the place where S. Luke died; some saying that he died at the age of eighty-four, others seventy-three; some in Bithynia, others at Ephesus. All seem to agree that in the reign of Constantine his remains were conveyed to Constantinople.

The date generally assigned to the Acts of the Apostles is about A.D. 63. That S. Luke wrote his Gospel before he wrote the Acts of the Apostles has always been considered a fair inference from Acts i. 1, but how much before is uncertain.

¹ Eusebius, Hist. Eccles. iii. 4; vol. ii. p. 220.

S. Jerome, de Viris illust. 7; vol. ii. p. 620.

—, in Isaiah vi. 9; vol. iv. p. 98.

V. Bede, in Acta Apostolorum, præfat.; vol. iii. p. 938.

² Nicephorus, ii. 43.

—, vi. 16.

³ S. Irenæus, contr. Hæreses, iii. 10 (alias 11); p. 872.

—, iii. 14; p. 914.

Eusebius, Hist. Eccles. iii. 4; vol. ii. p. 220.

Tertullian, adv. Marcion, iv. 2; vol. ii. p. 363.

S. Jerome, de Viris illust. 7; vol. ii. p. 621.

V. Bede, in Luc. præfem.; vol. iii. p. 308.

⁴ S. Epiphanius, Hæresis, li. 11; vol. i. p. 908.

⁵ S. Gregory Magnus, in Job, præfat. i. 3; vol. i. p. 517.

Theophylact, in Luc. xxiv. 35; vol. i. p. 491.

Nicephorus, i. 34.

⁶ S. Irenæus, Eusebius, S. Jerome, ut supra.

Chrysostom, in Epist. ad Coloss. Homil. 12; p. 298.

⁷ Origen, in Epist. ad Roman. lib. x. 39; vol. i. p. 1288.

⁸ Eusebius, Hist. Eccles. iii. 4; vol. ii. p. 220.

Tertullian, adv. Marcion, iv. 5; vol. ii. p. 367.

S. Jerome, de Viris illust. 7; vol. ii. p. 621.

⁹ S. Jerome, in Matt. prolog.; vol. vii. p. 18.

— (translat. Origen's Homil. i. in Luc.); vol. vii. p. 223.

Maldonatus, præfat. in Luc.; vol. ii. p. 3.

Cornelius a Lapide, in 2 Cor. viii. 18; vol. ix. p. 399.

¹⁰ Dorotheus, Synopsis, cited in Theophylact, præfat. in Luc.; vol. i. p. 266.

S. Jerome, de Viris illust. 7; vol. ii. p. 621.

Nicephorus, i. 34.

Maldonatus, præfat. in Luc.; vol. ii. p. 3.

INTRODUCTORY NOTES TO CHAPTER I.

The Priests and their courses.—"The priests were divided by David into four-and-twenty courses (1 Chron. xxiv.); not but that there had been courses before of them, but because there had not been so many. For reason itself will tell us, that since they were all bound to the sanctuary, and withal were so very many in number, they could not serve there mixedly and confusedly, but must need have some distinction and order. Some of the Jews say they were divided into eight courses by Moses, four of Eleazar and four Ithamar. But for this they have no ground to show at all. Others that they were divided into sixteen by him; namely, eight and eight of either family. And of the division itself there seemeth to be some probability in the text, but not of the divider. . . .

"These courses—thus newly increased by David for number, and thus newly ranked by lot for order, and both for the service of the Temple, when it should be built—it is but little to be doubted but that they began their round when the service of the Temple did first begin; which round began on the Sabbath next after the Feast of Tabernacles, about the two-and-twentieth day of the month Tisri (2 Chron. vii.). For on the three-and-twentieth day Solomon dismissed all the people to their own houses, ver. 10, after he had kept the Feast of Tabernacles seven days before according to the Law, beginning on the fifteenth day of the month and concluding on the one-and-twentieth day (Lev. xxiii.); and the next day after, or the two-and-twentieth day, was a solemn assembly, and that year (as it may be conceived) the Sabbath day. Now in the week of the Feast, so great was the company of the congregation, and so many the multitude of the sacrifices, that no single course was able to undergo the service, but then (as also at the other two great festivals) all the courses served indifferently (and so had they done at the Temple dedication, 2 Chron. v. 11), and on the next Sabbath the course of Jehoiarib or the first began.

"They changed every week, coming in on the Sabbath, and on the next going out (2 Kings xi. 7; 2 Chron. xxiii. 4). So that, by the time of the Passover, they were just gone about; and from thence they began their second round again. In the eighth course of which second round, for so was the course of Abia (1 Chron. xxiv. 10), Zacharias heareth the glad tidings of the birth of Christ's forerunner."—LIGHTFOOT, 'Harmony of the Four Evangelists,' Luke i.; vol. i. p. 401.

His lot was to burn incense (ver. 9).—"Sense and reason doth more bind us to understand casting of lots for this purpose than the grammatical construction or literal strictness of the word; for though it signify obtaining a thing by lot, yet not always by lot only, but even by any other means, as Acts i. 17: *Judas ἔλαχε τὸν κλῆρον*, obtained the lot of his ministration. And so Julian in Misopogone, *Anacreon τρυφᾶν ἔλαχεν ἐκ μουσῶν*, 'sortitus est ludere, vel deliciari,' &c. But undeniable reason telleth that it must of necessity be understood of obtaining by lot in this place.

"For the priests, in every one of the twenty-four courses, were exceeding many: for Josephus relateth that there were thousands in every course. And this are we sure of from evident Scripture, that at the crowning of Joash, when an insurrection by Athaliah was feared. The priests of two courses only are reputed as a guard sufficient for the king and about the Temple (2 Kings xi. 5-7). And when Uzziah would have burned incense, there were eighty priests ready to withhold him (2 Chron. xxvi. 17). So that among so great a multitude, therein but one man being only permitted to burn incense, it was necessary that he should be chosen from among them by lot, and the lot at this time fell to Zacharias.

"This his entering into the Temple was not going into the most Holy place; nor was this his burning of incense upon the day of expiation, but it was according to the daily service of the Temple, which required that incense should be burned every morning and evening in the Holy place without the vail (Exod. xxx. 6-8). The high priest indeed once every year offered incense within the vail on the day of expiation (Levit. xvi. 29, 30); but neither was Zacharias high priest, nor was this any such service. For, first, Luke when he speaketh of the high priest, he useth to call him by that title, as ch. iii. 2, Acts iv. 6; but in all this large story of Zacharias he never termeth him other than an ordinary priest. Secondly, Zacharias was of one of the twenty-four courses. But the high priest was of no course at all; and if he had, doubtless he had been of the first; but Zacharias was of the eighth. Zacharias at this time came to burn incense by lot, but the high priest came to do it in the most Holy place by succession. Fourthly, there was no altar of incense in the most Holy place, but there was one where Zacharias ministered. Fifthly, if these courses began their

round, either with the beginning of the service of the Temple, or with the beginning of the year ecclesiastical, or with the beginning of the year civil, or from any of the three festivals, then was it not possible that the eighth course should light any whit near the feast of expiation. And where to begin them but from some of these, who can imagine? Sixthly, it was not so very consonant that John the Baptist should be born a high priest, which bore the fullest resemblance of the office of our Saviour, but a priest of an inferior rank, because a servant to the high. . . .

"There were constantly in the Temple at the hour of prayer, first, the priests of that course that then served; secondly, the Levites that served under the priests; thirdly, the men of the station, as the Rabbins call them, that is, certain men that were to represent the whole congregation in putting their hands upon the heads of the sacrifices; fourthly, those whose devotion moved to leave their other employments for that time and to be present at the service of God. All these might amount to a great number indeed; but the text, in naming the whole multitude of people, seemeth to have some further meaning, as if it would intimate that this was not upon an ordinary day of the week, but upon the Sabbath day, when the congregation was full, not only of the priests of the seventh course, that went that day out of their service, but also of all the multitude of the city, which were tied that day, in a more special manner, to the public worship.

"When the burnt offering began in the Temple, the trumpeters and singers began to sound and sing, and the whole congregation to pray and worship, and all this continued until the burnt offering was finished (2 Chron. xxix. 27, 28). Then the priest took a censer full of coals from off the altar (Levit. xvi. 12) [for by the custom of that day may be guessed the custom of the rest in this ordinary circumstance], and went into the Holy place, and burnt it upon the altar (Exod. xxx. 7). In the meantime the people in the outer court were employed in prayer (2 Chron. xxix. 29). 'And on the day of expiation they were in fear while the high priest was within, till he came out in peace, and then there was great joy among them, because they were accepted' (R. Tanchum on Exod. xxxiii.)."—LIGHTFOOT, 'Harmony of the Four Evangelists,' Luke i.; vol. i. p. 406, &c.

"Although Zacharias be said to have been of the course of Abia, yet it can hardly be thought that he was of his seed and posterity: for we find mention but of four of the courses that returned out of Babylon, and Abias was none of them (Ezra ii. 36-39). But the whole number of those priests that did return of those four courses, being about 4290, were cast by

lot into twenty-four courses, according to the primitive institution, and Zacharias was of the eighth, as Abia's course had been before the Captivity, and which yet bore his name, as the others did their names, who had denominated the courses from their first original. Of this ordering of the courses after the Captivity both Talmuds speak largely in the treatise Taanith, cap. 4.

"Whether Zacharias was of the seed of Abia or no, it is apparent by his serving in Abia's course that he was not high priest, but one of the ordinary priests that served by course as their turn came, and that had their particular employment in the service by lot. The manner of their lottery for this purpose is mentioned at large in Tamid, cap. 3; in Joma, cap. 2."—IBID. 'Harmony of the New Test.' sect. iii.; vol. i. p. 202.

Course of Abijah.—"After Scaliger, Van Til, and Bengel, S. Luke's note of time of the conception of the Baptist can be shown to furnish a remarkable corroboration of the date Dec. 25, 749 A.U.C., for the birth of Jesus. From Luke i. 5-25, the Baptist was conceived 'after the days' of Zachariah's ministry, and Zachariah was of 'the course of Abijah.' Now 'the course of Abijah' was the eighth of the twenty-four courses of the priests, each of which ministered in turn for one week. But from the Talmud we have positive information that in the year A.D. 70, on the day of the destruction of the Temple under Vespasian, the first course had just entered on their ministry; and this day again by the same authority, supported by the Jewish Calendar (Ab 9, *First of Destruction of the Temple*) and by Josephus (B. J. vi. 4), was the 9th or 10th of the Jewish month Ab, i.e. the 5th or 6th of August, A.D. 70 = 823 A.U.C. Whence, reckoning backwards to the year preceding our provisional year of Christ's birth, it may be ascertained that the course of Abijah went out of office, and Zachariah accordingly 'departed to his house' on October 9 or 10, 748 A.U.C. (Wies, *loc. cit.*) We may conclude that effect was speedily given to the gracious promise of his wife's conception, and therefore fix the event on October 10 or 11. But the conception of Christ was in the sixth month (Luke i. 26) current thereafter, i.e. in the Jewish lunar reckoning, between February 27 and March 27, 749 A.U.C. Hence in that year the ecclesiastical date of the Annunciation, viz. Lady Day, or March 25 (which Lewin would place in November, 747 A.U.C.), accurately satisfies the requirements of the case; and, reckoning thence the period of gestation, we have a striking confirmation of our provisional conclusion, that our Lord was born about December 25, 749 A.U.C.—McCLELLAN, 'New Testament,' p. 391. See also Wieseler, 'Chronolog. Synopsis,' p. 121.

COMMENTARY ON S. LUKE'S GOSPEL.

THE GOSPEL ACCORDING TO S. LUKE.

S.V. After Luke : A. The Gospel after or according to Luke.

Vulg. Sanctum Iesus Christi Evangelium secundum Lucam.

CHAPTER I.

[1. The preface of Luke to his whole Gospel. 5. The conception of John the Baptist, 26. and of Christ. 39. The prophecy of Elizabeth, and of Mary, concerning Christ. 57. The nativity and circumcision of John. 61. The prophecy of Zacharias, both of Christ, 76. and of John.]

[Vulg. Zacharie sacerdoti annuntiat Gabriel Joannis conceptum ex Elizabeth sterili : qui angelo non credens, mutus efficitur : idemque Gabriel Mariæ annuntiat conceptum Iesu Filii Dei de Spiritu Sancto : ad Mariæ salutem Joannis exultat in utero, et Elizabeth prophetat, ipsaque Maria canticum gratiarum actionis Domino decantat : in nati Joannis circumcissione Zacharias pater, recepta loquela, canticum gratiarum actionis edit.]

1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Vulg. Quoniam quidem multi conati sunt ordinare narrationem, quæ in nobis completæ sunt, rerum.

2. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ;

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been instructed.

Of the four Evangelists S. Luke alone prefixes a preface to his Gospel ; he alone states the reasons which induced him to compose it. These are three : 1. The example of others ; 2. The great opportunity which he had possessed of learning the truth of the things related, namely, from eye-witnesses

and from the ministers of Christ ; 3. The improvement of Theophilus.

1. A difference of opinion prevails as to the persons meant by S. Luke in the words " forasmuch as many have taken in hand to set forth in order." Some have supposed that he alludes to S. Matthew and S. Mark. But the most common opinion is, that he referred to some of those imperfect and inaccurate statements of our Lord's life and ministry which appeared in very early times. The names of several of these which were put forth in the times immediately succeeding the Apostles are still extant. To gain credence and circulation among men, these apocryphal gospels were generally inscribed with the name of some Apostle or Apostolic man, such as the Gospel of Thomas or the Gospel of Nicodemus. It has also been thought by many that in using the word *ἐπεχείρησαν*, " have taken in hand," S. Luke intended to imply a censure on their undertakings, as abortive attempts.¹

2. The eye-witnesses of the things which S. Luke relates in his Gospel could only be the Apostles, and of them specially Peter, James, and John, the seventy disciples, and the Blessed Virgin Mary. It would be impossible for S. Luke to learn what he relates respecting the birth of John the Baptist, or of the Annunciation and Birth of Jesus, from anyone but the Blessed Virgin herself. We may reverently say that the diligence of which S. Luke speaks would have been very defective if it did not lead him to apply to the Mother of Jesus as the best source for information respecting the birth and life of her Son.

It seems uncertain whether S. Luke uses the expression " the word," *τοῦ λόγου*, here of the Second Person in the Trinity, the sense in which S. John uses it in his Gospel and

¹ Origen, Homil. i. in Luc. ; vol. iii. p. 1802.

Eusebius, Hist. Ecclesiast. lib. iii. 24 ; vol. ii. p. 268.

S. Epiphanius, Hæres. li. 7 ; vol. i. p. 900.

Theophylact, in Luc. i. 1 ; vol. i. p. 269.

Euthymius, in Luc. i. 1 ; vol. ii. p. 201.

S. Ambrose, in Luc. i. 1 ; vol. ii. p. 1534.

S. Augustine, de Consens. Evang. lib. iv. 8 ; vol. iii. p. 1222.

V. Beale, in proem. Luc. ; vol. iii. p. 307.

Epistles, or whether he meant it in its common acceptation as the word or the Gospel; that is, whether he meant to say that he had learnt the things which he related from those who had seen the Word and had been His ministers, or that he had learnt the things he related from those who had been eye-witnesses of them, and also ministers of the Gospel. The former¹ meaning of the expression τοῦ λόγου here has been held by authorities of great weight, but the latter² has been the more generally received interpretation. One apparent objection to the former interpretation is, that this would be the only passage in which either S. Matthew, S. Mark, or S. Luke, uses this expression in this sense. It has been asserted that this use of the term λόγος is peculiar to S. John.

3. Who Theophilus was has been matter of much conjecture. That he was a real individual, and not a mere name representing all devout and sincere Christians, is plain from the language used with respect to him. S. Luke here addresses him as a man who had been orally instructed in the Christian religion, either by himself or by some other; and in the Acts of the Apostles he again addresses him as the man to whom he had dedicated his former treatise. An early opinion was that, like S. Luke, Theophilus was a native of Antioch. His title "most excellent," *κράτιστε*, has been thought to point out that he held some office or dignity in the city, as prefect or magistrate. The same word is applied by S. Luke to Felix (Acts xxiii. 26; xxiv. 3), and also to Festus (Acts xxvi. 25), to show their official rank and station.

In using the words "to write unto thee in order," *καθεξής σοι γράψαι*, S. Luke does not pledge himself to relate what he tells in strict chronological order, but to give a clear and methodical account of them.

5. ¶ There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

The Evangelist probably makes mention of Herod, the king of Judæa, for two reasons: to mark the time of the birth of John, the precursor of Jesus, and also to intimate that the time was approaching for the Messiah Himself to appear, because the sceptre was now departed from Judah,

and thus the condition required in Jacob's prophecy (Gen. xlix. 10) was already fulfilled.

This was the first Herod, the son of Antipater the Idumæan, who ruled over Judæa through the favour of the Romans, and who, by his rapacity, unscrupulousness, and successful ambition, obtained the designation of the Great.

Of no man does the Scripture say so much to enlist our favourable opinion, apart from his own personal gifts and excellences, as it does of John the Baptist. It enters into minute details respecting his miraculous conception and birth; the profession of his father, who was a priest; the descent of his mother, who was of a priestly family, and the devout and religious character of both of them.

In the time of David the descendants of Aaron, the priests, had become so numerous that, to prevent confusion and disorder, he divided them into twenty-four orders or courses, and commanded that they should take their turn in the service of the Temple as they were drawn by lot. Abia or Abijah came out the eighth of the twenty-four courses, and to his course Zacharias belonged.

Of the commandments and ordinances, *ταῖς ἐντολαῖς καὶ δικαιώμασι*, here mentioned, the former are supposed to embrace all the *moral* commandments of God as contained in the Decalogue, and the latter all the *ceremonial*, that is, all God's ordinances relating to the external worship of Himself. All these Zacharias and his wife observed blameless, probably not without defect, but without any sinful defect, in the sight of God.

The miraculous conception of John was the more apparent because, in addition to the natural barrenness of Elisabeth, they were both now beyond the age when, generally speaking, children would be born to them.

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the Temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw *him*, he was troubled, and fear fell upon him.

Was Zacharias one of the ordinary priests, or was he the high priest? On the answer to this question depends the whole explanation of the preceding passage. The early

¹ Origen, in Luc. i. 2; vol. iii. p. 1804.

S. Ambrose, in Luc. i. 2; vol. ii. p. 1535.

S. Jerome, prolog. in Luc.; vol. vii. p. 17.

Euthymius, in Luc. i. 2; vol. ii. p. 203.

² Maldonatus, in Luc. i. 2; vol. ii. p. 6.

Cornelius a Lapide, in Luc. i. 2; vol. viii. p. 627.

writers¹ of the Church appear to have been under the impression that Zacharias was the high priest. For many centuries this was the generally received opinion. Nicholas de Lyra in the fourteenth century was among the first to question the correctness of this interpretation. The arguments which he advanced against it have been received as sufficiently convincing by most commentators since that time.² The considerations which lead to the conclusion that Zacharias was not the high priest are: 1. The object of S. Luke here evidently is to exalt John the Baptist, by saying all that could be said in praise of his father and mother, both as regards their moral character and their social position. To say that his mother was of a priestly family, and that his father was a priest, was a great distinction. But how much greater would it have been if he could have said that his father was the high priest. If he could have said this, under the circumstances, we may almost conclude that he would have said it, but he did not. 2. The priest's office in the daily service of the Temple might have been described as to burn incense, because he had to burn incense to God on the altar every morning and every evening (Exod. xxx. 7, 8), and each of those times might have been described as "the time of incense." But the high priest's duty on the day of atonement could scarcely have been described in these words: for on that day the high priest had to sprinkle the blood of the sin-offering upon the mercy-seat and before the mercy-seat, and thus to make an atonement for his own sins and the sins of the people. It is true that on the day of atonement the high priest had to take incense into the holy of holies, and to burn incense so as to fill the holy of holies with a cloud of it. But this appears to have been a subsidiary part of the high priest's office on that day, while the chief part was to sprinkle the blood of the sin-offering (Levit. xvi.). The Evangelist would scarcely have mentioned that which was the least important, and have omitted the chief end of the day—the atonement for sin. We may therefore fairly conclude that, had this been the day of atonement, and Zacharias the high priest, S. Luke would have described his office in different terms, and not as "to burn incense," and the time for the atonement as "the time of incense." 3. The angel appeared to Zacharias "standing on the right side of the altar of incense." But if Zacharias were the high priest, and this were the day of atonement, he must be ministering in the holy of holies, where there was no altar of incense.

The considerations that appeared to the early writers sufficient to convince them that Zacharias was the high priest, and that this was the day of atonement, were: 1. That Zacharias was in the Temple, and "the whole mul-

titude of the people" (*πάν τὸ πλῆθος τοῦ λαοῦ*) without. This, they reasoned, always happened on the day of atonement, and was not likely to take place in the daily service of the Temple, when incense was offered either in the morning or evening. 2. Because Zacharias was alone: hence they concluded that this must be the day of atonement; for the only time when the priest was expressly commanded to perform his office before God alone was when the high priest went into the holy of holies on the day of atonement (Levit. xvi. 17). 3. The people were without praying to God for His acceptance of the high priest's offering for their atonement. The fact that Zacharias had obtained by lot (*ἐλαχες*) the right to minister before God on this day, did not appear to the Fathers a sufficient objection to his being the high priest, and to this being the day of atonement. They knew that, according to the original institution, the high priest held his office for life, or until he was in some way disqualified from ministering before God. They also knew that, owing to the corruption of the times preceding the birth of our Saviour, the office had often been held for a short period only, and that, at this very time, there were living several men who had been appointed to the office of high priest. Thus they explained the casting of lots for the right to minister on this day, of the several men who had been appointed high priests casting lots among themselves, which of them should minister before God on this day of atonement.

On the whole, there is the most reason to believe that Zacharias was one of the ordinary priests, and not the high priest; that he was ministering not on the day of atonement, and therefore not in the holy of holies, but in the usual daily morning or evening service of the Temple, and in the holy place where the altar of incense was placed.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to

¹ S. Ambrose, in Luc. i. 8; vol. ii. p. 1542.

S. Augustine, in Joan. tract. xlix. 27; vol. iii. p. 1758.

V. Bede, in Luc. i. 8; vol. iii. pp. 310, 782.

S. Chrysostom, Hom. in Diem Nat. Jesus Christ. 5.

Theophylact, in Luc. i. 8; vol. i. p. 272.

Euthymius, in Luc. i. 8; vol. ii. p. 207.

² Jansenius, in Concord. Evang. cap. ii. p. 18.

Maldonatus, in Luc. i. 9; vol. ii. p. 15.

Cornelius a Lapide, in Luc. i. 9; vol. viii. p. 629.

Bp. of Lincoln, in Luc. i. 9.

Dean Alford, in Luc. i. 9.

the wisdom of the just; to make ready a people prepared for the Lord.

Margin, *lyc.*

Vulg. ut convertat corda patrum in filios, et incredulos ad prudentiam iustorum, parare hominibus perfectum.

It may be, as some think,¹ that, as a priest executing his office in the service of the Temple, Zacharias would not mingle his prayers for his own private wishes with those which he offered for the public good, but would confine himself solely to what concerned the people at large, their general welfare and the forgiveness of their sins, and especially their welfare in the speedy appearance of the Messiah, which all devout and intelligent Jews were now anxiously looking for. Others² have held that the tone of the angel's message, which related entirely to the fulfilment of Zacharias' desire for a son, showed what had been the subject of his prayer on this occasion. But it is possible that his prayer for offspring may not have been offered in this service, but at some former time, and before all hope had expired on the score of the age of himself and his wife; and that the angel now spake of it as heard, because an answer to his prayer for offspring implied an answer also to his prayer for the coming of the Messiah. A son is promised to Zacharias, who should go before the Messiah and be His forerunner. But if the forerunner of the Messiah is at hand, the Messiah Himself cannot be far behind.

The angel says that the son which shall be born to Zacharias shall be a source of joy and gladness to himself and to many; and to express this, he gives him the name of John, —that is, *gratiosus*, "full of grace."

But, besides being a source of joy and gladness to many, John should also be great in the sight of the Lord—that is, great in truth and reality, and not merely in the estimation of men; and the angel goes on to indicate three different ways in which this should be: 1. In the life of self-denial and abstinence from bodily pleasures which he should lead; 2. In the gifts of the Holy Spirit with which he should be endued, even before his birth into the world; 3. In the zealous execution of his office as the forerunner of the Messiah.

1. John's abstinence from bodily pleasures is expressed by drinking no wine or strong drink (*οἶκα*). The latter includes all intoxicating drink besides wine.

2. What had been already said partially of Jeremiah (i. 5) is here said more fully of John. He shall be filled with the Holy Ghost, even from (*ἐν* *ἐκ*) his mother's womb. Two explanations have been given of these words. Some³

have thought that they could only mean to imply a future sanctification, or a predestination to sanctification, on the ground that, according to our Saviour's own words (John iii. 3, &c.), before a child could be born again, or born of grace, he must first be naturally born, or born into the world, or that he must be born (*nasci*) before he could be born again (*renasci*). To this it has been replied⁴ that for a new birth, or a renewal of nature by grace, the conception or infusion of life may be counted sufficient, instead of an actual birth into the world. Hence this passage has been generally understood⁵ as implying an actual sanctification, a purification and exaltation, of the nature of John, even before his birth into the world. A proof of this he gave in recognizing the presence of his Lord, and in showing supernatural signs of pleasure because of Him.

3. John should also be Elijah, not because he was Elijah after any form of metempsychosis, not because the soul of Elijah had reappeared in him, but because he possessed the spirit and power, the zeal and ability to turn men from sin and unbelief to holiness and faith in Jesus as the Messiah. Some⁶ writers interpreted this, not of Elijah as he appeared in the days of Ahab, but of Elijah as they supposed he will appear in the last times; that John should have the same zeal and the same success in turning men from sin to Christ before His first coming, as Elijah will have before His second coming.

In describing the work of John, the angel quotes the words of the prophet Malachi, who, speaking of Elijah, says, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (iv. 6); that is, he will reconcile those who are at variance. The angel quotes only the first member of this sentence, and then adds, as if to show how John will reconcile them, "and the disobedient to the wisdom of the just:" he will turn the disobedient, the unbelieving, and the unwilling to the faith and practice of the wise, of those who believe in Jesus as the Messiah.⁷ In preparing the minds of men by his example, by his preaching, and by his baptism, to receive the faith of Jesus, the whole mission of John was comprised.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God;

¹ S. Augustine, Quæst. Evang. ii. 1; vol. iii. p. 1333.

² V. Bede, in Luc. i. 13; vol. iii. p. 311.

³ S. Chrysostom, de incomp. Dei natura, Hom. ii. 2.

⁴ Theophylact, in Luc. i. 13; vol. i. p. 272.

⁵ Euthymius, in Luc. i. 13; vol. iii. p. 209.

⁶ Maldonatus, in Luc. i. 13; vol. ii. p. 19.

⁷ S. Augustine, Ep. 57 in Darlaunum, vii. &c.; vol. ii. p. 840.

S. Jerome, in Jeremiah i. 5; vol. iv. p. 682.

⁸ Cornelius a Lapide, in Luc. i. 15; vol. viii. p. 631.

⁸ S. Cyprian, Ep. 73 ad Jubaianum; 25; Migne's Patrol. vol. iii. p. 1126.

S. Ambrose, in Luc. i. 15; vol. ii. p. 1547.

Origen, Homil. iv. in Luc.; vol. iii. p. 1811.

S. Cyril Hierosol., Cateches. iii. 6, p. 435.

⁹ S. Augustine, in Joan. tract. iv. 5; vol. iii. p. 1408.

S. Gregorius Magnus, in Evangel. Homil. vii. 1; vol. ii. p. 1099.

Euthymius, in Luc. i. 17; vol. iii. p. 213.

¹⁰ Maldonatus, in Luc. i. 17; vol. ii. p. 24.

and am sent to speak unto thee, and to shew thee these glad tidings.

Vulg. Ego sum Gabriel, qui asto ante Deum; et missus sum loqui ad te, et hæc tibi evangelizare.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Vulg. pro eo quod non credidisti verbis meis.

The fault of Zacharias here seems to have been distrust, not distrust of God's power to perform what the angel had promised, but distrust of the angel's character, whether he were really commissioned by God to deliver such a message to him. As the barrenness of Elisabeth, her age as well as his own, shot through his mind, what the angel promised appeared to him so contrary to all human probability, that he hesitated to believe that he had been sent to declare such things to him, at least he hesitated so far as to require a supernatural sign from him, and asked, "Whereby (*κατὰ τί*) shall I know this?" To infuse the necessary faith into the mind of Zacharias, the angel goes on to disclose his own name and nature, the mission on which he is sent to Zacharias, and the authority committed to him on this occasion.

1. The angel may have mentioned his name to remind Zacharias that he was the same who, about 456 years before, had given account to Daniel of the Messiah's sufferings (viii. 16, ix. 21), and who now appears to him to foretell the birth of the Messiah's forerunner; or by the meaning of his name, "the strength of God," or "God is my strength," to recall to his recollection by whose unlimited power what he had promised should be fulfilled. The words of the angel, "which stand in the presence of God," are probably but another form of expressing what is said by the angel Raphael in the Book of Tobit, "I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One" (Tobit xii. 15). Seven spirits are said to be before the throne of God (Apoc. i. 4), which are interpreted of these seven angels.¹ Michael is supposed to be called the archangel (*ὁ ἀρχάγγελος*), either as being the chief of these seven or as being one of a higher order of angels (Dan. x. 13, xii. 1; Jude 9; Rev. xii. 7).

2. The greatness of the angel's message in the eyes of God may be said to be shown by Gabriel's being sent from heaven to deliver it; and its importance to Zacharias and others, by his giving it the same name (*εὐαγγελισσάθαι σοι ταῦτα*) as that by which the Gospel was afterwards to be called. The message which announces the birth of the forerunner of the Saviour is part of the glad tidings of the Gospel, and is called by the same name.

3. That the sin which Zacharias committed was not a

very grievous one, we may perhaps gather from the nature and duration of the punishment inflicted on him for it. His punishment was also to be the sign for which he asked when he said, "Whereby shall I know this?" To Zacharias it was a sign to increase his belief in the words of the angel; to the people it was a sign of the supernatural character of John's birth. Zacharias was to remain dumb until he should show his belief in the angel's words and his obedience to his command to call his son by the name of John. This dumbness probably also included deafness, as in the case of one born dumb, who is also deaf. In verse 22 Zacharias is called *κωφός*, which means either deaf or dumb, or both; and when they wish to ascertain the name of the child from Zacharias, they do not speak to him as to one who could hear but not speak, but they make signs to him.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the Temple.

Vulg. Et erat plebs expectans Zachariam.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the Temple: for he beckoned unto them, and remained speechless.

Vulg. Et ipse erat immens illis, et permansit mutus.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25. Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men.

The whole time of Zacharias' ministration, as there is every reason to think, lasted eight days. During this time he would lodge in the Temple in a place appointed for the ministering priests, and would not depart out of the Temple until the time of his ministration was ended. After he departed to his own house, his wife Elisabeth conceived. Why she hid herself for five months is not stated, and many different reasons have been assigned by commentators, some more probable than others, but all founded on conjecture.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

S. of the house and lineage of David.
Vulg. de domo David.

28. And the angel came in unto her, and said,

¹ Cornelius a Lapide, in Luc. i. 19; vol. viii. p. 632.

Hail, *thou that art* highly favoured, the Lord is with thee : blessed art thou among women.

Margin, graciously accepted, or much graced.
V. And he came in: A. came unto her: S.V. *omit* blessed art thou among women.
Vulg. Et ingressus angelus ad eam, dixit: Ave gratia plena: Dominus tecum: benedicta tu in mulieribus.

"In the sixth month" is generally understood here as meaning at the end of the sixth month; that is, six months after the conception of John the same angel Gabriel is sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph. For the reasons for believing that the word "espoused," *μενηστευμένην*, is used here to imply a legal marriage, see S. Matthew i. 18, page 72.

If the interpretation of the early Church be correct, the translators of our Authorized Version have missed the meaning of *κεχαριτωμένην*; for by their rendering "highly favoured" they evidently understood the word as expressing the magnitude of God's favour toward the Virgin in selecting her as the instrument for the Incarnation. The Fathers,¹ on the other hand, invariably apply it to express her personal condition previous and preparatory to her conception of Jesus, to describe the purity of soul and body produced in her by the Holy Spirit, in order that she might be a fitting instrument for the great Mystery of the Incarnation, and that she might be worthy to become the Mother of God. Hence they translate *κεχαριτωμένην gratia plena*, "filled with grace," or "full of grace."² Cornelius a Lapide says that the Syriac, Arabic, Egyptian, Ethiopic, and Persian Versions also translate it in this sense, as does also the Vulgate.

As the cause of this fulness of grace, the angel goes on to say, "The Lord is with thee."

Others are spoken of in the New Testament as full of the Holy Ghost besides the Blessed Virgin, as Jesus Himself and also S. Stephen (Acts vi. 5). In each of these cases the word "full" differs in its degree of fulness according to the capacity to receive. Jesus has been compared to the source or spring (*fontes*), the Virgin Mary to a stream nearest the source (*fluvius*), and S. Stephen to a streamlet farther from the source (*viculus*).³

The early Fathers of the Church being harassed by no fears of encouraging idolatrous worship of the Virgin Mary, were never niggard in their reverence for her, and were under no

temptation to run into the opposite excess, and to rob her of any honour which was really her due. Hence they⁴ were accustomed to institute comparisons between Eve and the Blessed Virgin, and to show that as Eve was the mother of death to man, so the Virgin Mary, through the Incarnation, was the mother of life; that as Eve, by her ready compliance with the temptation of Satan, brought sin and death into the world, so the Virgin Mary, by her obedience, was made the instrument through which man could regain life and immortality.

29. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

S.V. *omit* when she saw him: S.V. at the saying.
Vulg. *quæcum audisset, turbata est in sermone ejus.*

30. And the angel said unto her, Fear not, Mary : for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS.

32. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto Him the throne of His father David :

33. And He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man ?

Vulg. *quomam virum non cognosco.*

In his address to Mary the angel quotes part of Isaiah's prophecy (vii. 14) of the birth of Jesus of a Virgin. But this she appears either not to have recollected or not to have understood ; for she supposes that the birth of this Child was to be after the ordinary manner, that is, through marriage, and that the angel is addressing her as a married woman, and therefore as in a condition to bring this about ; and she hastens to correct any impression he may have formed from her condition as a married woman, and says, "How shall this be, seeing I know not man?" For though married, she had no nuptial intercourse with her husband. Though connected with Joseph by ties which usually imply such intercourse, this was not the case with them ; for, influenced by a

¹ S. Ambrose, in Luc. i. 28 ; vol. ii. p. 1555.

S. Augustine, Enchiridion, 36 ; vol. vi. p. 250.

Sermo cxxvi. in Natali Joh. Baptistæ, v. ; vol. v.

p. 1318.

S. Jerome, Epist. lxxv. 9, in Principium de Psal. xlv. ; vol. i. p. 628.

V. Bede, in Luc. i. 28 ; vol. iii. p. 316.

Maldonatus, in Luc. i. 28 ; vol. ii. p. 33.

Jansenius, in Luc. i. 28 ; cap. iii. p. 25.

Cornelius a Lapide, in Luc. i. 28 ; vol. viii. p. 635.

² Maldonatus, in Luc. i. 28 ; vol. ii. p. 34.

³ S. Justin Martyr, Dialog. sec. 327, p. 353.

S. Irenæus, contr. Hæreses, iii. 22 (alias 33) ; p. 957.

v. 19 ; p. 1175.

S. Cyril Hierosol. Cateches. xii. 15 ; p. 741.

S. Epiphanius, Hæres. lxxviii. 18 ; vol. ii. p. 728.

Tertullian, de Carne Christi, cap. xvii. ; vol. ii. p. 782.

S. Jerome, Epist. xxii. ad Eustoch. 21 ; vol. i. p. 408.

S. Augustine, de Agone Christiano, 22 ; vol. vi. p. 605.

⁴ Full of grace (*κεχαριτωμένην*).—Its simple meaning is that Mary was the recipient of special grace, which it is obviously unfor-

and unnecessary to dilute into *favoured* or *loved*. In this sense she was *gracious* or *full of grace*.—M^{rs} FLETCHER, New Testament, i. 688.

divine instinct, a supernatural prompting, Joseph and she were leading a life of holy celibacy. It is most probable that her words, "I know not man," have reference to Joseph.¹

The words "How shall this be, seeing I know not man?" (*ἄνδρα οὐ γινώσκω*) are susceptible of three meanings:—

1. How shall this be, for I am not married, and therefore know not man?

2. How shall this be, because, though married to Joseph, I know him not? for we are leading a life of holy celibacy.

3. How shall this be, for I am stedfastly purposed to lead a life of virginity?

Of these the first is the least probable; for it is contrary to the facts of the case, and it neither offers any opposition to the angel's words, which her answer was evidently intended to do, nor does it convey any information not before known to him; for, as an unmarried woman, it would be taken for granted that she knew not man. The second is the most probable; for her object was to rectify the judgment which she supposed the angel had formed from her condition as a married woman. The third, in its general tenor, is much the same as the second, but less definite. As here, the present tense is frequently used to express a future purpose as well as a present habit. "I know not man" may mean "Hitherto I have not known man, and it is my firm intention for the future not to know him."²

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

That considerable difficulty surrounds the expression "the power of the Highest shall overshadow thee," is clear from the number of explanations that have been suggested of the word "overshadow" (*ἐπισκιάσει*). Cornelius a Lapide enumerates no less than eight. Several of these are by men

whose names carry great weight with them in the interpretation of Scripture. That which appears to me the best is to this effect: that as a cloud conceals that which it overshadows, so the angel uses this term of the Holy Ghost to denote that the way in which He will accomplish His work will be hidden from the knowledge of men. The Holy Ghost shall cause the Virgin to conceive and bring forth the Son of God, but how this shall be is beyond the power of man to discover or to comprehend.

It may be that the power of the Highest (*δύναμις ὑψίστου*) is used as synonymous with the Holy Ghost, with perhaps the additional intimation that her conception has nothing human, nothing earthly, about it, but is altogether supernatural, wrought by God Himself. Conceived by the Holy Ghost of the Virgin Mary, Jesus was in every sense holy,³ and did not possess in His flesh the sinful stain, the seed of sin, which all Adam's descendants inherited from him. Hence it is said "that holy thing which shall be born of thee shall be called the Son of God." He shall be called what He is in reality, the Son of God.

To strengthen the Virgin's faith in the stupendous work which he came to announce, her miraculous conception, the angel proceeds to relate the conception of her cousin Elisabeth, who, after having passed all her married life barren and now become old, had, by God's special mercy, conceived. By this mention of her cousin, too, the angel prompted the Virgin to visit her, and thus further to carry out the counsels of God.

Language fails to express the importance to mankind of the Virgin's answer, "Behold the handmaid of the Lord; be it unto me according to thy word:" for it was at this very instant, as it is reverently believed, that her conception took place. An individual writer or two there have been who thought that she had conceived before this, but the general opinion is that she conceived when she uttered these words, which were words, not merely of assent or willingness, but of eager desire.⁴

Elisabeth, who was of the tribe of Levi, is here called the cousin (*ἡ συγγενής*) of Mary, who was of the tribe of Judah. This may be because some priestly ancestor of Elisabeth had married a wife from the tribe of Judah, and their descendant would then be related to Mary: for the law restricting marriage to those who were of the same tribe did not relate to priests, the object of this law being to keep the patrimony in the same tribe and in the same family. But the priests were exempt from this, because no portion of the land was assigned to them. Some suppose that Elisabeth may be called cousin (*ἡ συγγενής*) as being of the same nation and belonging to the same tribal district.⁵

¹ S. Augustine, de Sancta Virginitate, iv.; vol. vi. p. 398.

Maldonatus, in Luc. i. 34; vol. ii. p. 43.

Cornelius a Lapide, in Luc. i. 34; vol. viii. p. 640.

² S. Thomas Aquinas, de Summa, part. iii. quest. 28, art. 4; vol. iv. p. 264.

³ S. Augustine, de Nuptiis et Concep. i. 12; vol. x. p. 421.

⁴ S. Leo Magnus, Serm. in Nativit. Dei, iv. 3; vol. i. p. 205.

S. Leo Magnus, Serm. in Nativit. Dei, v. 5; vol. i. p. 211.

⁵ vii. 2; vol. i. p. 217.

x. 4; vol. i. p. 232.

⁴ Jansenius, in Concord. Evang. cap. iii. p. 31.

Maldonatus, in Luc. i. 38; vol. ii. p. 51.

Cornelius a Lapide, in Luc. i. 38; vol. viii. p. 643.

⁵ Eusebius, Quæst. Evang. ad Steph. i. 7; vol. iv. p. 890.

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;¹

40. And entered into the house of Zacharias, and saluted Elisabeth.

The hill country of Judæa, anciently the mountains of the Amorites, is a name given to a series of conical but round-capped hills, on a high plateau, intersected with valleys and ravines, running from the south of Judæa towards the north. Though naturally bare of herbage and covered with stones, yet, by means of terraces of soil raised round the hills, and attention to the irrigation, this district was in ancient as well as in modern times among the most fruitful parts of Palestine. Here lay the brook or the valley of Eshcol, from which the spies cut down the cluster of grapes (Numb. xiii. 23). The cities or towns scattered about this region were always numerous and thickly inhabited.

Many writers have supposed that Hebron was the city in the hill country of Judæa where Zacharias and Elisabeth dwelt; others that Juttah, a little to the south of Hebron, was the more likely place. Both these were among the cities given to the children of Aaron the priest, and Hebron was one of the six cities of refuge (Josh. xxi. 13, &c.).

To estimate the strength of the desire which Mary had to visit her cousin, after the suggestion of the angel, we must take into account the distance between Nazareth and the hill country of Judæa, and the dangers and fatigue attending such a journey. The distance from Nazareth to Jerusalem would be about sixty miles, and from Jerusalem to the hill country about twenty more. Hence four days would be consumed in the journey. No mention is made of Joseph here, and Mary could not make this journey alone. If, as is generally be-

lieved, this was about the time of the Passover, she may have travelled to Jerusalem in company with friends who were going to the Passover, and, after offering up her prayers and thanksgivings in the Temple, have proceeded to the house of Zacharias and Elisabeth.¹

It would be unworthy of all that is recorded of Mary to conclude that she was urged to take this journey by any suspicion of the truth of the angel's words, or even by any desire for further confirmation of them. Her sole object doubtless was a holy sympathy with her cousin, and a desire to impart to her some share in the blessing which she had herself received.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

¹ S. the babe leaped in her womb for joy.

42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Margm, which believed that there.

Vulg. Et beata, quæ credidisti, quoniam perficiuntur ea, quæ dicta sunt tibi a Domino.

This movement of John² in the womb was not a merely

¹ Cornelius a Lapide, in Luc. i. 39: vol. viii. p. 645.

² Origen, in Luc. Hom. vii.: vol. iii. p. 1817.

S. Cyril. Hierosol. Cat. iii. 6. p. 435.

S. Chrysostom, in Joan. i. 14; Homil. xii.

S. Cyril Alex. de Rect. Fid. ad Reginas ex Evang. Luc.; vol. ix. p. 1275.

Theophylact, in Luc. i. 41; vol. i. p. 278.

Euthymius, in Luc. i. 41; vol. iii. p. 229.

S. Ambrose, de Fide, lib. iv. ix. 113, &c.; vol. iii. p. 639.

Com. in Luc. i. 41; vol. ii. p. 1560.

S. Augustine, Ep. 57 ad Dardanum, vii. 25; vol. ii. p. 840.

S. Jerome, Dialog. contr. Lucif. 7; vol. ii. p. 162.

Maldonatus, in Luc. i. 41; vol. ii. p. 54.

Cornelius a Lapide, in Luc. i. 41; vol. viii. p. 646.

* Into the hill country . . . into a city of Juda (εις την ὄρειαν . . . εἰς πόλιν Ἰουδα).—We soon began to pass from the 'south country' of Judah to the 'hill country,' and marked indeed was the change, from easy smooth tracks over gently rolling downs, to rocky slippery paths up and down narrow valleys, between naked rugged hills full of caves, dreary and now (in winter) barren, save where a few patches of corn had been here and there sown in the hollows. Full of meaning came home the question of Amos, himself an inhabitant of the south country, 'Shall horses run up the rock? will one plough there with oxen?' (vi. 12.) There is a wonderful reality in many of these apparently trifling expressions of Holy Scripture, which day by day our journey brings home to the mind—the wilderness, 'the south country,' 'the hill country,' all in Judah, yet each so distinct, so characteristic in every feature.—TRISTRAM, 'Land of Israel,' p. 387.

"The walk up the valley revealed to us for the first time what

Judah was everywhere else in the days of its prosperity. Bare and stony as are the hill-sides, not an inch of ground is lost. Terraces, when the ground is not too rocky, support the soil. Ancient vineyards cling to the lower slopes; olive, mulberry, almond, fig, and pomegranate trees fill every available cranny to the very crest; while the bottom of the valley is carefully tilled for corn, carrots, and cauliflowers, which will soon give place to melons and cucumbers. Streamlets of fresh water trickled on each side of our path. The production and the fertility, as evidenced even in winter, is extraordinary; and the culture is equal to that of Malta. That catacomb of perished cities, the hill country of Judah, through whose labyrinths we yesterday wandered, is all explained by a walk up the Vale of Eshcol; and those who doubt the ancient records of the population, or the census of David or his successors, have only to look at this valley, and by the light of its commentary to read the story of those cities."—Ibid. p. 397.

natural or casual circumstance, but was altogether supernatural and prophetic. It was not emotion in the mother that imparted motion to the child in her womb; for at the sound of Mary's salutation the child first receives the impression, and from him the mother. It may be that one object for which John was filled with the Holy Ghost before his birth was that he might recognize the presence of his Lord, and by a supernatural sign announce this to his mother, which she, being also filled with the Holy Ghost, would understand.

Elisabeth recognizes the blessing which Mary had received, that she had been blessed, not as much as any woman ever had been or ever would be blessed, but more than any other woman, above all other women. Being filled with the Holy Ghost, she understood that Mary bore in her womb Him who was blessed above all things created in heaven or in earth, and that Mary, in being selected for this office, was blessed above all other women.¹

¹ V. Bede, in Luc. i. 42; vol. iii. p. 320.
Maldonatus, in Luc. i. 42; vol. ii. p. 56.

The Blessed Virgin, Mother of God (Θεοτόκος).—"The Blessed Virgin was consecrated to be a temple of the Divinity in a singular manner; for the eternal Son of God, by an ineffable conjunction, united Himself to that human nature which was miraculously conceived and formed in her, even whilst it was within her; and so He that was born of her, at the very time that He was born of her, was Θεογενής, God and Man. Oh, astonishing condescension of the Son of God! Oh, wonderful advancement of the Blessed Virgin! And therefore we daily sing in our Te Deum, 'Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.' Upon which account the Fathers of the Third General Council at Ephesus, convened against Nestorius, approved the title of Θεοτόκος, the Mother of God, given to the Blessed Virgin. They approved it, I say. They did not first invent it, as some have ignorantly affirmed. And therefore they themselves in their Synodical Epistle say, that the holy Fathers before them doubted not to call the Blessed Virgin Θεοτόκον, *Deiparam, the Mother of God*. Indeed, a whole age before that Council we find Eusebius expressly giving that title to the sacred Virgin in his third book of the Life of Constantine, chap. 43. And Socrates, a most credible witness in this matter, in the seventh book of his Eccl. Hist. chap. 32, assures us that Origen, long before Eusebius, largely explained and asserted that title as applied to the Blessed Virgin. And to go yet higher, we have heard Irenæus, who was a scholar to a scholar of the Apostles, magnifying the Virgin upon this account, that she did *portare Deum*, bear God within her. If she did *portare Deum*, she did *parere Deum*; if she bore God, she brought Him forth too, and so was Θεοτόκος, the Mother of God; that is, of Him that was God. Nay, the blessed martyr and disciple of the Apostles, Ignatius, in his Epistle to the Ephesians, edit. Vos. p. 27, feared not to say, 'Our God Jesus Christ was conceived of Mary.' But what need we search after human authorities when the inspired Elisabeth, in her divine rapture, a little before my text, ver. 43, plainly gives the Blessed Virgin the same title?—And whence is this to me, that the Mother of my Lord should come unto me?—where μήτηρ τοῦ Κυρίου, the Mother of our Lord, is doubtless of the same import with Θεοτόκος, the Mother of God; for the title of our Lord belongs to Christ chiefly, as He is our God. And we are to conceive Elisabeth, being filled with the Spirit, to have given this title of her Lord to the Babe in the Blessed Virgin's womb, not according to the

The Holy Spirit endues Elisabeth with fervour, so that "she spake out with a loud voice," and with knowledge, so that she spake of things past, present, and future. She pronounces Mary blessed, because she believed; she declares her the mother of her Lord, and foretells that there shall be a performance of the things that were told her from the Lord.

Elisabeth addresses Mary as "the mother of my Lord" (ἡ μήτηρ τοῦ Κυρίου μου). In the Third General Council, held at Ephesus A.D. 431, these words were interpreted to mean that Mary was the Mother of God—Θεοτόκος, *Deipara*. Nestorius, bishop of Constantinople, who did not hold the Catholic doctrine, that there was only One Person in Christ, of course opposed this also. He held that the Word was united to Man, but was not *made* Man, and that the Virgin was not Θεοτόκος, the Mother of God, but the Mother of the Man, or, as he expressed it, the Mother of Christ, Χριστόκος, intending by the term Christ, not the

Cornelius a Lapide, in Luc. i. 42; vol. viii. p. 647.

poor, narrow, vulgar sense of the degenerate Jews, but according to the most august and highest sense of the word, viz. that He is so our Lord as to be our God also."—BISHOP BULL, Sermon on Luke i. 48, 49; vol. i. p. 153.

"It is to be observed that the ancient Doctors of the Church, when they contended with heretics about the title Θεοτόκος, Mother of God, designed not by that title so much to advance the honour of the Blessed Virgin, as to secure the real and inseparable union of the two natures in Christ, and to show that the human nature which Christ took of the holy Virgin never subsisted separately from the Divine Person of the Son of God."—Ibid. vol. i. p. 164.

The Virgin Mary's dignity.—"The nature which the Son of God assumed of His Virgin Mother is our common nature, which is by that assumption transcendently, to our own amazement and the admiration of angels, dignified and advanced.

"The eternal Word, by His Incarnation or being made flesh, intended not directly to honour the Blessed Virgin in particular, but mankind in general. He intended thereby to declare us His brethren, by being made of the same flesh and blood that we are, as the divine author of the Epistle to the Hebrews assures us, chap. ii. ver. 14.—'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same;' and verse 17, 'Wherefore in all things it behoved Him to be made like unto His brethren.' In a word, the Son of God therefore honoured the Blessed Virgin so far, as in and from her to become Man, that He might advance human nature by assuming it into the Unity of His Divine Person; and that, being born of her, He might procure not only hers, but our common salvation."—Ibid. vol. i. p. 177.

The Invocation of the Blessed Virgin Mary.—"There is not one title to be found in any genuine writer of the first three hundred years after Christ (to go no farther) that may give any the least countenance to the invocation of the Blessed Virgin Mary, or of any other saint; but very many most express testimonies against it in all of them: and therefore we are most certain that the doctrine of the Church of Rome concerning the invocation of the Blessed Virgin and the other saints was none of the doctrines delivered by the holy Apostles to the Church of Christ. And for our part, we are content and fully satisfied with that knowledge of Christ alone which was preached in the rude earth of persecutions and martyrs; that is, in the best and most glorious ages of the Church."—Ibid. vol. i. p. 167.

God-Man, but the Man connected with God. Nestorius would allow the expression "the Mother of God," provided that those who used it confessed that it was used in an improper sense, and only because Jesus Christ was the Temple of God; for the main point in his heresy was that the Son of God was united with the Son of Man, but not *made* Man.¹

In opposition to Nestorius the Church Catholic held that there were two natures in the Son of Mary, the Divine and Human, and that these, through the Hypostatic Union, formed One Person, and that the term "Mother of God," Θεοτόκος, was rightly applied to Mary.

46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For He hath regarded the low estate of His handmaiden:^a for, behold, from henceforth all generations shall call me blessed.

49. For He that is mighty hath done to me great things; and holy *is* His name.

50. And His mercy *is* on them that fear Him from generation to generation.

51. He hath shewed strength with His arm;

He hath scattered the proud in the imagination of their hearts.

Vulg. dispersit superbi mentis confusum.

52. He hath put down the mighty from *their* seats, and exalted them of low degree.

53. He hath filled the hungry with good things; and the rich He hath sent empty away.

54. He hath holpen His servant Israel, in remembrance of *His* mercy;

55. As He spake to our fathers, to Abraham, and to his seed for ever.

Several triumphal songs are recorded in the Old Testament, such as that by Moses (Exod. xv. 1), Deborah (Judges v. 1), Hannah (1 Sam. ii. 1), Hezekiah (Isaiah xxxviii. 9), and the three children (the Benedicite), and these all after some special instance of God's mercy. But never before had triumphal song such a theme as this, the fulfilment of God's long-promised mercy in the Incarnation.

The subject² of this song has been divided into three parts:

1. From the 46th verse to the end of the 49th, the Virgin praises God for His great mercy vouchsafed to herself in making her the instrument in the Incarnation; 2. From the 50th verse to the end of the 53rd she sings His praises for

¹ S. Cyril Alex. Dialog. cum Nestorio, quod S. Virgo Deipara; vol. ix. p. 250, &c.

² S. Gregorius Magus, lib. xi. Epist. 67 (alias ix. 61); vol. iii. p. 1207. [Maldonatus,

Maldonatus, in Luc. i. 43; vol. ii. p. 56.

Cornelius a Lapide, in Luc. i. 43; vol. viii. p. 648.

² Cornelius a Lapide, in Luc. i. 46; vol. viii. p. 649.

^a The low estate (τὴν ταπεινότητα) of His handmaiden.—“Our translators have well rendered ‘He hath regarded the low estate of His handmaiden;’ for the word ταπεινότης signifies here the same with ταπεινός, a mean, base, or vile condition, as our body of a base condition, or our vile body (Phil. iii. ver. 21). And it is often by the Seventy joined with a verb signifying to behold, respect, or regard, as here, and used to express a poor, mean condition; or, which is more, an afflicted condition, whereby one is brought very low, as we use to phrase it. So 2 Kings xiv. ver. 26. ‘The Lord saw the affliction of Israel;’ and Psal. xlv. ver. 18. ‘Look upon mine affliction.’ But it is especially to be noted that the words of Hannah upon much a like occasion (1 Sam. i. ver. 11), are in the Seventy almost the same with the words of my text.—‘If, indeed, Thou wilt look upon the affliction of Thine handmaiden,’ Erasmus had long ago observed this, and corrected the vulgar Latin, too closely followed here by our older English translation, which hath it, ‘He hath regarded *humilitatem ancille*, the humility or lowliness of His handmaiden,’ as that signifies the virtue of the mind which we commonly call humility, but is more properly called modesty, and by the Greeks termed ταπεινοφροσύνη. . . . The judicious Maldonat gives us this clear account of it: ‘If we weigh,’ saith he, ‘the sense of these words, it is so much the less credible that Mary should here have spoken of her own virtue, by how much more she excelled in that virtue; for I cannot think it to be humility for a man not only to know, but also to proclaim himself to be humble. Humility is the only virtue that knows not itself; and I cannot tell how it comes to pass that the humble person, as soon as he knows or makes known his own humility, loseth it. And besides, it was not the design of the most humble and holy Virgin to declare that, by her merits, she obtained so great a benefit; but rather to profess herself utterly unworthy of

such a favour. She intended not, therefore, to say that her virtue, but rather her low and mean estate, and in a word her unworthiness, was regarded by God; that although she was altogether unworthy of it, yet God was pleased to vouchsafe her so great an honour. Thus to speak became her both as a virgin and an humble and modest one.’ . . . But what was the low estate of this blessed handmaiden of the Lord? I answer, it was a state of poverty. So poor she was, so mean her portion, that she could arrive to no higher a fortune than to be the espoused wife of a poor carpenter; so poor that in her childbirth she was not able to procure a room (even in her greatest necessity) in that inn to which she came as a guest; but being neglected by her richer kindred of the royal tribe and family of David, lay indeed in the straw, and was brought to bed in a stable, and that in a cave underground in the vicinity of the poor town of Bethlehem, according to the tradition of the most ancient Doctors of the Church. In the very place it was (as some have probably conjectured) where poor David, the ancestor of the Messias and His most illustrious type, fed his sheep, and from that mean kind of life was, by the singular grace and favour of God, called to be the king and ruler of his people (Psal. lxxviii. ver. 70, 71, 72). So mean she was, that at her purification her great and generous piety was confined to the offering of the poor, according to the law of Moses, a pair of turtle-doves or two young pigeons: a lamb (the prescribed offering to those of ability) her purse could not reach to (Luke ii. ver. 22, 23, compared with Levit. xii. ver. 6, 7, 8).

“Lastly, so poor she was, and still continued, that her Blessed Son, when dying, thought it necessary to recommend her to the charitable care of His most beloved disciple (John xix. ver. 25, 26, 27).”—BISHOP BULL, Sermon on Luke i. 48, 49; vol. i. p. 138, &c.

His mercy to the whole nation before the coming of Christ, as especially shown in delivering them from their enemies; 3. From the 54th to the end of the song she returns to the greatest of all mercies, the Incarnation, promised to the fathers and fulfilled in herself.

I. (verses 46-49). Mary first magnifies or sings the praises of God for His mercy in making her, lowly as she was, the honoured instrument of the Incarnation. In reply to Elisabeth, who had spoken of her in terms of praise, she refers her to the Lord, to whom alone all praise belongs, as the source of all power, wisdom, and goodness. She declares that her whole being, her soul, the seat of all the affections and emotions, as well as her spirit, the seat of reason and intellect, are all engaged in extolling Him who was in an especial sense her Saviour, as being her Son and her Redeemer. Such are the mighty works which God hath wrought, that not only Elisabeth, but all generations, shall henceforth call her blessed. It may be, as some have thought, that in the expression, "and holy is His name," there is an allusion to the sanctification with which she was endued preparatory to her conception.¹

II. (verses 50-53). From the Incarnation the Virgin turns to God's works of power and mercy which He had shown in the world generally, humbling the proud and exalting the meek and lowly. As the right hand or the arm is the emblem of strength among men, so the sacred writers often, as here, apply these terms to God to denote the exercise of His great power among men.²

III. (verses 54, 55). After glancing at the way in which God discriminates between the mighty and the lowly, the rich and the hungry, Mary returns again to His mercy as shown in the Incarnation. She points out that this was not an unexpected mercy, but one which He had declared to our fathers, and which was but the fulfilment of His promise made to Abraham and to those who should walk in the steps of Abraham's faith for ever. The interval between the first promise of the Incarnation and the fulfilment of His promise was so long that it appeared as if God had forgotten, and the fulfilment of His promise is spoken of as a calling to remembrance of His mercy.

56. And Mary abode with her about three months,³ and returned to her own house.

That Mary remained with Elisabeth until after the birth of John has had many able supporters,⁴ though this has not been the opinion of all commentators. Afterwards she returned to her own house; that is, to the house of her husband, which was at Nazareth in Galilee.

57. Now Elisabeth's full time came that she should be delivered; and she brought forth a son.⁵

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Vulg. et vocabant eum nomine patris Zachariam.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

Margin, these things.

87. on all that dwelt round about them and in all the hill country of Judæa, because of these sayings.

Vulg. Et factus est timor super omnia vicinas eorum: et super omnia montana Judæe divulgabantur omnia verba hæc.

¹ Cornelius a Lapide, in Luc. i. 49; vol. viii. p. 654.

² Euthymius, in Luc. i. 51; vol. iii. p. 233.

³ Maldonatus, in Luc. i. 51; vol. ii. p. 62.

⁴ Cornelius a Lapide, in Luc. i. 51; vol. viii. p. 655.

⁵ Origen, in Luc. Homil. x.; vol. iii. p. 1825.

⁶ And Mary abode with her about three months.—"The ordinary view that Mary had returned to Nazareth before the birth of the Baptist appears at first sight the natural one; for this is not mentioned before ver. 57, and it is nowhere stated that Mary was present. But if we compare the words *ἀνέκειτο μετὰ τρεῖς μηνὶς* with ver. 26, it would appear that the Virgin stayed with her cousin Elisabeth for more than three months, and left her immediately before her delivery. This appears to me so unlikely, that I prefer to imagine that, with the view of completing all he had to say about Mary's journey at once, the Evangelist spoke of her return and its date in ver. 56, although he had still something to tell that occurred before that return home."—WIESELER, 'Chronological Synopsis,' p. 136.

Euthymius, in Luc. i. 56; vol. iii. p. 237.

S. Ambrose, in Luc. i. 56; vol. ii. p. 1562.

V. Bede, in Luc. i. 56; vol. iii. p. 323.

Maldonatus, in Luc. i. 56; vol. ii. p. 65.

Cornelius a Lapide, in Luc. i. 56; vol. viii. p. 657.

⁷ And she brought forth a son (*καὶ ἐγέννησεν υἱόν*).—"John Baptist was born in Hebron, the place of the residence of Abraham (Gen. xiii. 18), and of the first royalty of David. Here circumcision was first ordained (Gen. xvii.), and here is he born that was to bring in baptism instead of circumcision. The priests at the Temple, as they looked for break of day, used oft to say, 'The face of all the sky is bright even unto Hebron' (Talm. in Joma, cap. 3, and in Tamid, cap. 3). Compare the dawning of the Gospel now rising there, in the birth of the Baptist; and compare the words of Zacharias, a priest (ver. 78)."—LIGHTFOOT, 'Harmony of the New Testament,' sect. v.; vol. i. p. 204.

66. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

And the hand: S. For the hand.
Vulg. Et enim manus Domini erat cum illo.

The people dwelling in the hill country of Judaea would hear of the birth of this boy, and everything about it would appear to them invested with mystery. Elisabeth was barren till she was past the age for child-bearing, and Zacharias was also advanced in years. Ever since the vision which he had seen in the Temple he had remained dumb and deaf, and that happened just before Elisabeth's conception. The incident about the naming of the boy had increased the mystery. It was strange that Elisabeth should wish to call him John at all, but it was more strange that Zacharias, when appealed to, should declare that his name, as already fixed, was John, and that without any communication with his wife; and stranger still, that on this his tongue should be loosed, and he should speak. All this served to draw the attention of the people towards John.

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68. Blessed *be* the Lord God of Israel; for He hath visited and redeemed His people,

69. And hath raised up an horn of salvation for us in the house of His servant David;

70. As He spake by the mouth of His holy prophets, which have been since the world began:

71. That we should be saved from our enemies, and from the hand of all that hate us;

72. To perform the mercy *promised* to our fathers, and to remember His holy covenant;

73. The oath which He sware to our father Abraham,

74. That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

S.V. of enemies.
Vulg. de manu inimicorum nostrorum liberati.

75. In holiness and righteousness before Him, all the days of our life.

S.V. A. all our days.
Vulg. omnibus diebus nostris.

76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

77. To give knowledge of salvation unto His people by the remission of their sins,

Margin, for the remission.
A. our sins.
Vulg. ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum.

78. Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Margin, bowels of the mercy . . . surprising, or branch.
S.V. shall visit us.
Vulg. Per viscera misericordie Dei nostri, in quibus visitavit nos, oriens ex alto.

79. To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

Being filled with the Holy Ghost, Zacharias, in this prophetic hymn, gives utterance to a double prophecy, first of Christ and then of John.¹ (1.) From verse 68 to the end of verse 75, he sings the praises of God for the Deliverer, who was already conceived in the womb of the Virgin, but not yet born; and by various expressions he describes His work of redemption and the blessings of His grace. (2.) From verse 76 to the end of 79, he addresses John, infant as he was, and describes his office and the nature of his duties.

I. Though God was the God of all the earth, of all nations, He was more especially the God of Israel, as being worshipped by them. Zacharias speaks of the Redemption as past and complete, because the Redeemer was already conceived in the womb of the Virgin. But under the terms "visited and redeemed," he doubtless includes His Life, Death, and Resurrection, which he thus foretells.

As the horn is that by which animals defend themselves against their enemies, the horn is used among men as the emblem of strength and security, and of one who can confer this security and freedom from danger and fear. The horn of salvation in the house of His servant David is the Deliverer whom Mary had conceived in her womb, who will deliver Israel from their enemies.

This, too, was what the holy prophets from the beginning meant by their promise unto Israel of deliverance from their enemies.

In three different ways Zacharias expresses the object for which God had raised up this Deliverer: 1. To perform the mercy promised to our fathers; 2. To remember His holy covenant; and 3. To keep the oath which He sware unto our father Abraham.

This passage² has been held to support the opinion that the old fathers who had departed this life in the faith and fear of God derived some benefit, some amelioration of their

¹ Origen, in Luc. Homil. x.; vol. iii. p. 1823.

Cornelius a Lapide, in Luc. i. 68; vol. viii. p. 659.

² Origen, in Luc. Homil. x.; vol. iii. p. 1824.

Theophylact, in Luc. i. 72; vol. i. p. 282.

Cornelius a Lapide, in Luc. i. 72; vol. viii. p. 660.

condition, from the Incarnation, immediately on the coming of God in the flesh, and as the first-fruits of the fulness which they will afterwards inherit.

He sums up the blessings of the Incarnation as—1. Deliverance from their enemies, not bodily, but spiritual; and 2. The gift of grace to become His servants, and to render unto Him a service untainted by injustice towards man or by sin towards God, through the continuance of their life.

II. From speaking of the Saviour, Zacharias suddenly turns to John, the prophet of the Saviour, and addresses him, though but an infant of eight days old. Some¹ have supposed that Zacharias addresses John because he knew that he was endued with power to understand him. John's birth had been exceptional and supernatural; even in the womb he had possessed the power to prophesy and apparently to understand; so it is thought he may have retained this unusual power of reason and intelligence after his birth. Others have supposed that, in addressing John, Zacharias spake for the benefit of others, the bystanders and those who should learn from them.

As men go before a king to remove out of the way all impediments to his approach, all that would offend him as unsightly and unbecoming, and to prepare the necessary decorations as the signs of welcome, so John should go before the Son of Man to prepare men for His approach. Other men, such may be the connection of the words,² shall be His servants and serve Him in holiness and righteousness, but thou, child, shalt be in a still more intimate relation to Him, for thou shalt be His prophet and shalt go before His face and prepare His way.

John's mission was not to bring salvation or to grant remission of sins to men, but to point out Him who came to do this, whose great mercy for man had caused Him to be born of the Virgin Mary for this very purpose. It was this love that caused Him, who was the dayspring (*ἀνατολή*), to descend from on high, from heaven, and visit mankind.

ἀνατολή means a shooting up or a springing up, and is sometimes applied to plants, as in Ezek. xvi. 7, "the bud of the field" (*ἡ ἀνατολή τοῦ ἀγροῦ*, Septuag.), but more frequently to the light of the sun. In Zechariah iii. 8 and vi.

12, the Messiah is termed *Tsamach*, מִצַּח, which is rendered in the Septuagint *ἀνατολή*, and in the Authorized Version "the Branch." It is probably in allusion to this prophecy that Zacharias calls the Son of Mary *ἀνατολή ἐξ ὕψους*, and which, as the context shows, is most appropriately translated "the dayspring from on high." It was God's great mercy that induced Him to visit man and to become the Son of Mary, the dayspring to give light to those who were living in the darkness of ignorance and sin, such darkness as even now may be termed death, but which would inevitably lead to death. But He would guide their feet into the way of peace; and in the word "peace" are summed up all the blessings of life.

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Some have supposed that these words add confirmation to the opinion that John retained after his birth the supernatural power and use of reason which he seemed to possess in the womb. It may be that the Evangelist is merely describing the effects which usually take place in the interval between infancy and manhood; that as his bodily organs grew his spirit (*πνεῦμα*) showed itself more strongly in proportion; that as the strength of the spirit may depend on the growth and capacity of the body to receive it, so the body and spirit may be said to grow and be strengthened concomitantly.

When John retired into the deserts is not stated; that it was early is the impression which these words convey. It has been supposed³ that John was taken into the wilderness when still an infant, somewhere about the time that Herod sent and "slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under." Though the hill country would not be included within the terms "the coasts (*ὄρια*) of Bethlehem," if the supernatural circumstances respecting John's birth should reach the ears of Herod, they would at once excite his alarm, and he may have given a special order for the death of John.

¹ Origen, in Luc. Homil. x. p. 1825.

Theophylact, in Luc. i. 76; vol. i. p. 283.

S. Ambrose, in Luc. i. 76; vol. ii. p. 1564.

V. Bede, in Luc. i. 76; vol. iii. p. 326.

Maldonatus, in Luc. i. 76; vol. ii. p. 79.

² Maldonatus, in Luc. i. 76; vol. ii. p. 78.

³ Origen, in Luc. Homil. xi.; vol. iii. p. 1827.

Maldonatus, in Luc. i. 80; vol. ii. p. 81.

Cornelius a Lapide, in Luc. i. 80; vol. viii. p. 664.

CHAPTER II.

[1. *Augustus taxeth all the Roman empire.* 6. *The nativity of Christ.* 8. *One angel relateth it to the shepherds:* 13. *many sing praises to God for it.* 21. *Christ is circumcised.* 22. *Mary purified.* 28. *Simeon and Anna prophesy of Christ:* 40. *who increaseth in wisdom,* 46. *questioneth in the Temple with the doctors,* 51. *and is obedient to his parents.]*

[Vulg. 17. *Augusti decreto Joseph cum Maria ascendit in Bethlehem: ubi illa peperit Salvatorem: cujus natalitate ab angelo audita, pastores festini veniunt illum visuri: post circumcisi vocatur Jesus: quem post dies purificationis in Jerusalem debitum ut Domino sisteretur, Simeon senex benedixit, ac de matris in passum doloribus propheta: Annamque prophetissam vetula hominem conficitur: Jesus duodecim annorum plenus sapientia et gratia, perditus a parentibus, in medio doctorum invenitur: des eundemque Nazareth factus illis subditus.]*

1. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world^a should be taxed.

Marcin. cunctos.
A. omnes: Ana before it came.
Vulg. Factum est autem in diebus illis.

2. (And this taxing was first made when Cyrenius was governor of Syria.)

Vulg. Hec descriptio prima facta est a praside Syria Tyrino.

3. And all went to be taxed, every one into his own city.

S.V. And they went.
Vulg. Et ibant omnes ut profiterentur singuli in suam civitatem.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5. To be taxed with Mary his espoused wife, being great with child.

S.V. his espoused (omit wife).
Vulg. Ut profiteretur cum Maria desponsata sibi uxore pregnantem.

No less than five objections have been raised against the accuracy of the Evangelist's description in these verses. It has been questioned—(1.) Whether Augustus ever did command a census of the whole Roman Empire. (2.) Whether a Roman census could be held in Judæa, during the reign of Herod the Great, or of his son Archelaus, because Judæa was not then a Roman province. (3.) Whether, according

to the regulation of a Roman census, Joseph would be obliged to travel to Bethlehem, since the Romans were accustomed to take the census at the ordinary place of residence, or in the chief towns of the district. (4.) Whether Mary would present herself in person at the place where the census was taken. (5.) Whether Cyrenius, or Quirinius, could be the governor of Syria at the time when Jesus was born.

1. The decree for the census extended to "all the world" (*πᾶσαν τὴν οἰκουμένην*). By this expression we must understand the *orbis terrarum* of the Romans, though rather including than excluding the citizens of Rome itself.

There is no direct mention of this census of the whole Roman Empire, in any nearly contemporary authors; but, in the paucity of writers contemporary with S. Luke, this is not any real objection. It is mentioned by several later writers, who probably had other authorities for this statement, beside S. Luke. There are also a considerable number of censuses, the historical credibility of which no one questions, though they are only known to us through coins and inscriptions.

Amongst other considerations which add confirmation to S. Luke's account, is this: that some time previous to this, arrangements had been made by Julius Cæsar for a complete survey of the whole Roman Empire; and that this survey, after some interval, but previous to 750 A.D., had been carried out by Augustus, and that it was only preparatory for a census of the Empire.

No one who examines the whole evidence for this census can have any reasonable doubt that S. Luke is correct in his assertion.^b

^a All the world (*πᾶσα ἡ οἰκουμένη*).—"This expression cannot be restricted to Judæa, but must, in accordance with prevalent usage, adopted also by Luke, be interpreted of the Roman Empire, the then *orbis terrarum*."—WIESNER, 'Chronological Synopsis,' p. 65.

^b That all the world should be taxed.—"After the review of the evidence, both external and internal, direct and indirect, the

careful inquirer will scarcely hesitate to acknowledge that the decree of Augustus for a general census of the Empire recorded by Luke is a fact, for the historical truth of which we have the fullest guarantee. The time, too, in which Luke places the publication of this decree, shortly before 750 A.D., is one which the history of the period renders thoroughly probable. At that time Augustus was at the very summit of his power. Nearly the whole empire

II. That Palestine was governed by native princes, at the time when Jesus was born, and that it did not become a Roman province until 759 A.U.C., did not render it impossible for Augustus to have issued a decree for a census of his whole empire, which would include Judæa in its operation. This might affect the manner in which the census was carried out, but it would not render it impossible. To conciliate the people, greater regard would be paid to their national feelings and customs, in the mode of conducting the census; and to conciliate Herod, the execution of it would probably be left in his hands, and in that of his agents. But Herod was very far from being independent of the good-will of the Roman Emperor. That he himself was alive to this, is shown throughout his whole reign, and especially towards the end of it. Herod himself, as well as some of the earlier native princes, had already submitted to have taxes levied on them by the Romans.*

III. It may have been the law, that every Roman citizen should be registered and taxed in the place of his residence, or in the chief city of his district, but it certainly was more in keeping with the customs and the genius of the Jewish nation, to be registered and taxed in the place which was the head of the tribe and the family. In a matter so odious to the Jews as was the taxing by the Romans, it is most probable that every possible consideration would be made, and every regard paid to the national feeling and prejudices. That the taxing was conducted in the Jewish manner, and not in the Roman, the very phraseology of S. Luke seems to imply.

IV. That Mary was not obliged to appear at the place where the census was taken, is most probable. She went to Bethlehem, doubtless, because it was necessary that her Child should be born there. But whether in doing this she was influenced by a natural clinging to Joseph, her husband and

protector, or by some undefined or supernatural impulse, it is impossible to say.

V. S. Luke states that the taxing at which Jesus was born took place at a time when Herod was king of Judæa and Cyrenius governor of Syria (*ἡγεμονεύοντος τῆς Συρίας Κυρηνίου*). It is a fact well known from many sources, that Cyrenius was made governor of Syria about 759 A.U.C., or 6 A.D.: but as this was eight years after the death of Herod the Great, some have hence concluded that S. Luke has made a mistake, and has placed in the same year two events which were separated by an interval of eight years. What seems to them also to give some confirmation to this conclusion, is the fact that soon after his appointment as governor of Syria, in 6 A.D., Cyrenius took measures for enforcing a taxing of Judæa, which was the occasion of considerable disturbance among the Jews, and which is referred to by Gamaliel (Acts v. 37), as a very well-known event, "in the days of the taxing" (*τῆς ἀπογραφῆς*). Two explanations of this difficulty have been given.

1. It has been shown to be highly probable that Cyrenius was twice governor or procurator of Syria, and that he was first made governor of Syria either in the reign of Herod the Great, or so close upon it, that the truth of S. Luke's assertion remains unchallenged as an historical fact.¹ By an ingenious argument,¹ Dr. Zumpt has shown that the following is the most probable order of the governors of Syria about this time:—

C. Sentius Saturninus from the year . . .	9 before Christ.
P. Quinctilius Varus	6 "
P. Sulpicius Quirinius	4 "
M. Lollius	1 after Christ.
C. Marcus Censorinus	4 "
P. Sulpicius Quirinius	6 "
Q. Creticus Silanus	11 "

* See the Quarterly Review, April 1871, pp. 497-512.

was in the enjoyment of profound peace, and a decree had been issued by Augustus in 743 A.U.C., for the third time during his reign, to close the temple of Janus, though, in consequence of some disturbances in Dacia, it was not carried into effect till 752 A.U.C. What time could be imagined more favourable for extensive works of peace, or for a firm internal organization of the mighty Roman Empire?—WIESELER, 'Chronological Synopsis,' p. 73; see also pp. 66-82.

* **The Census.**—"When we take into consideration on the one hand the necessity for holding a census of the Jews, for the purpose of carrying out an improved and more judicious system of taxation, and, on the other, the dependent position of the allies in general and of Herod in particular, as well as the traces which present themselves of a systematic rigorous interference in Jewish affairs on the part of Augustus, especially at the close of Herod's reign, which is just the most important period of his life for our inquiry; and, further, when we remember that Augustus had at that time already issued the decree that 'all the *οἰκουμένη* should be taxed,' which, of course, included the kingdom of Herod as a *rex socius*, and that the *breviarium* of Augustus, as is expressly stated, took cognizance of the resources and returns of the *socii*; and finally, when we also bear in mind that the East had been

Wieseler, Chronolog. Synopsis, p. 129, &c.

assigned to the special care and guardianship of Augustus,—it is scarcely possible that we should any longer call in question the express declaration of the Evangelist Luke, an almost contemporary writer and otherwise well worthy of attention, and must therefore recognize the census of Palestine recorded by him to have been held in the time of Herod, as an historical fact."—*Ibid.* p. 85; see also pp. 82-92.

* **Quirinius twice Governor.**—"It is true that this succession which Dr. Zumpt establishes does not at first sight solve the entire difficulty caused by the words of S. Luke; for, as we cannot place the Nativity of Christ later than the year 5 before the Common Era, so we can as little place the first governorship of Quirinius earlier than the year 4. But this remaining difficulty is apparent only. It is easy to conceive that a general census, more especially according to the Jewish method of division into tribes, must have taken a considerable time for its completion. It is easy to conceive how Joseph and Mary might go to be taxed at Bethlehem in the year 5, under the government of Syria by Saturninus or Quinctilius Varus, and yet not be called upon to pay nor held the taxing finally ordered till two or three years later, under the government of Quirinius. In this manner all ground for cavil disappears."—*The Quarterly Review*, April 1871, p. 507.

2. Another solution¹ of this difficulty is that S. Luke did not use the words *ὑπερβύτας τῆς Συρίας* in the sense of procurator of Syria, but of one invested with extraordinary powers for carrying a particular measure into effect. It is pointed out that Cyrenius was a person of considerable importance, and in great favour with the Emperor, and was altogether the most prominent man of his time; so much so, that at his death he received the honour of a public funeral, as a reward for his services to the State; that there is historical evidence to show that Cyrenius was frequently employed by the Emperor in matters requiring unusual tact and skill, and that he is especially named in a commission appointed for carrying out a census, and that it is probable that he was called governor of Syria not because he was the procurator of Syria, but because he was invested with extraordinary powers to carry out this census in Syria. In support of this other instances are given, of a similar use of the word *ἡγεμὼν* and its derivatives.

The first of the Fathers who repeats S. Luke's statement, that Jesus was born during the census held by Cyrenius as governor of Syria, is Justin Martyr, in the second century. Twice² he states this in his 'Apology for the Christians,' addressed to Antoninus Pius, and once in his 'Dialogue with Trypho the Jew;' but as no question had then arisen as to the accuracy of S. Luke's words, he gives no key to explain the apparent difficulty. The same may be said of the other Fathers, who refer to it, such as Tertullian,³ who several times appeals to the original proofs of the census deposited in the Archives at Rome, and who speaks of it as taken by Sensus Saturninus.

For the sense in which the Evangelist uses the expression "espoused wife" (*τῇ μεμνησμενῇ αὐτοῦ γυναίκι*), or "espoused," see S. Matthew i. 18, page 72.

6. And so it was, that, while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first-born Son,^a and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

The distance between Nazareth and Bethlehem was such, that it would require three days at least, probably four, to accomplish the journey. But the ancient interpreters, with whom the Mystery of the Incarnation was a much more absorbing subject of meditation than it is with us, were so far from thinking that Mary's condition was any objection to her taking this long journey, that they believed she performed it on foot.

It would almost appear from the expression "while they were there, the days were accomplished that she should be delivered," that the Birth of Jesus did not take place immediately after their arrival at Bethlehem, and as the effect of fatigue from the journey. The Fathers reverently held that, both in her journey to Bethlehem and afterwards in her delivery, Mary was free from all the weakness and pain which usually attend women in her condition. This was the second time, since her conception, that she had made this long journey from Nazareth to the south of Jerusalem; once to the hill country of Judaea, and now to Bethlehem.

The ancient commentators⁴ held, as the words of S. Luke would seem to imply, that Mary required no assistance either in her delivery of the Child, or in the attendance and care which the Child afterwards required.

Thus the long-expected time was come. In fulfilment of the many types and prophecies of the Old Testament, He

¹ McClellan, New Testament, p. 392, &c.

² Justin Martyr, Apolog. i. 75, p. 55.

— Apolog. i. 83, p. 69.

— Dialogue, cum Trypho, ii. 303; p. 306.

³ Tertullian, lib. iv. ad Marcion, vii.; vol. ii. p. 370.

— *Adv. i.* vol. ii. p. 405.

— *Adv. i.* vol. ii. p. 450.

^a December 25th, the day of Christ's Birth.—"Of the seven notes of time of the Nativity—viz. *Rejoice King Heav'n, Strife of the priests, cause of Anna, Cause of Quirinus, Star of the Wise Men, Christ's age at His Baptism, Years of the building of Herod's Temple, and Shepherds' Night-watch*, in the weeks—five have brought us, with very striking harmony, within the two months December 749–January 750 A.U.C.; while the other two, the third and last, have been shown to be not at variance with this date. Moreover, of these five, three have remarkably converged to the December rather than the January, while the former month equally satisfies the requirements of the other two notes. And, lastly, as to the day of the month, we have seen that the 25th, which in *this month* is the day supported by tradition, is almost demanded by some, and is in accordance with all the conditions. It has also the following important confirmation:—Down to the time of S. Chrysostom the Eastern Churches celebrated the Birth of Christ in common with the Baptism on January 6; but so con-

⁴ S. Gregory Nyssen, Orat. i. in Christi Resurrect.; vol. iii. p. 601.

S. Jerome, de perpet. Virginit. B. M. adv. Helvid. 8; vol. ii. p. 192.

S. Gregory Magnus, in Evang. Homil. xxvi. 1; vol. ii. p. 1197.

Jansenius, in Concord. Evang. cap. viii. p. 58.

Cornelius a Lapide, in Luc. ii. 7; vol. viii. p. 669.

vincing to them at that period was the testimony of the Western Church in favour of December 25, that thenceforward they adopted it as the true date for a separate feast of the Nativity. S. Chrysostom's account of this great ecclesiastical change, and of the historical evidence on which it rested, needs to be given in his own words. He says (Hom. in Diem Natiem, ii. col. 351; A.D. 386): "It is not yet ten years since this Day [December 25] was clearly made known to us; nevertheless, it is now as earnestly celebrated as if it had been handed down to us from the first. . . . It is evident from the Evangelist that Christ was born during the first census: and in the city of Rome, from the Public Archives there deposited, anyone may learn and know exactly the season of this census. . . . From those, then, that know these things exactly and dwell in that city, have we received the Day; for they who live there, who from early times and old tradition have regularly celebrated it, have themselves now lately conveyed the knowledge of it to us." Inasmuch, then, as the Eastern Church, about A.D.

was born into the world, who was both God and Man, to be the Saviour of man. Nor was it by mere accident, or by man's sole arrangement, but in the expression of a deep Mystery, that He, who was the Living Bread which came down from heaven, was born in Bethlehem, or in the house of bread.

That the place where Jesus was born was a cave or hollow in the rock,* was a very early tradition in the Church. This is recorded by Justin Martyr, in the second century, and is repeated by some of the most eminent among the early writers.¹

Either in consequence of the great multitude who had come to Bethlehem on the same errand, or of the poverty of Joseph and Mary, there was no room for them in the inn. In the dwellings erected by men, there is no room for Him who came to be the Saviour of man. This cave is said to have been in the outskirts of the town, and seems to have been well known to the shepherds, and may have been used by them for their cattle. It has been supposed that cattle were even now within it, and that Jesus was placed in the manger, in the midst of the animals, with them on either side. Some of the early writers understood of Him the words of Habakkuk (iii. 2), as rendered by the Septuagint, *ἐν μέσῳ δύο ζώων γρωσθήσῃ* ("In the midst between two animals shalt Thou be known"); and also of Isaiah i. 3, "The ox knoweth his Owner, and the ass his Master's crib."²

For the words "she brought forth her first-born Son," see S. Matthew i. 25, page 74.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Margin, the night-watches.
Vulg. et custodientes vigilas noctis super gregem suum.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

S.V. *omit lo*: S*. shone over them.
Vulg. Et ecce angelus Domini stetit iuxta illos.

10. And the angel said unto them, Fear not:

for, behold, I bring you good tidings of great joy, which shall be to all people.

S*. which is to all people.
Vulg. quod erit omni populo.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12. And this *shall be* a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

V. and lying: S. *omits* lying.
Vulg. Invenietis infantem pannis involutum, et positum in præsepio.

We have every reason to believe that the Birth of Jesus was first announced to these men as Jews and representatives of the Jewish nation, because they were devout and sincere worshippers of God under the Law, not because they were shepherds. We may see the same rule observed in all the persons connected with the Incarnation. There was a fitness in them to receive the blessing. Such was the case with the B. Virgin herself: so it was with Zacharias and Elisabeth; so it was with Simeon and Anna. We have direct testimony that all these were devout and holy in their lives. In the eyes of God, these shepherds, too, were doubtless fit persons first to receive the Gospel, the message of mercy through Christ. Some have held that the shepherds were three in number. But as this is first stated by late writers, it may not have been a very ancient tradition in the Church.³

The angel Gabriel, as it would seem, had been sent to Zacharias, to announce the birth of the forerunner of Jesus; and to the B. Virgin, to announce her conception of Jesus. Hence it has been supposed that the angel of the Lord, here sent to announce to the shepherds the Birth of Jesus, was also the angel Gabriel, as the angel of the Incarnation.⁴ His first office is to calm the fears which naturally had arisen at his presence, and then to deliver the good news which he brought. It has been remarked, that often as angels are recorded in the Old Testament to have appeared to men, they are nowhere described as invested with such glory as this angel is here.⁵

It may be that the persons to whom the angel's message, strictly interpreted, applied, were first the shepherds, and

¹ Justin Martyr, *Dialog.* ii. 304, p. 306.
Origen, *contr. Celsum*, i. 51; vol. i. p. 756.
Eusebius, *Vita Constant.* iii. 43; vol. ii. p. 1101.
S. Epiphanius, *Hæres.* li. 9; vol. i. p. 905.
S. Jerome, *Ep. ad Marcellam*, xlvii. (alias 17) 10; vol. i. p. 490.
— *Ep. ad Paulinum*, lviii. (alias 13); vol. i. p. 581.
² Origen, in *Luc. Homil.* xiii.; vol. iii. p. 1832.
S. Ambrose, *lib. ii.* in *Luc. ii.* 7; vol. ii. p. 1568.

³ Fl. L. Dexter, *Chronicon*, A.D. 1; Migne's *Patrol.* vol. xxi. p. 57.

S. Bernard, *Serm.* 6 de *Nativ. Dom.*
Cornelius a Lapede, in *Luc. ii.* 8; vol. viii. p. 674.

⁴ Maldonatus, in *Luc. ii.* 9; vol. ii. p. 92.
Cornelius a Lapede, in *Luc. ii.* 9; vol. viii. p. 674.

⁵ V. Bede, in *Luc. ii.* 9; vol. iii. p. 332.

377, actually surrendered its own practice to the force of the evidence for December 25 (*viii. Cal. Jan.*),—"dies," as S. Augustine says of it (*in Heptat.* ii. 90), "ecclesiis notissimus,"—and inasmuch as thenceforward in East as well as West the Nativity has regularly been celebrated on December 25, and as this day agrees as well or better than any other with all the results obtained by us independently of ecclesiastical tradition, therefore (against Greswell,

Wieseler, Lewin, &c.) we finally conclude that our Lord was really born on this day, and accordingly, adding the aforesaid year, that the exact date of the Nativity was December 25, 749 A.U.C.—McClellan, 'New Testament,' p. 407.

⁶ "Grotoes are stables at Bethlehem still."—STANLEY, 'Sinai and Palestine,' p. 153.

then 'those of whom the shepherds were representatives, i.e. the Jewish nation. His words are, "I bring you good tidings of great joy, which shall be to all the people" (*παντί τῷ λαῷ*). The promise that Jesus should be a Light to lighten the Gentiles, may not have been contained in the angel's words.'

He gives them a sign by which they might distinguish the Child, who was to be their Saviour, from other new-born children, and by which they might recognize the truth of his words. Doubtless he indicated, with sufficient certainty, where the manger was, in which they should find a Child (*βρέφος*) wrapped in swaddling clothes, though this is not stated by S. Luke.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.*

* * * A. and on earth peace among men of good pleasure.

Vulg. Gloria in altissimis Deo, et in terra pax bonis voluntatis.

Either these angels were present before but were not visible, or they now for the first time become attendants on "the angel

of the Lord." Their great number and their condition are both indicated—"a multitude of the heavenly host" (*στρατὶς ἀσπαιών*).

What were the exact words of the latter part of the Angels' song, has been the source of considerable discussion: for a difference of opinion has arisen as to whether they sang *εὐδοκία* or *εὐδοκίας*; that is, "good will," or "of good will," or good pleasure. If they sang the former, *εὐδοκία*, then their song consists of three clauses, as in the A. V., "Glory to God in the highest, and on earth peace, good will toward or among men." If they sang the latter, *εὐδοκίας*, their song will consist of only two clauses, thus: "Glory to God in the highest, and on earth peace to men of good will."

The meaning assigned to the Angels' song will vary as one or other of these two readings is adopted. If, as seems the more probable, *εὐδοκία* be the right reading, then the subject of the Angels' song will be the glory to God in the highest, or among the angels, and the peace which is come upon earth, because that He, in whom God the Father is well pleased, is born among men; or, the Birth of God the Son among men, which the angels announce, is the cause in heaven of glory to God, and on earth of peace among men.

¹ Maldonatus, in Luc. ii. 10; vol. ii. p. 94.

* **Good will toward men.**—"Instead of *ἐν ἀνθρώποις εὐδοκία* (which is the reading of the Textus Receptus), Lachmann, Tischendorf, Tregelles, and Alford present us with *ἐν ἀνθρώποις εὐδοκίας*. Their authority for this reading is the consistent testimony of the four oldest MSS. which contain S. Luke ii. 14 (viz. B. N. A. D), the Latin Versions generally (*in hominibus bonis voluntatis*), and the Gothic. Against these are to be set Cod. A (in the hymn at the end of the Psalms), all the other uncials, together with every known cursive MS., and every other ancient Version in existence.

"So far, the evidence of mere antiquity may be supposed to preponderate in favour of *εὐδοκίας*; though no judicious critic, it is thought, should hesitate in deciding in favour of *εὐδοκία*, even upon evidence already adduced. The advocates of the popular theory ask: But why should the four oldest MSS., together with the Latin and Gothic Versions, conspire in reading *εὐδοκίας*, if *εὐδοκία* be right? That question shall be resolved by and by. Let them in the meantime tell us, if they can, how is it credible that, in such a matter as this, every other MS. and every other Version in the world should read *εὐδοκία*, if *εὐδοκία* be wrong? But the evidence of antiquity has not yet been nearly cited. I proceed to set it forth in detail.

"It is found, then, that whereas *εὐδοκίας* is read by none, *εὐδοκία* is read by all the following Fathers:—

"(1) Origen, in three places of his writings [i. 374 D; ii. 714 B; iv. 15 B—i.e. 240].

"(2) The Apostolical Constitutions, twice [vii. 47; vii. 12 *ad fin.*—third century].

"(3) Methodius [Galland. iii. 809 B—A.D. 290].

"(4) Eusebius, twice [Dem. Ev. 163 C; 342 B—A.D. 320].

"(5) Aphraates the Persian (for whose name that of Jacobus of Nisibis has been erroneously substituted, twice [i. 180 and 385—A.D. 337].

"(6) Titus of Bostra, twice [in *loc.*, but especially in S. Luke xix. 29 (Cramer, ii. 141, line 20)—A.D. 350].

"(7) Gregory of Nazianzus [i. 845 C—A.D. 360].

"(8) Cyril of Jerusalem [p. 180, cf. bottom of p. 162—A.D. 370].

"(9) Epiphanius [i. 154 D—A.D. 375].

"(10) Chrysostom, four times [vii. 311 B; 674 C; viii. 85 C; xi. 374 B expressly—A.D. 404].

"(11) Cyril of Alexandria, in three places [Comm. on S. Luke, pp. 12 and 16; also Opp. ii. 593 A; vi. 398 C—A.D. 420].

"(12) Theodoret [in Coloss. i. 20—A.D. 430].

"(13) Theodotus of Ancyra [Galland. x. 446 B—A.D. 430].

"(14) Proclus, Archbishop of Constantinople [Gall. x. 629 A—A.D. 434].

"To which may be added the evidence of—

"(15) Cosmas Indicopleustes, four times repeated [Coll. Nov. PP. (Montfaucou), ii. 152 A, 160 D, 247 E, 269 C—A.D. 535].

"(16) Eulogius, Archbishop of Alexandria [Gall. xii. 308 E—A.D. 581].

"(17) Andreas of Crete, twice [Gall. xiii. 100 D, 123 C—A.D. 635].

"Now, when it is considered that these seventeen Fathers of the Church all concur in exhibiting the Angelic Hymn as our own Textus Receptus exhibits it—(viz. *ἐν ἀνθρώποις εὐδοκία*)—who does not see that the four oldest uncial authorities for *εὐδοκίας* are hopelessly outvoted by authorities yet older than themselves? Here is, to all intents and purposes, a record of what was once found in two codices of the third century, in nine of the fourth, in three of the fifth, added to the testimony of the two Syriac, the Egyptian, the Ethiopic, and the Armenian Versions. In this instance, therefore, the evidence of antiquity is even overwhelming.

"Most decisive of all, perhaps, is the fact: this was the form in which the Churches of the East preserved the Angelic Hymn in their private as well as in their solemn public devotions. Take it from a document of the fifth century—

Δοξα ἐν υψίστοις Θεῷ
καὶ ἐπὶ γῆς εἰρήνη
ἐν ἀνθρώποις εὐδοκία

"But the text of this hymn, as a liturgical document, at a yet earlier period, is unequivocally established by the combined testimony of the Apostolical Constitutions (already quoted) and of Chrysostom, who says expressly, *ἐχαριστοῦντες λέγομεν, Δοξα ἐν υψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία* [1st Ep. 347 B]. Now, this incontestably proves that the Church's estab-

The difficulty of assigning a satisfactory meaning to the words, if *eudokias* be adopted, is shown by the number of explanations that have been proposed.

It has been pointed¹ out that *eudokeiv* and its kindred words in the New Testament generally refer to God, as in the following instances: St. Matt. iii. 17; Ephes. i. 5 and 9.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Margin, the men the shepherds.

S. the shepherds spake one to another, saying.

Vulg. pastores loquebantur ad invicem.

16. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger.

17. And when they had seen *it*, they made known abroad the saying which was told them concerning this Child.

Vulg. Videntes autem cognoverunt de verbo, quod dictum erat illis de puero hoc.

¹ Cornelius a Lapide, in Luc. ii. 14; vol. viii. p. 676.

lished way of reciting the Angelic Hymn in the fourth century was in conformity with the reading of the Textus Receptus. And this fact infinitely outweighs the evidence of any extant MSS. which can be named; for it is the consentient evidence of hundreds, or rather of thousands, of copies of the Gospels of a date anterior to A.D. 400, which have long since perished."—DEAN BURGON, on the 'Last Twelve Verses of S. Mark,' p. 257, &c.

In support of the reading *eudokias*, see also Scrivener, Introduction, p. 513, ed. 1874.

"Both readings, therefore, appear to have very high external authority, but, against the judgment of most late editors, the former [*eudokias*] is to be preferred for the following reasons:—(1) Even the external authority for it is much greater, having the support of nearly all the uncials and cursives, strengthened by the Syriac Versions (where, if anywhere, we might have expected *eudokias*), and, excepting the Latin interpretations of Irenaeus and Origen, the Greek Fathers generally, and the ancient Greek Morning Hymn. On the other hand, the *primæ manu* reading of *KB* is corrected by *N²B³*; and the Latin Fathers merely follow Ital. and Vulg. without adding to their evidence. (2) Internally both rhythm and sense require the nominative *eudokla*. As to the rhythm, the bi-membral arrangement necessitated by the genitive produces a painfully rugged, inharmonious, and disproportionate couplet; while, on the other hand, the triplet occasioned by the nominative displays all the smoothness and beauty of symmetry of a finely-constructed lyric. . . . As to the sense, the heavenly warriors (*σπαρτάρι οὐρανίου*), on the announcement of a Saviour, celebrate the praise of God in an expository ode of Glory, Peace, and Divine Good Pleasure. It is inappropriate (especially in S. Luke's Gospel for Universal Humanity), and it is derogatory to the Saviour's mission and the Divine love, that the heavenly declaration of peace should be limited to the *elect* (John iii. 16, 17; 2 Cor. v. 19). More than this, even peace among men is evidently an inadmissible restriction. The 'peace' of the Saviour's Advent is a peace between God and man, as much or more than a peace between man and man. The

18. And all they that heard *it* wondered at those things which were told them by the shepherds.

Vulg. Et omnes qui audierunt, mirati sunt: et de his, quæ dicta erant a pastorebus ad ipsos.

19. But Mary kept all these things, and pondered *them* in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

In these few, brief, comprehensive sentences, the Evangelist records the conduct of the shepherds and of Mary. He describes the earnestness of the shepherds, in hastening to verify the sign which the angel had given them, with the result of their examination,—namely, their conviction that the Child, whom they found in the manger, was the Messiah—their Saviour. He relates, too, their zeal in publishing to others the things which they had themselves seen and heard, and their return to their occupation, filled with gratitude and praise to God for the revelation which He had made to them.

By a single word or two the Evangelist puts before us Mary, wrapt in the silent meditation of her own heart, reviewing God's dealings with her from first to last; namely,

Latins felt this so strongly that, with the genitive *eudokias*, they often ventured to ignore (if they had it) the preposition *en*, *in*, and to render *pax hominibus*, 'peace to men.' But further, the designation of men of the Divine *quid d' pleasure* is too exalted even for the *elect ones*; still less is it applicable to mankind generally. One only of the human family can be thus characterised, even 'the dearly beloved Son, in whom the Father is well pleased' (*εὐδόκησα*, Matt. iii. 17; cf. Coloss. i. 13). The nominative *eudokla*, therefore, is every way to be retained.

"Our next concern is with its interpretation. We must of course, as already indicated, understand the word not (as the Latins) of *bona voluntas*, 'good will' (*εὐνοια*, *b. voluntas*), but of the *good pleasure* or *delight* of God, and must also substitute *in* or *among*, *en*, for the *unto* or *towards* of the English Versions. It will then be perceived that the common view, which makes the *third* clause Hebraically parallel with the *second* only, is one-sided and inadequate. Rather it explains both the preceding clauses, and sets forth the *foundatio*n or *efficient cause* as well of the *Glory in Heaven* as of the *Peace on earth*. Now, this foundation or cause cannot be God's *delight in mankind*, even as viewed in the Beloved. As already noticed, the existence of such *delight* is doctrinally questionable, nor is it sufficiently sublime for the angelic theme. It results, therefore, that the reference is to the *Saviour Himself*, as the personal *eudokla*, *ἡ ψυχή*, *Good Pleasure* or *Delight* of the Father (just as He is likewise the personal *Peace*, *Truth*, *Redemption*, &c.), and to His habitation among the sons of men. The *en* ἀνθρώποις *eudokla*, in other closely-related words, is *ἐνανθρώπησις τοῦ ἀγαπητοῦ*. In this way the choral hymn closes with a theme worthy of the highest rapture, furnishing a magnificent parallel to the title *Emmanuel*, 'God with us' (Matt. i. 23), and exultingly confirming the herald-angels' tidings of the Christ's birth: God's Good Pleasure born to dwell with men! Cf. Cyr. Alex. Com. in loc.; Payne Smith's trans. i. 17: 'It pleased God the Father to form into one new whole all things in Him, &c.: Christ, therefore, has been made for us both Peace and Good-will.'"—McCLELLAN, 'New Test.' p. 687, &c.

the salutation of the angel Gabriel, her Conception, the words of Elisabeth to her, the wonderful things that had happened to Zacharias, and now, again, the appearance of the angels to the shepherds and the words which they had uttered. On all these, one by one, Mary dwells in devout meditation.

21. And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.

S.V.A. for the circumcising of Him.

Vulg. Et postquam consummati sunt dies octo ut circumcideretur puer.

It has been pointed out¹ that the Evangelist does not expressly say that Jesus was circumcised, though he uses language which certainly implies it. Some have thought that he did this purposely, to teach us that Jesus voluntarily submitted to be circumcised, though He was not, even as a Man, bound by the law of circumcision. For, being conceived of the Holy Ghost, He was not bound to observe a law which applied only to men born in sin; and that, in being circumcised, Jesus humbled Himself even more than He had done by His Birth. By his Birth of the B. Virgin He humbled Himself to the condition of a man; but by His circumcision, which was a mark of sin, He humbled Himself to the rank or condition of a sinner.

Amongst the many different reasons² that have been given why Jesus should be circumcised, one is, that it was done to conceal from Satan, until the proper time, that the Son of Mary was the Christ, the Son of God. It has been held that in the economy of the Incarnation many circumstances were ordered, so as to conceal from Satan, for a time, which was the Christ. For instance, Satan knew, from the prophecy of Isaiah (vii. 14), that the Christ should be born of a

Virgin; that he was deceived as to Mary being the Virgin, because, though really and in the truest sense a Virgin, she was legally married to Joseph; that, by Jesus being circumcised, Satan was again deceived; and that, though he suspected it, he did not find out for certain that the Son of Mary was the Son of God, until after he had tempted Him, and had been repulsed at every point.³

S. Luke twice states, here and in i. 31, that the name Jesus was given by the angel to the Son of Mary before He was conceived in the womb; and S. Matthew (i. 21) represents an angel as interpreting the meaning of the name, "for He shall save His people from their sins."

22. And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord;^a

S.V.A. of their purification.

Vulg. Et postquam impleti sunt dies purgationis ejus.

23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

According to the law of Moses (Levit. xii.), the time which elapsed between the circumcising of a child, and the purification of his mother and his presentation in the Temple, was thirty-three days. On her purification, the mother was commanded to offer a lamb for a burnt-offering, and a young pigeon or turtledove for a sin-offering. In the case of poor people, the mother, on her purification, was to bring a turtledove or young pigeon for a burnt-offering, instead of a lamb,

¹ Cornelius a Lapide, in Luc. ii. 21; vol. viii. p. 678.

² S. Thomas Aquinas gives eight different reasons, apparently a summary of those mentioned by the Fathers: Summa iii. quæst.

^a To present Him to the Lord.—"On the east (in the Temple) are now visible the rock-cut steps of the famous gate Nicanor. Two of the spiral columns of King Herod are built rudely into its piers. Miracles were wrought, the Rabbis tell us, by the leaves of this great eastern portal, the Beautiful Gate of the Acts of the Apostles (iii. 10). It was this gate that opened self-moved, as recorded by Josephus (Bell. vi. 5, 4), as an omen of the approaching downfall of the city. It was wrought in Alexandria; and a storm arising when it was shipped, one leaf was thrown overboard. The tempest continuing, the mariners proceeded to lighten the vessel by throwing off the second. But Nicanor, the maker, bound himself to his work, and declared that he would be thrown in with it. Not only did his insistence prevail, but the first leaf was thrown up on the shore in answer to his prayers.

"An unusual halo hovers over the silent relics of the gate Nicanor, from the fact that it is one of the two spots within the walls of Jerusalem that were, beyond any manner of doubt, lightened by the presence of the Infant Christ. There His Mother, like all Jewish matrons, presented herself for her purification before she might pass into the court beyond. . . . This gate is exactly central to the sunrise line of the Temple.

xxxvii. art. i.; vol. iv. p. 337.

³ S. Leo Magnus, Sermon in Nativ. Dom. ii. 4; vol. i. p. 197.

"To the south, and a little to the west, of Nicanor, exist the steps of the Water Gate. . . . To the west of the Water Gate exist the traces of the Gate of Firstlings, one of the most important features of the entire Temple system. It lies directly between the adit of the double Huldah Gate and the Great Altar. Its position is distinctly identified by the Talmud (*Succah*, v. 4). On its fifteen steps the Levites chanted the fifteen psalms of degrees. It was ascended by the priests in a ceremonial which was instituted to commemorate the denunciation, by the prophet Ezekiel, of the worship of the sun by bowing towards the East. At this gate, or in its close vicinity, was breathed to God that song of the aged Simeon (the father of Paul's teacher, Gamaliel), which yet preserves, in the evensong of English churches and cathedrals, an echo of the music of the Temple; for here it was that the parents of the Child Jesus brought Him, as a first-born son, to present Him to the Lord. . . .

"We have thus pointed out two exact spots to which on a known day, eighteen hundred and seventy-five years since, the Child Jesus was borne by His parents."—*Edinburgh Review*, January 1873, p. 31, &c.

and another turtle dove or young pigeon for a sin-offering. S. Luke does not quote the first part of this law, as being inapplicable to Mary, because she was too poor to offer a lamb for a burnt-offering.

The Fathers¹ in general held that Mary submitted to the law of purification because it applied to all women after child-bearing, not because she required purification in any such sense as other women did.

According to the law of the first-born (Numb. xviii. 16), Mary would have to bring Jesus and present Him before the Lord, that is, in the Temple, and probably through a priest, as the Lord's due, and then redeem Him back again with five shekels. It is intimated that she complied with this law. Thus God obeys the law which He had Himself enacted in the most minute points.

Some commentators have placed the coming of the wise men to Bethlehem after the presentation of Jesus in the Temple; but the Church generally has placed it between His circumcision and His presentation in the Temple. On either supposition, it may be difficult to answer all the questions that may arise respecting it. But as S. Luke relates nothing about the coming of the wise men to Bethlehem, and S. Matthew nothing about the circumcision of Jesus or His presentation in the Temple, neither of them was called upon, by the course of the narrative, to give any explanation how, after the gifts presented by the wise men, Mary was so poor that she could not offer a lamb for a burnt-offering on her purification.

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27. And he came by the Spirit into the Temple: and when the parents brought in the Child Jesus, to do for Him after the custom of the law,

¹ *omits* Jesus.

² *Valg. Et cum inducerent puerum Iesum parentes ejus, ut facerent secundum consuetudinem legis pro eo.*

¹ Cornelius a Lapide, in Luc. ii. 22; vol. viii. p. 679.

² See Cornelius a Lapide, in Luc. ii. 25; vol. viii. p. 681.

³ See Lightfoot, in Luc. ii. 25; vol. ii. p. 393.

⁴ Origen, in Luc. Homil. xv.; vol. iii. p. 1838.

* Simeon.—“Rabban Simeon, the son of Hillel, was alive and at Jerusalem in those very times wherein our Evangelist wrote, his father Hillel also still living, whom the son succeeded, upon the decease of his father, as President of the Council. But as to him, there is nothing famous concerning him amongst Jewish authors but his bare name. . . . He was therefore no father of traditions, neither were there any things recited from him in the *Mishneh*, which indeed was very extraordinary, but how it should

28. Then took he Him up in his arms, and blessed God, and said,

Nothing is known for certain of this Simeon.* Some have supposed that he was the son of Hillel and the father of Gamaliel, and that he afterwards became president of the Sanhedrin; others,² that he was one of the priests. But to the character of no one does the Evangelist bear higher testimony than he does to Simeon, as endued both with the spirit of holiness and the spirit of prophecy.

It has been shown from the Talmud,³ that the Consolation of Israel (*παράκλησις τοῦ Ἰσραὴλ*) was a recognized term for the Messiah, whom the whole Jewish nation was now anxiously expecting. Nay, to such a pitch of eagerness were the Jews roused, that it was no uncommon thing for them to swear, as a most solemn oath, on their hopes of seeing the Consolation of Israel.

Some⁴ have thought that a peculiar blessing was conferred on Simeon, in being permitted to take up Jesus in his arms; that if those in the Gospel were healed of their infirmity (Matt. x. 20, and xiv. 36) when they touched only the hem of His garment, with a belief in His power to heal them, that equally great or even greater would be the reward of Simeon, who, with no less degree of faith in Him as the Saviour of the world, took Him up in his arms.

29. Lord, now lettest Thou Thy servant depart in peace, according to Thy word:

30. For mine eyes have seen Thy Salvation,

31. Which Thou hast prepared before the face of all people;

32. A Light to lighten the Gentiles, and the glory of Thy people Israel.

The Evangelist does not say that Simeon was a very aged man, but the impression produced by his words is that he was, and that in the course of nature he must shortly depart this life; but that whensoever, or how soon soever, he shall depart, he will now be content, since all his highest longings had been satisfied, and he had seen in the flesh the Salvation of God, the Saviour of man. The coming of God in the flesh to save mankind had been often foretold in the Old Testament under the name of Salvation, as in Psalm lxii. 2.⁵

There is a darkness of ignorance, and a darkness of wilful

⁵ S. Basil, in Psal. lxii. 2; vol. i. p. 472.

⁶ S. Augustine, contr. adversar. legis et Proph. i. 11; vol. viii. p. 611.

come to pass I cannot tell. Whether he had a sounder apprehension of things, or was not well seen in traditions, or was this very Simeon the Evangelist mentions, and so looked higher than the mere traditions of men; this is all the hindrance, that Rabban Simeon lived a great while after the birth of our Saviour, and had a son Gamaliel, whom he bred up a Pharisee.—LIGHTFOOT on Luke ii. 25; vol. ii. p. 393.

See also this Commentary, on S. Matthew, ch. xxvii. p. 450.

disobedience. In both these senses, the Gentiles, as compared with the Jews, were in darkness. To the Gentiles Jesus brought light, the knowledge of sin, and power to resist it, through faith in Him. To the Jews, whose darkness had been in a measure dispelled by the Law and the prophets, He brought glory also, by being born of their nation, and being made one of their brethren.

33. And Joseph and His mother marvelled at those things which were spoken of Him.

S. V. And His father and His mother.

Vulg. Et erat pater ejus et mater mirantes super his quæ dicebantur de illo.

34. And Simeon blessed them, and said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35. (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

S. V. that the bad thoughts.

Vulg. ut revelentur ex multis cordibus cogitationes.

It has been carefully pointed out¹ that Joseph is called the father of Jesus, not in compliance with the practice of the people, who called him His father in the belief that he was really His father, but because Joseph was legally His father, inasmuch as Joseph and Mary had been legally married, though no marital intercourse had passed between them.

Simeon goes on to prophesy that, though Jesus came to be the Saviour of all mankind, all would not believe in Him as such; for the Incarnation would be, as it were, a touchstone to try men's characters and to reveal the thoughts of their hearts. Devout, humble souls would believe in Him, and to them this would be a rising again (*ἀναστῆναι*), a rising from a life of sin to one of holiness. But the proud and irreligious would reject Him, and the consequence of this would be to them a fall (*πτῶναι*): their whole future life would be a fall from one sin into another, a continual hardening of their hearts in sin and unbelief. Nay, the In-

carnation itself, the very economy through which God offered salvation to man, he foretells should become a sign to provoke opposition. That God should be made Man, born of a Virgin, subject to the weakness of the flesh and to the machinations of men, until He should be put to death on the cross,—this should be the subject of the bitterest opposition. The bitterness of their opposition even Mary herself should experience; for when she should stand by the cross of her Son, hear the reproaches that should be uttered against Him, and see the sufferings He should endure, it would pierce her soul with a pang of anguish, as painful as ever sword inflicted on the body.

Among the many interpretations which have been given to the words "Yea, a sword shall pierce through thy own soul also," it has been said that such should be the degree of reproach and suffering which Jesus should endure from men, that Mary's faith in Him as the Son of God would waver, though only for a time, and a momentary doubt as to the truth of His claims would pass through her soul.² But this has been rejected, as unworthy of all that is known of the Blessed Virgin, and as receiving no manner of confirmation from any other portion of her life. The most approved explanation of these words is that which interprets them of her anguish, as she stood by the cross of her Son.²

Jesus came into the world for the salvation of all, for the rising again of all. But as many would reject Him, and would by their rejection of Him produce their own fall, He is said "to be set" (*κεῖναι*) for the fall and rising again of many. Thus He would be to some the occasion of their fall, and to others the cause of their rising again.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37. And she was a widow of about fourscore and four years, which departed not from the Temple,³ but served God with fastings and prayers night and day.

S. V. of about seventy-four years.

Vulg. Et hæc vidua usque ad annos octoginta quatuor.

¹ S. Augustine, de Consens. Evang. ii. 1; vol. iii. p. 1071.

Cornelius a Lapide, in Luc. ii. 33; vol. viii. p. 684.

² S. Augustine, Epist. clix. (alias 39) 33, ad Paulinum; vol. ii. p. 644.

V. Bede, in Luc. ii. 35; vol. iii. p. 346.

[Theophylact,

* Origen seems to have been the author of this explanation (in Luc. Homil. xvii.; vol. iii. p. 1845), and he was followed in it by a few Greek writers of note. S. Thomas Aquinas endeavours to soften down their expression, as if they could not really believe what their words nakedly interpreted would mean: Summa iii. quest. xxvii. art. iv.; vol. iv. p. 253.

³ Which departed not from the Temple.—It may be doubted whether any women ever discharged any office in the Temple. Some think they did; but that which they allege out of 1 Sam. ii. 22, concerning the women that assembled at the door of the

Theophylact, in Luc. ii. 35; vol. i. p. 290.

Euthymius, in Luc. ii. 35; vol. iii. p. 275.

Jansenius, in Concord. Evang. cap. x. p. 80.

Maldonatus, in Luc. ii. 35; vol. ii. p. 117.

Cornelius a Lapide, in Luc. ii. 35; vol. viii. p. 686.

tabernacle of the congregation, is quite another thing from any public ministering, if we will admit the Targumist and the Rabbins for expositors. So Exod. xxviii. 8, women assembling by troops at the door of the tabernacle of the congregation. The Targumists, both here and in the place newly quoted, have it "women that came to pray." . . .

"It is apparent that women were wont to come from other parts to the Tabernacle for devotion's sake, not to perform any ministry. So this Anna, by birth of the tribe of Aser, had changed her native soil, and fixed her abode at Jerusalem, partly for devotion, that she

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

Margin, in Israel.
S.V. gave thanks likewise unto God : S.V. for the redemption of Jerusalem.
Vulg. Et hanc, ipsa hora superveniens, confitebatur Domino : et loquebatur de illo omnibus, qui expectabant redemptionem Israel.

Lest the testimony of Anna should be looked upon as that of an obscure woman, leading an ordinary life, the Evangelist is careful to specify her several claims to notice. Besides the dignity of her family, Anna was advanced in years, and endued with the gift of prophecy, and had been exemplary in every condition of life in which she had been placed, as a virgin, as a married woman, and as a widow. She was now eighty-four years old, and had apparently been married at twelve or fourteen years of age, and after living seven years with her husband, had been a widow the rest of her life, some sixty odd years. All this time she had spent chiefly in the Temple, serving God by a life of continual devotion, in prayer and fasting.

Some¹ have supposed that the Evangelist intended to say that Anna had been a widow eighty-four years. If to eighty-four we add the years of her virginity and the seven years of her married life, this would make her more than a hundred years old. But this is not the general opinion.

Galilee was the seat of the tribe of Aser, and it is probable that Anna had removed to Jerusalem, in order that she might be able thus to consecrate her life to God, by a continual round of devotion.

39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

S.V. And when He had performed He returned.
Vulg. Et ut perfecterunt omnia secundum legem Domini, reversi sunt.

40. And the Child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon Him.

S.V. *omni* in spirit.
Vulg. Puer autem crescebat, et confortabatur plenus sapientia.

S. Luke makes no mention of the slaying of the young children by Herod, or of the flight of Joseph with Mary and the young Child into Egypt, related by S. Matthew. It has therefore been considered uncertain whether, by the words

"they returned into Galilee, to their own city Nazareth," he refers to a journey to Nazareth immediately after the presentation in the Temple, after which they went down into Egypt; or whether it is a journey to Nazareth, after their return from Egypt in the reign of Archelaus, to which S. Luke here refers. The former seems the more natural interpretation.²

In verse 40 Jesus is said to be "filled with wisdom" (*πληροῦμενος σοφίας*), and in verse 52 to "increase in wisdom" (*πρόκειται σοφία*). As each of these expressions is used of Him without any reservation or explanation, they must be true of Him in such a sense that they can both be said of Him at one and the same time. Hence it has been inferred that the Evangelist does not by the expression "He increased in wisdom" intend to define, in any more precise way, the relation of the divine and human natures in Jesus Christ, but by it to note the effects which time had on His mind, as they appeared to those around Him, just as by the expression "He increased in stature" he had noted the effects which time had upon His body; or, in other words, to record the impression produced on the minds of others, by His behaviour at a later compared with an earlier period of His life.³

It is no objection to this explanation, that the word "increased" is not used in the same sense in the two expressions "He increased in wisdom" and "He increased in stature;" that in the latter it means to grow in reality; and in the former to grow so that they saw more of it, or that it was more manifested to them. For Scripture often uses the same word in different senses, even in the same clause. The word "parents," for instance, in verse 41, is used in very different senses, when applied to Joseph and when applied to Mary. The expression "He increased in wisdom" must evidently be understood in some such sense as will be consistent with the other expression, "He was filled with wisdom." Jesus, through the Hypostatic Union, was filled with wisdom, which He unfolded to man in different degrees, at different times, but in proportions corresponding with His other dealings with man. Thus S. Luke may mean, that as Jesus increased in years and in strength of body, He, the more and in like proportion, manifested to men His wisdom.³

It may not be without significance that Jesus is said to increase in wisdom after He had just given to the world a greater proof of His wisdom than He had hitherto given; that is, after He had manifested, or laid bare to men, more of the wisdom with which He was filled than He had previously done.

¹ S. Ambrose, in Luc. ii. 35; vol. ii. p. 1575.

² Cornelius a Lapide, in Luc. ii. 39; vol. viii. p. 689.

³ S. Gregory Naz. Orat. xliii. in Basil. 38; vol. ii. p. 547.

S. Cyril Alex. in Luc. ii. 40; vol. v. p. 507.

Theophylact, in Luc. ii. 52; vol. i. p. 292.

Jansenius, in Concord. Evang. cap. xii. p. 96.

Maldonatus, in Luc. ii. 40; vol. ii. p. 122.

Cornelius a Lapide, in Luc. ii. 40; vol. viii. p. 689.

might be the more at leisure for praying in the Temple, and partly as a prophetess, that she might utter her prophecies in the great Metropolis.

"She departed not from the Temple;" that is, not in the stated

times of prayer, according as it is commanded Aaron and his sons, Levit. x. 7, "Ye shall not go out from the door of the tabernacle."

—LIGHTFOOT on S. Luke ii. 37; vol. ii. p. 394.

³ Jesus increased in wisdom.—See note to Matt. xiv. p. 391.

41. Now His parents went to Jerusalem every year at the feast of the Passover.

*S^c. every year: S^c. according to custom.
Vulg. Et ibant parentes ejus per omnes annos in Jerusalem, in die solemnii Pasche.*

42. And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

S^c. and they went up.

43. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

*S^c. omits: Jesus: S.V. and His parents knew not of it.
Vulg. remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus.*

44. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintance.

*S^c. omits: and acquaintances.
Vulg. et requirabant eum inter cognatos et notos.*

45. And when they found Him not, they turned back again to Jerusalem, seeking Him.

*S.V. And when they found Him not.
Vulg. Et non inventientes, regressi sunt.*

46. And it came to pass, that after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard Him were astonished at His understanding and answers.

*V. And all were astonished.
Vulg. Stupebant autem omnes qui eum audiebant.*

48. And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing.

*S^c. Thy father and I seek Thee.
Vulg. Ecce pater tuus et ego dolentes querebamus te.*

49. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?

*S^c. that ye seek Me?
Vulg. Quid est quod me querebatis? nesciebatis quia in his quas Patris mei sum oportet me esse.*

50. And they understood not the saying which He spake unto them.

It was required of all the males that they should present themselves before the Lord at Jerusalem three times a year—at the Passover, at the feast of weeks or Pentecost, and at the feast of Tabernacles (Exod. xxiii. 15, 16, 17). Some¹ have thought that S. Luke's statement, that His parents went to Jerusalem every year at the feast of the Passover, does not imply that they did not go up to the other feasts, but that he is simply recording their practice at the Passover, in order to introduce the following narrative.

Whatever danger, or fear of danger, there may have been from Archelaus, during the first few years of the life of Jesus, there would be none when He was twelve years old; for Archelaus had been already deposed and sent into banishment by Augustus.

Our wonder that Joseph and Mary could proceed a day's journey and not discover, until the evening halt, that Jesus was neither with them nor in the train of their kinsmen, will diminish when we take into consideration, that during the Passover week there would be assembled in Jerusalem probably not less than 3,000,000 of people, and that of these considerably more than 2,000,000 were strangers, who had come up for the Passover; and that though a few of these might set out for their own homes after the third day of the feast, the great majority would remain the whole seven days, and would be leaving Jerusalem the very same day on which, as we may gather from S. Luke's words, Joseph and Mary left for Nazareth. For they returned "when they had fulfilled the days" (*τελειωσάντων τὰς ἡμέρας*); that is, the whole seven days of the feast of unleavened bread.²

"After three days" is probably here, as in some other places, an equivalent expression for "on the third day." At the end of the first day they discovered that Jesus was not with them. On the second day they return to Jerusalem, and on the third day they find Him in the Temple. His well-known habit of resorting to the Temple on all occasions may have led them to seek Him there; or in their perplexity they may have gone to ask for Divine direction in their search.

The questions which, as we may reverently conjecture, it would not be unlikely for Jesus to ask the doctors, would be such as would bear on Himself, such as would lead them to see the meaning of their own Scriptures, and draw their attention to the signs foretold for the coming of the Messiah, as, for instance, to the seventy weeks mentioned by Daniel (ix. 24), and to the fact that the sceptre had already departed from Judah.³

Frequently afterwards, in His conversations with the Jews, Jesus says that He is sent by His Father, and must do the works of His Father. So the first words that are recorded of Him relate to His Father. He may have stayed behind in Jerusalem, partly to remind Joseph and Mary that His obedience to them was limited by the requirements

¹ Maldonatus, in Luc. ii. 41: vol. ii. p. 123.

² Maldonatus, in Luc. ii. 43: vol. ii. p. 124.

Cornelius a Lapide, in Luc. ii. 43: vol. viii. p. 690.

³ Cornelius a Lapide, in Luc. ii. 43: vol. viii. p. 690.

of His Father's work. Several of the Greek commentators appear to have translated His words, *ἐν τοῖς τοῦ πατρὸς μου*, "in My Father's house," and to have understood them of the Temple.¹

The revelations which had already been made to Joseph and Mary would probably lead them to understand the general bearing of His answer; namely, as to the Father of whom He spake, but not the way in which He should accomplish His Father's work. To Mary the most intimate revelation had been made, both at her Conception and since. Even Joseph must have gathered much from the communication of the angel, from the announcement of the shepherds, and from the prophecies of Simeon and Anna. Nevertheless, it is said, "They understood not the saying which He spake unto them." It required the development and partial fulfilment of them in action, before they could understand their meaning.

51. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

S^c. V. all the sayings.

Vulg. et mater ejus conservabat omnia verba hæc in corde suo.

52. And Jesus increased in wisdom and stature, and in favour with God and man.

Margin, age.

Vulg. Et Jesus proficiebat sapientia, et ætate, et gratia apud Deum et homines.

The Evangelist is careful to record the faith and devotion of the Blessed Virgin, and the way in which she increased this. Twice in this chapter (see ver. 19) he says, that she kept these sayings in her heart, or pondered them in her heart. Every fresh intimation respecting the nature of her Son was made a subject of further devout meditation.

¹ Origen, in Luc. Homil. xx.; vol. iii. p. 1852.

S. Epiphanius, Hæres. xxx. 29; vol. i. p. 457.

Euthymius, in Luc. ii. 46; vol. iii. p. 281.

CHAPTER III.

[1. The preaching and baptism of John: 15. his testimony of Christ. 20. Herod imprisoneth John. 21. Christ baptized, receiveth testimony from heaven. 23. The age, and genealogy of Christ from Joseph upwards.]

[Vulg. *homo militat a domino impletur sua predicatione Isaac vaticinium: et turbis, publicanis, ac militibus dat consilium: dicit quid singulis facere oporteat: testaturque Christi excellentiam et baptismi ipsius: super quem ab ipso baptismum descendit columba, ac vox Patris auditur: testaturque ejus genealogia a Joseph usque ad Adam ascendens.*]

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis,^a and Lysanias the tetrarch of Abilene,

2. Annas and Caiaphas being the high priests,^b the word of God came unto John the son of Zacharias in the wilderness.

In order to fix the time of the preaching of John the Baptist, which he is about to relate in the following chapter, S. Luke introduces one positive date, and five other less stringent notes of time.

It was (1) "in the fifteenth year of the reign of Tiberius Cæsar;" (2) "Pontius Pilate being governor of Judæa;" (3) "and Herod being tetrarch of Galilee;" (4) "and his brother Philip tetrarch of Ituræa and of the region of Trachonitis;" (5) "and Lysanias the tetrarch of Abilene;" (6) "Annas and Caiaphas being the high priests."

1. "In the fifteenth year of the reign of Tiberius Cæsar" (*ἐν ἔτει δὲ πεντεκαεστῷ τῆς ἡγεμονίας Τιβερίου Καίσαρος*).

^a *Ituræa and of the region of Trachonitis.*—The classical Ituræa seems to have extended eastward of the modern Jaydur (Jedür). S. Luke makes Philip tetrarch of Ituræa and of the region of Trachonitis—that is to say, of the two Trachons. We also read (J. de Vitry) that the former bounded or adjoined Trachonitis on the west, and Gaulonitis on the north. Possibly then it included the Iklim el Billan (the Camel-thorn region), which occupies the south-eastern and eastern slopes of the Hermon: but it could hardly lie along the base of Libanus, between Tiberias and Damascus.^b In these days it is a tract of fertile but deserted country, separated from Jaulan (Gaulonitis) by the southern continuation of the Hermon range, a versant known as Jebel el Hish (Scrub-mountain). Its *chef-lieu* Kunayterah is completely abandoned, though inhabited in the days of Burckhardt. I need hardly record my disagreement upon this point with this traveller. He makes Jaulan a plain (?) south of Jaydur, and west of the Hauran, comprising part of Batanea, Argob, Hippene, and perhaps Gaulonitis. But I agree with him when he remarks that the maps of Syria are incorrect regarding the mountains of his 'Djolan.' To the east the Awwal Haman, or northernmost extension of the Hauran Valley, divides it from the

At the end of the year 764 A.U.C., or the beginning of 765 A.U.C.—that is, either at the end of the year 11 A.D. or the beginning of 12 A.D. of the common era—Augustus issued a decree, associating his stepson, Tiberius, with him as joint Emperor. Three years after this, namely, on August 19th, 767 A.U.C., Augustus died, leaving Tiberius sole Emperor. The question arises, from which of these two dates are we to reckon the fifteenth year of the reign (*τῆς ἡγεμονίας*) of Tiberius Cæsar? from the time when he became joint Emperor with Augustus, or from the time when he became sole Emperor, after the death of Augustus? As our Lord's Passion is well ascertained from other sources to have taken place in the year 30 A.D. common era, to reckon the fifteenth year of the reign of Tiberius from the time when he became sole Emperor would throw the beginning of John the Baptist's, and therefore of our Saviour's ministry, too late, as it would leave only one year for the duration of His ministry. But it is perfectly certain, from S. John's Gospel, that three Passovers at least, and probably four, were celebrated during His ministry; or, in other words, that our Lord's ministry lasted for certain more than two years, and probably more than three years. This and other considerations have led

Leja (western Trachon). How small this is, and how densely populated it once was, requires but a glance. The tetrarchs Herod of Galilee, his brother Philip, and Lysanias of Abilene—not on the middle course of the Barada, but on the western limits of the Hauran—had frontiers distant from one another a single day's ride."—BURTON, 'Unexplored Syria,' vol. i. p. 179.

^b *S. Luke's historical accuracy.*—The following is the conclusion at which Wieseler arrived after a careful and minute examination of the first two verses of S. Luke's third chapter:—"We have now subjected the whole of the notes of time to a strict examination, and we can arrive at no other conclusion than this, which cannot be impressed too frequently or too decidedly on the opponents of a New Testament chronology, that while, up to this point, Luke has not only shown his desire to proceed in strict chronological principles, but may be proved to have actually done so, he has, in these two verses, attested both his endeavour after and his knowledge of chronology in a very evident manner; for he has not made a single statement which does not harmonize most perfectly with the leading date, the fifteenth year of Tiberius."—WIESELER, 'Chronological Synopsis,' p. 175.

scholars to conclude that the fifteenth year of the reign of Tiberius must be reckoned from the time when he was associated in the Empire with Augustus, and not from the time when he became sole Emperor. This solution^a of the difficulty, first proposed more than a hundred years ago, has gradually gained ground, until it has become the recognized solution among commentators.¹

2. "Pontius Pilate being governor of Judæa" (*ἡγεμονεύοντος Πιλάτου τῆς Ἰουδαίας*). Pontius Pilate, the well-known Roman governor, under whom our Lord suffered and died, was recalled from his post by Tiberius before the Passover of 789 A.U.C., after he had occupied it ten years; that is, from the end of 778 A.U.C., or the beginning of 779 A.U.C., to 789 A.U.C.²

3. "And Herod being tetrarch of Galilee" (*καὶ τετραρχῶντος τῆς Γαλιλαίας Ἡρώδου*). Herod Antipas is here meant. At the instigation of Herodias, who had previously been his brother Philip's wife (not the tetrarch Philip mentioned in this verse), he ordered the Baptist's execution (Matt. xiv. 4). He obtained his tetrarchy after the death of his father Herod, and was banished by Caligula to Lyons, about the autumn of 792 A.U.C., in the forty-third year of his reign.³ His reign, with that of the tetrarch Philip, lasted during the whole of our Lord's public ministry.

4. "And his brother Philip tetrarch of Ituræa and of the region of Trachonitis." Philip became tetrarch after the death of Herod the Great,⁴ and died in the twenty-third year of Tiberius, in the thirty-seventh year of his reign.⁵

5. "And Lysanias the tetrarch of Abilene." Little direct mention is made of this Lysanias by contemporary authors. But from several incidental notices by Josephus, it has been gathered that he was a descendant, and probably a grandson of Lysanias, son of Ptolemy Mennæus, who, as

Josephus relates,⁶ was put to death by Antony, in order to gratify Cleopatra with a portion of his possessions, the principal city of which was Abila, in the neighbourhood of Damascus.⁷

6. "Annas and Caiaphas being the high priests" (*ἐπ' ἀρχιερέων Ἀννα καὶ Καϊάφα*). We know from Josephus that Caiaphas, who was son-in-law to Annas, was the high priest at this time.⁸ In what sense S. Luke means to say that Annas was also high priest, has been the subject of almost endless discussion and conjecture. There can be no question that, according to the original institution, the office of high priest was held but by one man, who retained it during the term of his natural life. In the corrupt times that followed the Captivity, the high priest was not unfrequently deposed by the civil rulers, and another substituted in his stead. The case of this very Annas and his family is a well-known instance of the way in which the office of high priest was abused by the civil authorities; for Annas himself had been high priest, and had been deposed, and in his own lifetime was succeeded in his office by five sons and one son-in-law, several of whom were living at the same time.

Some have supposed that both Annas and Caiaphas were high priests at the same time, and performed the duties of the office in alternate years. But there is no other instance of such an arrangement on record. Josephus, in relating the appointment of a new high priest, always implies that the former was dead, or deposed from his office.

The explanation^c which has found most favour is, that Caiaphas was the high priest, and that Annas, an ex-high priest, was now deputy or Sagan, and that S. Luke mentions him in consequence of his very great political influence; that as he had enumerated the civil rulers of the time, he also mentions the ecclesiastical authorities; and that though

¹ Greswell, Diss. viii. ix. x.; vol. i.

² Wieseler, Beiträge, p. 177 (cited by Sanday, Fourth Gospel, p. 65).

³ The Quarterly Review, January 1872, p. 152.

⁴ McClellan, New Testament, p. 402.

⁵ Josephus, Antiq. xviii. 5, 2; vol. ii. p. 801.

⁶ ———, Whiston's Trans., Antiq. xviii. 4, 2, p. 489.

⁷ Josephus, Antiq. xviii. 8, 2; vol. ii. p. 819.

⁸ ———, Whiston's Trans., Antiq. xviii. 7, 2, p. 500.

^a In the fifteenth year of the reign.—This solution was first proposed by Nicholas Mann, Master of the Charter House, in 1733, in a treatise entitled 'Of the True Years of the Birth and Death of Christ'; and in 1743, in a Latin version of his work for the benefit of foreign scholars. See 'Quarterly Review,' January 1872, p. 152. 'It should be observed in this passage of S. Luke the word 'reign,' as our Authorized Version gives it, rather exceeds the meaning of *ἡγεμονία* in the Greek original. The word 'reign,' it is obvious, can be used only of a sovereign, and, in general, a sovereign ruling singly, while the Greek term may serve for any case of high authority. In this very text the Evangelist does not merely apply it to Tiberius, but gives the same epithet (as *ἡγεμονεύοντος*) to Pontius Pilate; and this, in an earlier passage, he does likewise to Publius Quirinius, as Governor of Syria. The exact meaning of S. Luke might be rather thus expressed: 'In the fifteenth year since Tiberius first bore sway.'—*Ibid.*

⁴ Josephus, Antiq. xvii. 8, 1; vol. ii. p. 770.

⁵ ———, Whiston's Trans., Antiq. xvii. 8, 1, p. 470.

⁶ Josephus, Antiq. xviii. 5, 6; vol. ii. p. 803.

⁷ ———, Whiston's Trans., Antiq. xviii. 4, 6, p. 490.

⁸ Josephus, Antiq. xv. 4, 1; vol. i. p. 669.

⁹ ———, Whiston's Trans., Antiq. xv. 4, 1, p. 409.

¹⁰ Josephus, Antiq. xviii. 2, 2; vol. ii. p. 794.

¹¹ ———, Whiston's Trans., Antiq. xviii. 2, 2, p. 485.

^b Lysanias.—Wieseler thus sums up his examination of the various passages of the ancient authors bearing on this question: "These passages from Josephus force us to the conclusion that, in perfect accordance with the statement of Luke, a younger Lysanias must have been reigning over Abilene, and that as tetrarch, between the years 734 A.U.C. and 790 A.U.C."—WIESELER, 'Chronolog. Synopsis,' p. 166.

^c Annas and Caiaphas being the high priests.—"Those commentators have unquestionably come to a more correct conclusion, who regard *ἀρχιερέως* as denoting an official position filled by Annas, either as *ἱδ* or high priest's deputy (as is maintained by Lightfoot, Reland, Wolf, Kühnöl, Paulus, De Wette), or as *נשיא*, i.e. President of the Great Sanhedrim, as is assumed by Selden."—*Ibid.* p. 169.

Caiaphas, as high priest, was nominally the head, Annas, from his family connections and personal influence, was really the head of the priestly faction, and the source of all political power.

In illustration of the office of Sagan or deputy, Lightfoot shows, by quotations from the Talmud, that it was not uncommon, on the Vespers of the Day of Atonement, to appoint a deputy to the high priest, who should enter the Holy of Holies and offer the sacrifice for the people on the Day of Atonement, in case any uncleanness should befall the high priest. He also cites an instance where it is said the actual high priest, by some accidental uncleanness, became disqualified from performing the duties of the Day of Atonement, and his brother, as Sagan, acted in his stead. The Sagan also possessed considerable power as head or ruler of the priests. In the case of Annas, to his official authority as Sagan was added his great personal influence from various sources. To this Josephus bears ample testimony.

For verses 3-6 see S. Matthew, ch. iii., page 89.

3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

4. As it is written in the book of the words of Esaias the prophet, saying,

**"The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make His paths straight."**

S.V. omit saying.
Vulg. omits saying.

5. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ;

6. And all flesh shall see the salvation of God.

For verses 7-14 see S. Matthew, ch. iii., page 92.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

Vulg. gemitiva viperarum.

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

9. And now also the axe is laid unto the root of the trees : every tree therefore which bringeth

not forth good fruit is hewn down, and cast into the fire.

Vulg. excidetur, et in ignem mittetur.

10. And the people asked him, saying, What shall we do then ?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

S. Now he answered and said.
Vulg. Respondens autem dixit illis.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do ?

13. And he said unto them, Exact no more than that which is appointed you.

S. And he said, Exact no more.
Vulg. At ille dixit ad eos : Nihil amplius, quam quod constitutum est vobis, faciat.

14. And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.

S. accuse not any falsely.
Vulg. Neminem concutatis, neque calumniam faciat.

For verses 15-18 see S. Matthew, ch. iii., page 94.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not ;

16. John answered, saying unto them all, I indeed baptize you with water ; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; He shall baptize you with the Holy Ghost and with fire :

17. Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner ; but the chaff He will burn with fire unquenchable.

S. V. Whose fan is in His hand to purge thoroughly His floor and to gather the wheat.
Vulg. Cuius ventilabrum in manu eius, et purgabit aream suam, et congregabit triticum in horreum suum, palam autem comburet ignem vestigibulum.

18. And many other things in his exhortation preached he unto the people.

For verses 19 and 20 see S. Matthew, ch. xiv., page 244.

19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

S. V. his brother's wife : S. omits and.
Vulg. de Herodis uxore fratris sui, et.

20. Added yet this above all, that he shut up John in prison.

For verses 21-23 see S. Matthew, ch. iii., page 96.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.

S.V. *omit* which said.

Vulg. et vox de celo facta est : Tu es Filius meus dilectus, in te complacui mihi.

23. And Jesus Himself began to be about thirty years of age,* being (as was supposed) the Son of Joseph, which was *the son of Heli*,

S.V. And Jesus Himself was, when He began, about thirty years of age.

Vulg. Et ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Ioseph.

24. Which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*,

V. of Janna.

Vulg. qui fuit Ianne.

25. Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

26. Which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,

S.V. of Semei : S.V. of Josech : S.V. of Joda.

Vulg. qui fuit Semei, qui fuit Ioseph, qui fuit Iuda.

27. Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*,

which was *the son of Salathiel*, which was *the son of Neri*,

S*. of Jonan : S.V.A. of Joanan : A. Zorombabel.

Vulg. Qui fuit Ioanna; . . . qui fuit Salathiel.

28. Which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*,

S*. of Cosa : S.V. of Elmadam.

Vulg. qui fuit Cosan, qui fuit Elmadan.

29. Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthat*, which was *the son of Levi*,

S.V. of Jesu : S*. of Eliazer.

Vulg. Qui fuit Iesu, qui fuit Eliezer.

30. Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,

S.V. of Jonam : A. of Joanan.

Vulg. qui fuit Iona.

31. Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*,

S.V. of Menna : A. *omits* which was *the son of Menan* : V. Mettatha : S*. V.

of Natham.

Vulg. qui fuit Menna, qui fuit Mathatha, qui fuit Nathan.

Nathan would seem to have been one of David's sons by Bathsheba after their marriage. He is named before Solomon, probably as being older (2 Sam. v. 14, and 1 Chron. iii. 5).

32. Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,

S.V. of Jobel : A. of Jobed : S*. of Balls : S.V.A. of Boos : S*. V. of Sala.

Vulg. qui fuit Obed, qui fuit Booz, qui fuit Salmon.

* The date of Christ's Baptism, &c.—“Our results then are, that our Lord at His baptism was (as Wieseler also holds on other grounds) a little over thirty years of age; that the Baptist's ministry began in the fifteenth year of the hegemony of Tiberius; and that the hegemony itself dates from March 765 A.U.C. Therefore, the ‘fifteenth year’ will embrace from March 779 to February 780 inclusive, the very period in which a *Sabbatical year* began (Wies. p. 186), and in which, according to our dates (hereby confirmed), John himself attained his *thirtieth* year. Pilate also, be it observed, entered upon his government in *this same year*, probably in June or July, but certainly not later than October (Jos. A. xviii. 4, 2. Cf. Grew. Diss. ix. and Q. Rev. No. 263, p. 155, with Lewin, 1493). Now, seeing that, independent of any particular year, both Eastern and Western tradition (unrefuted) steadfastly unite in celebrating the Baptism on January 6 (Feast of Epiphany), and

that on the one hand we do not necessarily require more than three or six months for John's ministry before the Baptism, while on the other, as will appear from the dates of Christ's first post-baptismal Passover and Crucifixion, no later year than the first of the said ministry is available, therefore we can unhesitatingly fix the Baptism on January 6, 780 A.U.C. Hence, also, as to the beginning of the Baptist's ministry in 779, we may infer that it was soon after Pilate's arrival in Judea, and most probably, with the commencement of the *Sabbatical year*, in the month of *October*. Next reckoning backward from January 6, 780, *thirty years exactly*, we reach January 6, 750; whence, still proceeding a little further backward for the *slight excess over thirty years*, we reach just such a date as is furnished by December 25, 749, which thus receives a new and remarkably minute confirmation.”—McClellan, ‘New Testament,’ p. 405.

33. Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

S*. of Adam: V. *unus* Which was *the son* of Aminadab, which was *the son* of Aram: S.V. Which was *the son* of Adam, which was *the son* of Aram: V. of Esrom: A. *unus* which was *the son* of Phares.
Vulg. qui fuit Aminadab, qui fuit Aram, qui fuit Esrom, qui fuit Phares.

34. Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

S*. of Isaac.
Vulg. qui fuit Isaac.

35. Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

S.V.A. of Semch.
Vulg. qui fuit Saruch.

36. Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

S.V. of Cainan.
Vulg. qui fuit Cainan.

Cainan is not mentioned as the son of Arphaxad in Genesis x. 24 and xi. 12, or in 1 Chron. i. 18, in the Hebrew copies of the Old Testament. The question has been raised, did S. Luke really insert Cainan into his text; and if so, whence did he derive it? Some have maintained that Cainan crept into S. Luke through some mistake of later transcribers. Others, on the ground that all known manuscripts of S. Luke contained Cainan, have held that S. Luke himself wrote it, that he copied it from the Septuagint, and that he followed the Septuagint in preference to the Hebrew, because the former were the Scriptures read among the Gentiles, for whom S. Luke was writing. This solution is maintained by Lightfoot,¹ who also insinuates a motive as influencing the Septuagint translators to insert Cainan into the text. Cornelius a Lapide² gives a list of the Fathers and of the commentators about the time of the Reformation who wrote about this, and of the opinions which they each held. In our own day the Bishop of Bath and Wells (Lord A. Hervey),³ after an elaborate examination of the earliest notices of this subject, has satisfied himself that Cainan was an unauthorized insertion into the original text both of S. Luke and also of the Septuagint in Gen. x. 24, xi. 12, and 1 Chron. i. 18. Cainan is however still found in these passages in the Septuagint,⁴ but it is not found in the Hebrew.

37. Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

S.V. of Jared: A. of Jared: S*. of Melchizedek: S. of Cainan.
Vulg. qui fuit Jared, qui fuit Maleleel, qui fuit Cainan.

38. Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Some of the points of difference in the genealogy of Jesus, as given by S. Matthew and as given by S. Luke, may be seen at a glance. S. Matthew, for instance, *descends*, and traces His genealogy from Abraham to David, and from David down to Jesus; while S. Luke *ascends*, and traces the genealogy of Jesus up to David, and from David to Abraham, and from Abraham up to Adam. Placed side by side, they are as follows:—

ACCORDING TO S. MATTHEW.

ACCORDING TO ST. LUKE.

Abraham.	Adam.
Isaac.	Seth.
Jacob.	Enos.
Judas.	Cainan.
Phares.	Maleleel.
Esrom.	Jared.
Aram.	Enoch.
Aminadab.	Mathusala.
Naasson.	Lamech.
Salmon.	Noe.
Booz.	Sem.
Obed.	Arphaxad.
Jesse.	Cainan.
David.	Sala.
Salomon.	Heber.
Robbam.	Phalec.
Abia.	Ragau.
Assa.	Saruch.
Josaphat.	Nachor.
Joram.	Tharah.
Ozias.	Abraham.
	Isaac.
	Jacob.
	Juda.
	Phares.
	Esrom.
	Aram.
	Aminadab.
	Naasson.
	Salmon.
	Booz.
	Obed.
	Jesse.
	David.
	Nathan.
	Mattathia.
	Manan.
	Melea.
	Eliakim.
	Jonam.
	Joseph.

¹ Lightfoot, Harmony of the Four Evangelists, Luke iii. 36; vol. i. p. 488.

² Cornelius a Lapide, in Luc. iii. 36; vol. viii. p. 704.

³ Our Lord's Genealogy, ch. viii. p. 168, &c.

⁴ See Septuagint, Tischendorf's edition.

ACCORDING TO S. MATTHEW.

Jeatham.
Achaz.
Ezekias.
Maussas.
Amon.
Josias.
Jechonias.
Salathiel.
Zorobabel.
Abiad.
Eliakim.
Azor.
Sadoe.
Achim.
Eliud.
Eleazar.
Matthan.
Jacob.
Joseph.
Jesus.

ACCORDING TO S. LUKE.

Julah.
Simeon.
Levi.
Matthat.
Jorim.
Eliezer.
Jose.
Er.
Elmodam.
Cosam.
Addi.
Melchi.
Neri.
Salathiel.
Zorobabel.
Rhosa.
Joanna.
Juda.
Joseph.
Sime.
Mattathias.
Matth.
Nagge.
Esi.
Naum.
Amos.
Mattathias.
Joseph.
Janna.
Melchi.
Levi.
Matthat.
Heli.
Joseph.
Jesus.

It will thus be seen that from Abraham to David the two genealogies correspond; that S. Matthew then traces the descent of Jesus from David through his son Solomon, and S. Luke through his son Nathan; and that the two lines again coalesce in Salathiel and Zorobabel, after whom they separate again. When they correspond again is one of the points in question. One of the chief difficulties in reconciling the two genealogies, or rather in explaining the difference between the two genealogies, exists in the two or three names prior to Joseph the husband of Mary.

S. MATTHEW.

David.
Solomon.
David.
Nathan.
David.
Nathan.
David.
Nathan.
David.
Nathan.
David.
Nathan.

S. LUKE.

David.
Nathan.
David.
Nathan.
David.
Nathan.
David.
Nathan.
David.
Nathan.
David.
Nathan.

In what sense was Joseph the son of Jacob and also the son of Heli? The right answer to this question would furnish the solution of the whole difficulty. Three principal explanations have been given:—

I. Julius Africanus, who flourished at the end of the second or the beginning of the third century, in his letter to Aristides gives an answer to this question, which he says was handed down to him as the explanation given by our Lord's own kinsmen.¹ According to this supposed tradition, Matthan and Matthat (called also Melchi²) successively married the same woman, and had each a son by her. Matthan, for instance, first married Estha, and had by her a son Jacob. On Matthan's death, Matthat married Estha, and had by her a son Heli. Thus, by their mother, Jacob and Heli, though of different families, were half-brothers. Again, Heli having married, and having died without issue, his brother Jacob married his widow, and had by her a son Joseph, who, by nature and strictly speaking, was Jacob's son, but, by the Jewish law, was reckoned the son of his deceased brother Heli.

The following,³ amongst other ancient writers, approve of this as the explanation why Joseph is called by S. Matthew the son of Jacob, and by S. Luke the son of Heli:—Eusebius, S. Gregory Nazianzen, S. Ambrose, S. Jerome, S. Augustine, the Venerable Bede, Euthymius, S. Thomas Aquinas, and Maldonatus. This explanation, after having been rejected by commentators, has very recently been again brought forward and advocated.⁴

II. The explanation which was next received as the best, at least as being more simple than the other, is that Matthan, (of S. Matthew) had a son Jacob and also a daughter Ann, and that Matthat (of S. Luke) had a son Heli, which is the same name as Eliakim or Joachim, who married Ann, the sister of Jacob, and that Heli and Ann had a daughter Mary, the Blessed Virgin, who married Joseph the son of Jacob. According to this, Joseph was the son of Jacob (S. Matthew i. 16), and the son-in-law of Heli (S. Luke iii. 23).

Cornelius a Lapide,⁵ who adopts this explanation, says that it was also advocated by the following learned commentators on Scripture about the time of the Reformation, or during the fifteenth and the sixteenth centuries:—Dionysius the Carthusian, Cardinal Cajetan, Cornelius Jansenius, Bishop of Ghent, whose Harmony of the Four Gospels Dupin describes as the most perfect that had appeared up to his time; Conrad Pellican, John Gagney, Peter Galatin, Dominic Soto, John Driedo, Peter Canisius, Melchior Cano, and Suarez. These were all reckoned among the most learned commentators

¹ Julius Africanus, ap. Euseb. Hist. Eccles. i. 7; vol. ii. p. 89.
Routh, Rel. Sac. ; vol. ii. p. 233.

² V. Bede, in Luc. iii. 24; vol. iii. p. 362.

³ Eusebius, Hist. Eccles. i. 7; vol. ii. p. 89.

S. Gregory Nazian., Carmen Theolog. i. 1; vol. iii. p. 482.

S. Ambrose, in Luc. iii. 23; vol. ii. p. 1594.

S. Jerome, in Matt. i. 16; vol. vii. p. 23.

S. Augustine, Retract. ii. 7; vol. i. p. 633.

V. Bede, in Luc. iii. 23; vol. iii. p. 362.

Euthymius, in Luc. iii. 24; vol. iii. p. 303.

S. Thomas Aquinas, Summ. iii. quest. 31, art. 3; vol. iv. p. 282.

Maldonatus, in Matt. i. 16; vol. i. p. 21.

⁴ McClellan, New Testament, p. 420.

⁵ Cornelius a Lapide, in Luc. iii. 23; vol. viii. p. 700.

and theologians of their time; and several of them are still looked upon as authorities of great weight.

Dr. Mill and the Bishop of Bath and Wells¹ state that this explanation has been advocated by a large proportion of Protestant writers, from Luther to the present time, including Spanheim, Chemnitz, Gomar, Vossius, Yardley, Broughton, Kuinoël, Hug, &c. To these may be added Lightfoot, South, Bengel, and more recently Dr. Ed. Robinson, the distinguished American traveller and harmonist.

From this it will appear that up to the fifteenth century the first explanation, or that recorded by Africanus, was the one which was generally received; and that from the fifteenth to the nineteenth century the second explanation has been the most popular.

III. The third solution of the difficulty proposed is that Matthan (of S. Matthew), the third from Joseph, is the same person meant by Matthat (of S. Luke). Dr. Mill² supposes that S. Augustine first suggested this solution, though without himself accepting it, as appears from the last expression of his opinion. This was left to be worked out in its fulness by the Bishop of Bath and Wells; the value of whose work on the Genealogies all must acknowledge to be great, apart from the truth or fallacy of this particular theory. He supposes that the line of David through Solomon failed first in Jechoniah, and that it was supplied with an heir from the other line of David through Nathan; and that it again failed, from want of issue, in the predecessor of Matthan, and was again supplied with an heir from the other line, which heir S. Matthew calls Matthan and S. Luke Matthat.

These are the three principal answers that have been given to the question, How was Joseph the son of Jacob according to S. Matthew, and the son of Heli according to S. Luke?

Against the first explanation several minor objections have been raised; but that which has been the most fatal to its continued reception is, that it applies the law of the Levirate, as it is called, to those who are only uterine brothers—that is,

brothers only by the mother's side—contrary, as it is urged, to the whole spirit of the Jewish law and to the letter of Deut. xxv. 5.* The following writers may be mentioned as having urged this objection, and each of these writers may be taken as the representative of a school: Cornelius a Lapide of the Patristic school, Lightfoot of the Talmudic, and the Bishop of Bath and Wells of the Modern.

On the other hand, neither Dr. Mill nor Mr. McClellan sees any overwhelming force in this or in any of the objections.³

With respect to the third explanation, the objection that was raised against the interpretation that David's line through Solomon failed in Jechoniah, and was supplied with an heir from the other line of David through Nathan, exists with the same force here; namely, that the word "begat" in S. Matthew's genealogy always implies *natural sonship* and never *legal heirship*.⁴ See Commentary on S. Matthew i. p. 69.

As already stated (p. 70) the Fathers of the second century—S. Justin Martyr, S. Irenæus, S. Clement of Alexandria, and Tertullian—supposed that S. Matthew's object in his genealogy was to show the descent of Jesus from David and from Abraham through His mother. Some later Fathers held that S. Matthew's object was to show that Jesus was the King of the Jews, the rightful heir to the throne of David, through Joseph the husband of Mary; and that S. Luke's object was to show His sacerdotal character. But they do not clearly explain how the sacerdotal descent of Jesus could be traced through David: for, in the words of S. Paul (Hebrews vii. 13), "Our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood."

Many in modern times hold that both the genealogies are Joseph's: that by S. Matthew, through a line of kings, to prove His regal descent; and that by S. Luke, through a line of men who were neither kings nor priests, to show his private descent. According to this explanation, the genealogy by S. Luke does not relate to Jesus at all; and that by S. Matthew, only so far as it shows that Jesus had a claim to the throne of David, through Joseph the husband of His mother.

The most probable explanation, as it appears to me, is that

¹ Dr. Mill, Sermons, p. 136.

² Bishop of Bath and Wells, on the Genealogies, p. 9.

³ Dr. Mill, Sermons, p. 191.

* **Levirate marriages.**—Various artificial theories of inheritances and levirate marriages have at different times been proposed, in order to explain and harmonize the two genealogies; but in the view here taken these become unnecessary. In respect to all of them, it may suffice here to quote the words of Lightfoot (on Luke iii. 23; vol. ii. 399): "There is neither need, nor reason, nor indeed any foundation at all for us to frame, I know not what marriages and the taking of brothers' wives, to remove a scruple in this place, wherein there is really no scruple in the least."—ROBINSON, 'Harmony of the Four Gospels in Greek,' p. 186.

† **Begat (γεννησθε).**—"An examination of the pedigrees reveals that S. Matthew, whose is the *descending* table, avowedly registers throughout a *natural* lineage, *φύσει, secundum naturam*; but that S. Luke, whose is the *ascending* table, plainly admits in any link

³ Dr. Mill, Sermons, p. 202.

McClellan, New Testament, p. 420.

a *legal* parentage, *νόμῳ, secundum legem*. S. Matthew's distinctive word, repeated forty times, is the special word *begat, γεννᾷν*, denoting *natural procreation*: S. Luke's, expressed once and always implied, is the general word *son, υἱός*, embracing *legal sonship*. . . . Among the Jews no single person ever was or could be registered as a man's *son* on the sole ground that he was his *legal heir*, much less could he be said to have been *begotten* by him. The notion that *γεννᾷν, begat*, can be used of *heirship, adoption*, or other *legal assumption*, is pure imagination. There is not a single instance of such use. Everywhere and at all times it is used in *exact and designed opposition* to these: literally, of *literal procreation*, by male or female, in opposition to *literal assumption*; and metaphorically, of *metaphorical procreation*, in opposition to *metaphorical assumption*.—MCCLELLAN, 'New Testament,' p. 417.

given by Cornelius a Lapide and those who think with him on this subject; namely, that the object of both the Evangelists is the same, to trace the natural descent of Jesus from David and from Abraham, and, in S. Luke's case, from Adam—that in tracing the descent of Jesus from David, S. Luke does it through Nathan, who was in a private station, and S. Matthew through Solomon the king, and through a line of kings—that S. Matthew thus shows the right of Jesus to the throne of David through His mother, and through Joseph her husband; but that this was only a secondary object with him, his main object being to show His natural descent, that He was the Son of David—and that both the genealogies are Mary's, that by S. Matthew giving her *maternal* descent, and that by S. Luke her *paternal*!

It may be objected that if the genealogies are both Mary's, and if the object of both the Evangelists is to show the natural descent of Jesus through Mary His mother, why is not the name of Mary expressed, and why does the name of Joseph come into the genealogy at all? A sufficient answer to this is, that it was not the custom of the Jews to trace genealogies through females, but through men only. In all the genealogies given in the Old Testament there is not a single instance where the name of a woman stands as a separate link in a genealogy. This custom, the unusual and unprecedented nature of the circumstances in this case, the explanation appended to the name of Joseph, as the husband of Mary, all taken together, show that S. Matthew is tracing the natural descent of Jesus. The question may fairly be asked, If S. Matthew is not expressing the natural descent of Jesus from David through His mother, how, being a Jew and under the circumstances, could he have expressed this otherwise than he has actually done? For him to have put in the name of Mary and of her mother would have been utterly alien to the Jewish mind, and it would have been in accordance with a custom which did not prevail in his nation, and until after his death.*

The difference between the Jewish and the modern method of reckoning genealogies may be illustrated by the well-known pedigree of her Majesty Queen Victoria. It is not

uncommon for Englishmen to express a considerable amount of satisfaction and thankfulness at the fact, that in their Queen they have a lineal descendant of the first Plantagenet, Henry II. But between Henry II. and Queen Victoria there are no less than five females in direct succession. How would a Jew in the Old Testament days, or in the times of the Evangelists, have expressed this? It would have been contrary to their practice and to all their notions of propriety for the Jews to have put in the names of these five women as separate and independent links in this genealogy. Only two courses would have been open to them, either not to count descent through these females as descent from Henry II. at all, or else to put the names of their husbands into the genealogy in the place of those of the women. In our Lord's genealogy, where the peculiar nature of the case necessitated descent from a woman, the latter of these alternatives is adopted, and the name of the Blessed Virgin's Husband is put into the genealogy instead of her own. Where, as in this case, the woman and her husband are cousins, the genealogy is scarcely affected by the substitution of his name for hers.

How slightly a genealogy is affected by the substitution of the husband's name for the wife's where they are cousins, may be seen by a glance at the case of Joseph and Mary. In tracing the descent of Jesus from Matthan, the grandfather of Joseph and Mary, S. Matthew does not put the name of Mary and of her mother and so up to Matthan into the genealogy, as a modern writer would have done, but, like a Jew of that time, he puts in the name of Mary's husband and of his father, and thus up to Matthan, their common ancestor.

THE JEWISH METHOD
(followed by S. Matthew).

Matthan
Jacob
Joseph, the husband of Mary,
Jesus.

MODERN METHOD.

Matthan
Ann
Mary
Jesus.

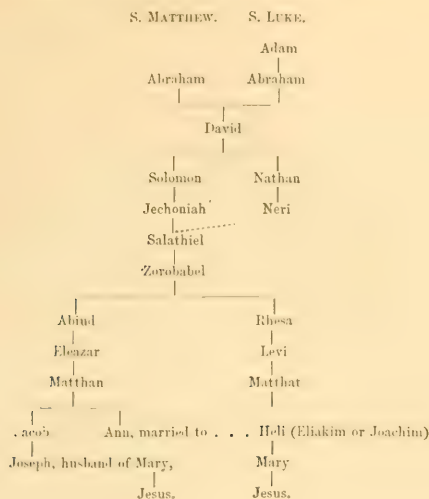
* Cornelius a Lapide, in Luc. iii. 23; vol. viii. p. 701.

* **The two genealogies.**—“(1) Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both Jacob and Heli (Eli): Matt. i. 16; Luke iii. 23. Only one of the tables therefore can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who ‘begat’ Jesus, but Joseph ‘the husband of Mary, of whom was born Jesus, who is called the Christ.’ See Augustine, de Consensu Evangel. ii. 5.

“(2) To whom then does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is

difficult to comprehend why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth i. 8, 12); then it follows that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given, viz. in order to show definitely, that Jesus was in the *most full and perfect sense* a descendant of David; not only by law in the royal line of kings through His reputed father, but also in fact by direct personal descent through His mother.”—ROBINSON, ‘Harmony of the Four Gospels in Greek,’ p. 184.

The following diagram will convey a general impression of the line of interpretation adopted in this attempt to reconcile, or rather to explain, the differences between the genealogies of S. Matthew and S. Luke:—



CHAPTER IV.

[1. *The temptation and fasting of Christ.* 13. *He overcometh the devil*: 14. *beginneth to preach.* 16. *The people of Nazareth admire His gracious words.* 33. *He cureth one possessed of a devil.* 38. *Peter's mother-in-law,* 40. *and divers other sick persons.* 41. *The devils acknowledge Christ, and are reproved for it.* 43. *He preacheth through the cities.*]

[*Vulg. Jesus post jejuniū quadraginta dierum, ac devictis Satanae tentationes, in synagoga Nazareth legit factum de se Isaiæ prophetiam; dicitque prophetam non esse acceptum in patria propria, quapropter voluit eum de monte præcipitare: ejecit in Capharnaüm demonium, sanatque socrum Simonis, et plures alios, a cæcis languoribus, ac demonia ejecit.*]

For verses 1-13 see S. Matthew, ch. iv., page 103.

1. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Vulg. et agebatur a Spiritu.

2. Being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered.

S.V. omits afterward.

Vulg. Diebus quadraginta, et tentabatur a diabolo.

3. And the devil said unto Him, If Thou be the Son of God, command this stone that it be made bread.

And: S.V. Now.

Vulg. Dixit autem illi diabolus.

4. And Jesus answered him, saying, It is written,

**"That man shall not live by bread alone,
but by every word of God."**

S.V. omits saying: S.V. omits but by every word of God.

*Vulg. Et respondit ad illum Jesus: Scriptum est,
"Quia non in solo pane vivit homo,
sed in omni verbo Dei."*

5. And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time.

S.V. And he taking Him up, shewed unto Him.

Vulg. Et duxit illum diabolus in montem excelsum.

6. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

I give it: S.V. I will give it.

Vulg. Et ait illi: . . . et cui volo do illa.

7. If Thou therefore wilt worship me, all shall be Thine.

A. it all shall.

8. And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written,

**"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."**

S.V. omits Get thee behind Me, Satan: S.V. A. omits for.

Vulg. omits Get thee behind Me, Satan: for.

9. And he brought Him to Jerusalem, and set Him on a pinnacle of the Temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence:

S.V. Now he brought Him.

10. For it is written,

**"He shall give His angels charge over
Thee, to keep Thee:**

**11. and in their hands they shall bear Thee
up,
lest at any time Thou dash Thy foot
against a stone."**

S.V. omits For.

Vulg. Scriptum est enim quod angelis suis mandavit de te.

12. And Jesus answering said unto him, It is said,

"Thou shalt not tempt the Lord thy God."

13. And when the devil had ended all the temptation, he departed from Him for a season.^a

Vulg. usque ad tempus.

For verses 14-31 see also S. Matthew, ch. xiii., page 238.

^a For a season.—"In Luke iv, 13, ἀχρι καιροῦ, 'until a season,' is erroneously rendered in the Authorized Version, 'for a season.'"—The "Church Quarterly Review," April 1876, p. 138.

14. ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about.

S. omits round about.

Vulg. et fama exiit per universam regionem de illis.

15. And He taught in their synagogues, being glorified of all.

For verses 16-30 see also S. Matthew, ch. xiii., page 238.

16. ¶ And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto Him the book of the prophet Esaias.* And when He had opened the book, He found the place where it was written,

Vulg. Et erat posuit librum.

18. "The Spirit of the Lord is upon Me,
because He hath anointed Me to preach
the Gospel to the poor;
He hath sent Me to heal the broken-
hearted,
to preach deliverance to the captives,
and recovering of sight to the blind,
to set at liberty them that are bruised,
19. to preach the acceptable year of the
Lord."

S.V. omit to heal the broken-hearted.

Vulg. propterquod unxit me, evangelizare pauperibus misit me, sanare contritos corde, predicare captivis remissionem, et cecis visum, dimittite contrarios in remissionem, predicare annum Domini acceptum et diem retributionis.

20. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

21. And He began to say unto them, This day is this scripture fulfilled in your ears.

It is probable that Jesus did not read that portion of Isaiah which was appointed for the day, but selected another

passage more appropriate to bring before them His claims to be the Messiah foretold by the prophets of the Old Testament.

The words of Isaiah given by S. Luke, and as we now have them in the Authorized Version, are not quoted literally, either from the Hebrew or from the Septuagint. But they are taken from the Septuagint, with the addition of the clause, "to set at liberty them that are bruised." This clause may have been added by S. Luke as an explanation of the preceding words. Some¹ of the Fathers also, when quoting this passage of S. Luke, omit this clause; others give this, and omit the words "to heal the broken-hearted," which are also omitted by some of the earliest MSS., such as the Sinaitic and Vatican; and others give both of these clauses.

Jesus expressly says that they that day saw Isaiah's prophecy fulfilled by Him, the Son of Mary.² The Holy Spirit was upon Him in a sense in which He could not be said to be upon any mere man: for He was conceived by the Holy Ghost; He was the Word made flesh. At His Baptism, too, the Holy Spirit had visibly descended upon Him; "and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matt. iii. 16, 17). It is probably to this³ that Jesus here alludes, as being then publicly anointed by the Holy Spirit to His office to preach the Gospel to the poor—a term more especially applied to the Gentiles, as implying that they had received a more scanty revelation of God and of His laws than the Jews—to heal those who were broken-hearted at the sins which they had committed, to preach deliverance from sin to those who had been led captive by it, to give sight to those who had been spiritually blind, and to announce entire Redemption from Satan through Him.

By "the acceptable year of the Lord" the Jews would understand the year of Jubilee, when it was ordered (Levit. xxv.) that every man that had sold his possession should return unto it, and every man that had sold himself into bondage should become free. The freedom regained at the year of Jubilee was but a figure of the freedom of the soul procured for man by the coming of Christ, and the preaching of His Gospel.

22. And all bare Him witness, and wondered at the gracious words which proceeded out of

¹ S. Irenaeus, contr. Hæreses, iii. 9 (alias 10), p. 871.

Eusebius, Demonstr. Evang. ix.: vol. iv. p. 688.

S. Cyprian, Testimon. ii. 10, p. 705.

S. Augustine, de Consens. Evang. ii. 42; vol. iii. p. 1121.

* There was delivered unto Him the book of the prophet Esaias.—Give me leave therefore to conjecture that on the Sabbath wherein these things were transacted in the Synagogue at Nazareth, that section which was to be read in the prophets was according to the rubric in the prophet Isaiah; and upon that account the minister of the Synagogue delivered that book to our Saviour when He stood up to read.

* The words translated of the Evangelist, ἀναγνῶντας τὸ βιβλίον.

² S. Jerome, in Isaiah lxi. 1, &c.; vol. iv. p. 598.

³ Maldonatus, in Luc. iv. 18; vol. ii. p. 143.

Cornelius a Lapide, in Luc. iv. 18; vol. viii. p. 707.

to me seem not barely to mean that He unfolded & opened the book, but that, being opened, He unrolled it from folio to folio, till He found the place He designed to read and expound; which, though it was not the section appointed by the rubric for the day, yet did not Christ much recede from the custom of the Synagogue, which allowed the reader to skip from one place to another.—LIGHTFOOT on S. Luke iv. 17; vol. ii. p. 407.

His mouth. And they said, Is not this Joseph's son?

23. And He said unto them, Ye will surely say unto Me this proverb, Physician, heal Thyself: whatsoever we have heard done in Capernaum, do also here in Thy country.

S.V. in Capernaum.
Vulg. in Capernaum.

24. And He said, Verily I say unto you, No prophet is accepted in his own country.

Jesus intimates that they required Him to perform the miracles He had done, or was said to have done, in Capernaum, not that they might be persuaded to believe in Him, but that they were actuated partly by feelings of doubt whether He could perform such miracles, and partly of wounded pride that, if He could perform such miracles, He had wrought them not in His own city, but elsewhere. He then proceeds to justify Himself, and to show them that His behaviour with respect to Nazareth, the city in which He had been brought up, and to Capernaum, the inhabitants of which were partly Gentiles, was of a piece with God's former works as related in the Old Testament; that God had not confined the benefit of His miraculous power to His own people Israel, but had sometimes displayed this to the Gentiles in preference to His own people, when He saw in them a disposition to appreciate His work more fully. He quotes two instances of this—the first in the well-known famine in the time of Elijah. There were many widows in Israel at that time, but God did not send the prophet to one of them, but to a widow in the Gentile city of Sarepta, that he might support her and her family by his miraculous power during the continuance of the drought. The second instance was the cure of Naaman, the Syrian leper, whom Elisha by his superhuman power cured of his leprosy, while he did not cure the many lepers that were in the land of Israel. He implies that as the widow of Sarepta and Naaman the Syrian by their conduct approved themselves more worthy to receive a display of God's miraculous power than the inhabitants of Israel, so also the inhabitants of Capernaum, though strangers, were more worthy to behold the proof of His Divine power than the inhabitants of Nazareth—that the latter were so prejudiced against Him, as having been one of themselves, and in their estimation no greater than themselves, that they would not listen to His instruction.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

S.V. A. Naaman.
Vulg. Naaman.

In the account of this famine in the Old Testament (1 Kings xvii. 9, xviii. 1) it is represented as lasting three years. Jesus could not be ignorant of this, and yet He expressly states that it lasted three years and six months. Two explanations¹ have been given of this: either (1) Jesus followed some Jewish or traditional interpretation of the account of this famine in the Old Testament, well known to His hearers, and which explained it to mean that the famine lasted three years and six months, though stated in general terms to be three years; or (2) that Jesus by His superhuman knowledge corrected the statement of the historian, who had represented it as lasting only three years.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.

Margin, edge.
Vulg. et duxerunt illum usque ad speculium montis.

30. But He passing through the midst of them went His way,

That one brought up in their own city, and He the son of such a man as Joseph, should claim to be the Messiah foretold by Isaiah, and that He should deem the inhabitants of Capernaum more worthy than themselves to receive the proofs which He had to give of His claim, and that He should justify Himself for acting thus by God's dealings of old with respect to His people Israel and the widow of Sarepta and Naaman the Syrian; all this filled them with the utmost rage, and they attempt to take His life.

Some² suppose that Jesus rendered Himself invisible to them, and so passed safely through the midst of them; others³ that He suddenly and miraculously caused them to change their intentions with respect to Him; others⁴ that He rendered their bodily organs, their hands and their feet, &c., powerless to carry their wishes into execution. But whichever was the precise mode in which Jesus effected His escape, it is plain that the Evangelist intends to represent it as accomplished by His superhuman power, and as a further proof of the truth of His claim to be the Son of God.

¹ Jansenius, in Concord. Evang. cap. liv. p. 423.
² Cornelius a Lapide, in Luc. iv. 26; vol. viii. p. 710.
³ Maldonatus, in Luc. iv. 30; vol. ii. p. 150.

³ S. Ambrose, in Luc. iv. 28, 29; vol. ii. p. 1629.
⁴ V. Bede, in Luc. iv. 28, 29; vol. iii. p. 378.
⁵ Cornelius a Lapide, in Luc. iv. 30; vol. viii. p. 711.

For verses 31-37 see S. Mark, ch. i., page 515.

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32. And they were astonished at His doctrine : for His word was with power.

33. ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, Let *us* alone; what have we to do with Thee, *Thou* Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God.

Margin, Away.
S.V. omit saying.
Vulg. Dicens: Sine,

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power He commandeth the unclean spirits, and they come out.

37. And the fame of Him went out into every place of the country round about.

For verses 38 and 39 see S. Matthew, ch. viii., page 159.

38. ¶ And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her.

A. Jesus arose.

39. And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

S. and the fever left her.
Vulg. imperavit febris: et dimisit illam.

For verses 40 and 41 see S. Matthew, ch. viii., page 160.

40. ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.

41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking *them* suffered them not to speak: for they knew that He was Christ.

S.V. omit Christ.
Vulg. Quia tu es Filius Dei.

For verses 42-44 see S. Mark, ch. i., page 517.

42. And when it was day, He departed and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them.

43. And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

S. preach the Gospel of God: S.V. was I sent.
Vulg. Quia et aliis civitatibus oportet me evangelizare regnum Dei; quia ideo missus sum.

44. And He preached in the synagogues of Galilee.

of Galilee: S.V. of Judaea.
Vulg. in synagogis Galilee.

CHAPTER V.

[1. Christ teacheth the people out of Peter's ship: 4. in a miraculous taking of fishes, sheweth how He will make him and his partners fishers of men: 12. cleanseth the leper: 16. prayeth in the wilderness: 18. healeth one sick of the palsy: 27. calleth Matthew the publican: 29. eateth with sinners, as being the Physician of souls: 34. foretelleth the fastings and afflictions of the Apostles after His Ascension: 36. and liketh fainthearted and weak disciples to old bottles and worn garments.]

[Vulg. Ubi de navicula Petri descendisset, ille laxato ipsius jussu reti, conclusit copiosam piscium multitudinem: curatum leprosum mittit ad sacerdotem: paralyticum, remissa primum peccatis, jubet ut lectum suum tuleret: discumbens cum Levi, quem ex telonio vocaverat, causam dat murmurantibus pharisæis, quare cum peccatoribus conveneretur, et cur ipsius discipuli non jejunent.]

For verses 1-11 see S. Matthew, ch. iv., page 111.

1. And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret,

S*. as the people was gathered together and heard the word of God.
to hear: V. A. and heard.
Vulg. Factum est autem, cum turbe irruerent in eum, ut audiret verbum Dei.

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

S*. omits two.
Vulg. Et vidit duas naves.

3. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

S*. And He sat down in the ship and taught the people.
Vulg. Et sedens docebat de navicula turbas.

4. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

Vulg. Ut cessavit autem loqui.

5. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net.

S.V. omit unto Him.
Vulg. Et respondens Simon, dixit illi.

6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

S.V. their nets.
Vulg. irrupit autem rete eorum.

7. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

S*. And he beckoned.
Vulg. Et annuerunt sociis . . . ita ut pene mergerentur.

8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

S*. omits O Lord.
Vulg. Exi a me, quia homo peccator sum, Domine.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

S*. for they were astonished.
Vulg. Stupor enim circumdederat eum.

10. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed Him.

For verses 12-16 see S. Matthew, ch. viii., page 154.

12. ¶ And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean.

13. And He put forth *His* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

S*. His hands.
Vulg. Et extendens manum, tetigit eum.

14. And He charged him to tell no man: but

go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

S. *omit* and shew thyself to the priest.
Vulg. *vaide ostende te sacerdoti.*

15. But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities.

a fame abroad of Him: S. *His fame.*
S.V. *omit* by Him.
Vulg. *Perambulabat autem magis sermo de illo . . . et curarentur ab infirmitatibus suis.*

16. ¶ And He withdrew Himself into the wilderness, and prayed.

For verses 17-26 see S. Matthew, ch. ix., page 169.

17. And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

S.V. *omit* them *after* to heal.
Vulg. *Et factum est in una diebus, et ipse sedebat docens . . . et virtus Domini erat ad sanandum eos.*

18. ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before Him.

S. *men brought a man lying on a bed.*
Vulg. *Et ecce viri portantes in lecto hominem.*

19. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

before Jesus: V. *before all.*
Vulg. *ante Jesum.*

20. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

S.V. *omit* unto him. S. *omits* thee.
Vulg. *dixit: Homo, remittuntur tibi peccata tua.*

21. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?

23. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of Man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

S. *before Him.*
Vulg. *Et confestim consurgens coram illis, tulit lectum in qua jacebat.*

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

A. *and were filled with fear, and glorified God, saying.*
Vulg. *Et stupor apprehendit omnes, et magnificabant Deum. Et repleti sunt timore, dicentes: Quia vidimus mirabiliaodie.*

For verses 27 and 28 see S. Matthew, ch. ix., page 172.

27. ¶ And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me.

S. *and He saith.*
Vulg. *et ait illi.*

28. And he left all, rose up, and followed Him.

For verses 29-32 see S. Matthew, ch. ix., page 173.

29. And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

S. *omits* Him: S. *omits* and of others.
Vulg. *Et fecit ei convivium magnum Levi in domo sua; et erat turba multa publicanorum, et aliorum.*

30. But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?

S.V. *But the Pharisees and the* V. *their scribes.*
Vulg. *Et murmurabant pharisæi et scribæ eorum.*

31. And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32. I came not to call the righteous, but sinners to repentance.

S. *but* ungodly to repentance.
Vulg. *sed peccatores ad penitentiam.*

For verses 33-39 see S. Matthew, ch. ix., page 174.

33. ¶ And they said unto Him, Why do the disciples of John fast often, and make prayers,

and likewise *the disciples* of the Pharisees; but Thine eat and drink?

Y. unto Him, The disciples of John fast often.

Vulg. quare discipuli Iohannis jejunant frequenter, et obsecrationes faciunt, similiter et pharisaeorum.

34. And He said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

S.V. And Jesus said: S*. Can the children of the bridechamber fast.

Vulg. quibus ipse ait: Numquid potestis filios sponsi, dum cum illis est sponus, facere jejunare?

35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36. ¶ And He spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

35, 36. S. And then shall they fast. In those days He spake a parable unto them.

Vulg. Tunc jejunabunt in illis diebus. Dicebat autem et similitudinem ad illos.

S.V. No man rendeth a piece of a new garment and putteth it upon an old: A. *omits* the piece: S.V. will make a rent: S.V. A. will not agree with the old.

Vulg. Quia nemo commissuram a novo vestimento immittit in vestimentum vetus: alioquin et novum rumpit, et veteri non convenit commissura a novo.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

Vulg. alioquin rumpet vinum novum utres, et ipsum effundetur, et utres peribunt.

38. But new wine must be put into new bottles; and both are preserved.

S*. But they put new wine: S.V. *omits* and both are preserved.

Vulg. Sed vinum novum in utres novos mittendum est et utraque conservantur.

39. No man also having drunk old *wine* straightway desireth new: for he saith, The old *is* better.

S.V. *omits* straightway: S.V. The old is good.

Vulg. Et nemo bibens vetus, statim vult novum: dicit enim: Vetus melius est.

CHAPTER VI.

[1. Christ reproveth the Pharisees' blindness about the observation of the Sabbath, by Scripture, reason, and miracle: 13. chooseth twelve Apostles: 17. healeth the diseased: 20. preacheth to His disciples before the people of blessings and curses: 27. how we must love our enemies: 46. and join the obedience of good works to the hearing of the word: 1st in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.]

[Vulg. Discipulus spicas sabbato volentes excutit, atque sabbato manum cuius aridum: electi laudem nominant Apostolos, et cum illis ac multitudine copiosius in loco campestris ducit beatitudines atque consilia ac precepta evangelica: de festuca in oculo fratris, et arboris bona ac mala ex fructu dignoscenda: audiens Christi verba cui comparatur sicut opere complent, et cui sicut non complent.]

For verses 1-5 see S. Matthew, ch. xii., page 208.

1. And it came to pass on the second sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

S.V. on the sabbath, that He went through corn-fields: S. plucked ears of corn.
Vulg. Factum est autem in sabbato secundo primo.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

S.V. omit unto them: V. omits to do.
Vulg. Quidam autem phariseorum dicebant illis: Quid facitis quod non licet in sabbatis?

3. And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4. How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

How he went: V. He went. S. omits and did take.
Vulg. Quomodo intravit in domum Dei, et panes propositionis sumpsit, et manducavit.

5. And He said unto them, That the Son of Man is Lord also of the sabbath.

S.V. unto them, The Son of Man is Lord of the sabbath.
Vulg. Et dicebat illis: Quia Dominus est Filius hominis, etiam sabbati.

For verses 6-11 see S. Matthew, ch. xii., page 210.

6. And it came to pass also on another sabbath, that He entered into the synagogue and taught: and there was a man whose right hand was withered.

S.V. omit also.
Vulg. Factum est autem et in alio sabbato.

7. And the scribes and Pharisees watched Him, whether He would heal on the sabbath day; that they might find an accusation against Him.

A. omits Him after watched: S.A. whether He healeth.
Vulg. Observabant autem scribe et pharisei si in sabbato curaret.

8. But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

S.V. Now Jesus said: S.V. I ask you whether it is lawful: A. to kill for to destroy.
Vulg. Ait autem ad illos Iesus: Interrogo vos si licet sabbatis benefacere, an male: animum salvum facere, an perdere?

10. And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

A. He said to him: S. And he stretched it forth for And he did so: A. omits whole: S.V. omit whole as the other.
Vulg. Et circumspiciens omnibus dixit homini: Extende manum tuam. Et extendit: et restituta est manus ejus.

11. And they were filled with madness; and communed one with another what they might do to Jesus.

A. one with another saying.
Vulg. Et colloquebantur ad invicem, quidnam facerent Iesu.

For verses 12-16 see S. Matthew, ch. x., page 185.

12. And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.

13. ¶ And when it was day, He called unto

Him His disciples: and of them He chose twelve, whom also He named apostles;

14. Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

S.V. and James and John and Philip.
Vulg. et Andream fratrem ejus, Iacobum, et Ioannem, Philippum, et Bartholomæum.

15. Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

S.V. And Matthew: S. and James.
Vulg. Matthæum, et Thomam, Iacobum Alphaei.

16. And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

S.V. omit also.
Vulg. Et Iudam Iacobi, et Iudam Iscariotem qui fuit proditor.

For verses 17-26 see S. Matthew, ch. v., page 117.

17. ¶ And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases;

S.V. and a great company of His disciples: S. omits of people: S. adds and Peræa and Jerusalemon.
Vulg. Et turba discipulorum ejus, et multitudo copiosa plebis ab omni Iudæa, et Jerusalem, et maritima, et Tyri, et Sidonis.

18. And they that were vexed with unclean spirits: and they were healed.

S.V. A. And they that were vexed with unclean spirits were healed.
Vulg. Et qui vexabantur a spiritibus immundis curabantur.

19. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed *them* all.

20. ¶ And He lifted up His eyes on His disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

S. Blessed are they which hunger now: for they shall be filled.
Vulg. Beati qui nunc esuritis.

22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

23. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

S. for in this manner.
Vulg. secundum hæc enim

24. But woe unto you that are rich! for ye have received your consolation.

25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

S.V. that are full now.
Vulg. Vae vobis, qui saturati estis: quia esurietis.

26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

S.V. A. Woe when all: V. for likewise they did to the false prophets.
Vulg. Vae cum benedixerint vobis homines, secundum hæc enim faciebant pseudoprophetae patres eorum.

For verses 27-36 see S. Matthew, ch. v., page 127.

27. ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28. Bless them that curse you, and pray for them which despitefully use you.

S.V. A. omit and.
Vulg. Benedicite maledicentibus vobis, et orate pro calumniantibus vos.

29. And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid *not to take thy* coat also.

S. on the right cheek.
Vulg. Et qui te percussit in maxillam.

30. Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31. And as ye would that men should do to you, do ye also to them likewise.

V. omits also.
Vulg. et vos facite illis similiter.

32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

S. V. For if ye do good: S.V. sinners also.
Vulg. Et si benefeceritis his qui vobis benefaciunt, quæ vobis est gratia? siquidem et peccatores hoc faciunt.

34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners; to receive as much again.

S.V. Sinners also.
Vulg. nam et peccatores.

35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the chil-

dren of the Highest: for He is kind unto the unthankful and to the evil.

S. *exspecto no omne in despero*: S2 A. shall be great in heaven.
Vulg. benedicite et mirum date, nihil inde sperantes: et erit merces vestra multa, et eritis filii Altissimi.

36. Be ye therefore merciful, as your Father also is merciful.

S.V. *omit* therefore: S.V. *omit* also.

For verses 37-42 see S. Matthew, ch. vii., page 143.

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

S.V. and condemn not: A. that ye be not judged.

38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

S.V. *pressed down, shaken together, running over*: S.V. For with what measure ye mete, it shall be. V*. *omits* again.

39. And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

S.V. Now He spake also a parable.

40. The disciple is not above his master: but every one that is perfect shall be as his master.

Margin, shall be perfected as his master.

S.V. above the master: V.A. but every one shall be perfected as his master: S. let him be perfected as his master.

41. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own

eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Either how: S. And how; V. How.
Vulg. Aut quomodo potes dicere fratri tuo.

For verses 43-49 see S. Matthew, ch. vii., page 144.

43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

S.V. neither again.
Vulg. Non est enim arbor bona, quae facit fructus malos: neque arbor mala, faciens fructum bonum.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramblebush gather they grapes.

Margin, a grape.
Vulg. neque de rubo vindemiant uvam.

45. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

S.V. and the evil out of the evil bringeth forth.
Vulg. et malus homo de malo thesauro profert malum.

46. ¶ And why call ye Me, Lord, Lord, and do not the things which I say?

47. Whosoever cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like:

Vulg. Omnis qui venit ad me.

48. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

S.V. and could not shake it, because it was well built.
Vulg. fundata enim erat super petram.

49. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Vulg. et facta est ruina domus illius magna.

CHAPTER VII.

[1. Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10. healeth his servant being absent: 11. raiseth from death the widow's son at Nain: 19. answereth John's messengers with the declaration of His miracles: 24. testifieth to the people what opinion He held of John. 30. invincibly against the Jews, who with neither the manners of John nor of Jesus could be won: 36. and sheweth by occasion of Mary Magdalene, how He is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.]

[Vulg. Admirat' est centurionis fidem, absens sanat illius servum: iuxta portam civitatis Nain filium unicum viduæ reuocavit: coram discipulis Ioannis Baptiste per eos interrogantis an esset qui venturus erat, multa edidit signa: illique abeuntibus Ioannem plurimum extollit: Iudæis nec Ioannis nec Christi vita placuit, quæ pueris inimicis in foro acclamantibus assimilat: a peccatrice muliere pedes inunctus, respondet Simoni ob hoc murmuranti, proposita ad hoc parabola duorum debitorum, et remissa mulieri peccatis.]

For verses 1-10 see S. Matthew, ch. viii., page 156.

1. Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.

S*. omits all: S.V. into Capernaum.

Vulg. Cum autem impleret omnia verba sua in aures plebis, intravit Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

S*. was ready to die (omit sick and).

Vulg. Centurionis autem cuiusdam servus male habens, erat moriturus: qui illi erat pretiosus.

3. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

4. And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this:

A. saying unto Him.

Vulg. dicentes ei: Quia dignus est ut hoc illi præstes.

5. For he loveth our nation, and he hath built us a synagogue.*

6. Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself: for I am not worthy that Thou shouldst enter under my roof:

S.V. sent friends, saying (V. unto Him), Lord.

Vulg. misit ad eum centurio amicos, dicens: Domine, noli vexari.

* A synagogue (τὴν συναγωγὴν).—"We prefer to render it, 'and himself has built us our synagogue,' as the article is here personal. In Luke xviii. 15, 'They brought unto Him also infants' (τὰ βρέφη), we propose as an emendation, 'their infants.'"—The Church Quarterly Review, April 1876, p. 129.

^b He went into a city called Nain.—"We are now on the highway from Tiberias to Nain, and, following the path along the

7. Wherefore neither thought I myself worthy to come unto Thee: but say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9. When Jesus heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel.

Vulg. Quo auditio Iesus miratus est . . . nec in Israel tantam fidem inveni.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

S.V. omit that had been sick.

Vulg. invenerunt servum, qui languerat, sanum.

S. Luke alone records the following miracle.

11. ¶ And it came to pass the day after, that He went into a city called Nain;^b and many of His disciples went with Him, and much people.

S*. into the city of Nain: S.V. and His disciples.

Vulg. Et factum est: deinceps ibat in civitatem quam vocatur Nain: et ibant cum eo discipuli ejus, et turba copiosa.

northern edge of Jebel Dûhy, in about an hour or more we reached that spot of hallowed memory. The foreground was singularly uninteresting, but the distant landscape on the way was of striking beauty. Hermon, clad in spotless snow, was now clear of Tabor, and the two thus stood forth side by side: Tabor, with its bright green foreground, dotted all over with grey trees, contrasted finely with the dazzling white of the former. Somewhere near this the

12. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

A. There was a man carried out.
Vulg. ecce defunctus efferebatur filius unicus matris suae.

13. And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

14. And He came and touched the bier: and they that bare *him* stood still. And He said, Young man, I say unto thee, Arise.

Margin, coffin.
Vulg. Et accessit et tetigit loculum.

15. And he that was dead sat up, and began to speak. And He delivered him to his mother.

16. And there came a fear on all: and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited His people.

The Evangelist relates this miracle with great minuteness of detail. He notes that he was a young man who was being carried out of the city for burial; that his mother was a widow; that he was her only son, and probably the only child she ever had (*ὁὸς μονογενής*),¹ and therefore one in whom all her maternal affection and hopes had been centred; and that much people of the city accompanied her, probably implying that she was a person of wealth or consideration in the city.

Some² have supposed that Jesus touched the bier as well as commanded the dead to arise, in order to indicate to the bystanders the life-giving power of His Body, to draw their attention to the fact that His Body was not like that of mere men, but that, by reason of the Hypostatic Union with the Godhead, His Body possessed supernatural power to communicate life and health, to raise the dead and heal the

sick. On other occasions it is recorded that He healed the sick by touching them, or by their touching Him, or by their touching even the hem of His garment.

Many of the ancient writers saw in this miracle a mine of symbolic meaning.³

For verses 17-23 see S. Matthew, ch. xi., page 198.

17. And this rumour of Him went forth throughout all Judæa, and throughout all the region round about.

S*. omits of Him.
Vulg. Et exit hic sermo in universam Iudæam de eo.

18. And the disciples of John shewed him of all these things.

19. ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art Thou He that should come? or look we for another?

V. sent them to the Lord.
Vulg. et misit ad Iesum.

20. When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another?

S*. When they were come.

21. And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight.

S*. V. In that hour: S*. In that day: S*. and of unclean spirits.
Vulg. In ipsa autem hora multos curavit a languoribus, et plagis, et spiritibus malis.

22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf

¹ Cornelius a Lapide, in Luc. vii. 12; vol. viii. p. 722.

² S. Cyril Alex., in Luc. vii. 14; vol. v. p. 610.

Euthymius, in Luc. vii. 14; vol. iii. p. 355.

Theophylact, in Luc. vii. 14; vol. i. p. 317.

Cornelius a Lapide, in Luc. vii. 14; vol. viii. p. 722.

sacred poet may have passed when he exclaimed, 'Tabor and Hermon shall rejoice in Thy Name.' They are eminently the two mountain features of Galilee.

"To the east of Nain, by the roadside, about ten minutes' walk from the village, lies the ancient burying-ground, still used by the Moslems; and probably on this very path our Lord met that sorrowing procession. A few oblong piles of stones, and one or two small built graves with whitened plaster, are all that mark the unfenced spot. Nain must have been a 'city'—the ruined heaps and traces of walls prove that it was of considerable extent, and that it was a walled town, and therefore with gates, according to the Gospel narrative; but it has now shrunk into a miserable Moslem village, i.e. a few houses of mud and stone, with flat earth roofs and doors three feet high, sprinkled here and there, without

³ S. Ambrose, in Luc. vii. 11, &c.; vol. ii. p. 1660.

S. Augustine, Sermo xcvi. (alias 44 de verbis Dom.); vol. v. p. 591.

V. Bede, in Luc. vii. 11, &c.; vol. iii. p. 418.

order or system, among the *débris* of former and better days. . . . An old Mussulman rose up from his prayers to point out to us what he said were the ruins of the widow's house, a mere heap of stones like the rest. It struck us as curious that a Mohammedan should thus, unasked, have had a locality to point out for a Christian miracle; it can scarcely have arisen from the number of inquiries after it, since Nain lies somewhat out of the beaten track; and though all the great events of the Old Testament are handed down among the Moslems in a more or less distorted form, their traditions very rarely extend to the New Testament. . . . There is a painful sense of desolation about Nain. All round is bare and forbidding, as though it had known not the time of its visitation, and therefore its houses had been left to it desolate."—TRISTRAM, *Land of Israel*, p. 129.

hear, the dead are raised, to the poor the gospel is preached.

S.V. Then He answering: S.V. seen and heard, the blind see: S.V. and the deaf hear: S. and to the poor.

Vulg. Et respondens dixit illis: Euntes renuntiate Ioanni quae audistis et vidistis: Quia cecum vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.

23. And blessed is *he*, whosoever shall not be offended in Me.

For verses 24-35 see S. Matthew, ch. xi., page 199.

24. ¶ And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27. This is *He*, of whom it is written,

“Behold, I send My messenger before Thy face,
which shall prepare Thy way before Thee.”

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

S.V. omit For: S. Verily I say: S.V. there is none greater than John: but.
Vulg. Dico enim vobis: Major inter natos mulierum propheta Ioanne Baptistae nemo est: qui autem minor est in regno Dei, maior est illo.

29. And all the people that heard *Him*, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Margin, frustrated—within themselves.

S. omits against themselves.
Vulg. Pharisei autem et legis periti consilium Dei spreverunt in semetipsis.

31. ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

S.V. A. omit And the Lord said: S. Now whereunto shall I.
Vulg. Ait autem Dominus: Cui ergo similes dicam homines generationis huius?

32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have

not danced; we have mourned to you, and ye have not wept.

S.V. omit to you.

Vulg. lamentavimus, et non plorastis.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

S.V. not eating bread.

Vulg. neque manducans panem, neque bibens vinum.

34. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35. But wisdom is justified of all her children.

S. of all her works.

Vulg. Et justificata est sapientia ab omnibus filiis suis.

S. Luke alone relates the following.

36. ¶ And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

S.V. a woman which was in the city a sinner, and knowing.

Vulg. Et ecce mulier, quae erat in civitate peccatrix.

38. And stood at His feet behind *Him* weeping, and began to wash His feet with tears, and did wipe *them* with the hairs of her head, and kissed His feet, and anointed *them* with the ointment.

A. at the feet of Jesus, behind.

Vulg. Et stans retro secus pedes ejus.

39. Now when the Pharisee which had bidden Him saw *it*, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman *this* is that toucheth Him: for she is a sinner.

V*. if He were the prophet.

Vulg. Hic si esset propheta, sciret utique.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most?

S.V. A. Which of them therefore.

Vulg. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit?

43. Simon answered and said, I suppose that *he*, to whom he forgave most. And He said unto him, Thou hast rightly judged.

44. And He turned to the woman, and said unto Simon, Seest thou this woman? ^a I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped *them* with the hairs of her head.

^a V. A. wiped them with her hairs.
Vulg. et capillis suis terxit.

45. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet.

Vulg. hæc autem ex quo intravi.

46. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

^b I said unto thee: V. the same also.
Vulg. Propter quod dico tibi . . . cui autem minus dimittitur, minus diligit.

48. And He said unto her, Thy sins are forgiven.

49. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

50. And He said to the woman, Thy faith hath saved thee; go in peace.

What city this was is unknown. Apparently it was in Galilee. Some have supposed that it may have been Nain, where Jesus had raised the widow's son to life, as recorded in the early part of this chapter (vv. 11-18). Others have thought that it might be Magdala, where Mary resided.

Simon the Pharisee had a certain share of love to Jesus, otherwise he would not have invited Him to eat in his house, at a time when the Pharisees generally were hostile to Him. But there was a singular want of warmth in his love. For an Eastern to omit the various marks of courtesy and hospitality towards a guest, which Jesus reminds Simon he had not shown to Him, was not common, and evinced not mere forgetfulness, but intentional negligence.

Mary may have heard the preaching of John the Baptist,

or she may have heard of the words which Jesus had uttered, and of the works which He had wrought in other places. Evidently she is not ignorant of His character. She knew enough to believe that He could forgive her sins. When, in deep humility and penitence for her past sins, she comes to Him, Simon, who is aware of her former life, draws conclusions disparaging to the knowledge and the character of Jesus. "This man," he says, "if He were a prophet, would have known who and what manner of woman *this* is that toucheth Him: for she is a sinner." To convince Simon that He was not ignorant of her character, and that though she had been a great sinner she was not unworthy to touch Him, because her sins, many as they were, had been all forgiven; nay, that she was even more worthy to touch Him than Simon himself, because her love to Him was greater than Simon's—to show this, and also to teach them that He, Jesus the Son of Mary, had the power to forgive sins, as well as the condition on which He forgave them, namely, love to Himself, He delivers the parable of the creditor who had two debtors.

It has been pointed out¹ that the conclusion which Jesus draws from the parable of the creditor who had two debtors, is not the principle, or at least is not the only principle, which He illustrates, when He applies the parable to the case of Simon and Mary Magdalene. The conclusion which Jesus draws, or rather which He makes Simon draw, from the parable of the creditor who had two debtors, is that he who owed most, and had been forgiven most, will love most. This conclusion, applied to Mary Magdalene, would be that she, having had much forgiven, would hereafter love Christ much. But His object was partly to show Simon that, though Mary had been a great sinner, she was worthy to touch Him, because her many sins had already been forgiven her, and also to show the way through which they had been forgiven her; namely, love to Himself. Jesus therefore, in His application of the parable, inverts the conclusion which He had drawn from it, and says, not that she loved much because she had been forgiven much, but that she had been forgiven much because she had loved much; that though her sins were many, they were all forgiven, because she had loved Him much. In the parable, love is represented as the *effect* of forgiveness, and in proportion to the amount forgiven; in the case of Mary, love to Jesus is represented as the *cause* of her forgiveness, and the amount forgiven is in proportion to the love which she had showed to Him. Thus Jesus illustrates two principles: the first by the parable that forgiveness creates love, and love in proportion to the amount forgiven; the second by Mary Magdalene, that love produces

¹ Maldenatus, in Luc. vii. 36, &c.; vol. ii. p. 165, &c.

² Cornelius a Lapide, in Luc. vii. 36, &c.; vol. viii. p. 727.

^a Simon, seest thou this woman?—Doth not our Lord Jesus Christ Himself impute the omission of some courteous ceremonies, even in domestic entertainment, to a colder degree of loving devotion, and take the contrary in latter part, not so much

respecting what was less done as what was signified less by the one than by the other?—For to that very end He proceeds in part those gracious expostulations, "Simon, seest thou this woman? &c."—HOOKER, "Eccles. Polit." v. 65, 6; vol. ii. p. 320.

forgiveness, and forgiveness in proportion to the love shown to Him.

In order to make the principle, which Jesus illustrates by the case of the woman who anointed Him, the same as the conclusion which He drew from the parable of the creditor who had two debtors, some have supposed that this was not the first time she had seen Jesus, but that on some former occasion He had forgiven her sins, and had also cast seven devils out of her; and that she, hearing that He was in the house of Simon the Pharisee, took this opportunity of showing her gratitude and love to Him for the mercy and forgiveness which He had already bestowed upon her. But this is scarcely in accordance with our Saviour's words to her: "Thy faith hath saved thee; go in peace," which seem rather to imply that it was her faith in Him on this

occasion, and not at some former time, that had saved her.*

Mary Magdalene is the first person who is represented as coming to Jesus to obtain forgiveness of her sins. Many had come to Him to be healed of the infirmities of their bodies, but she is the first who is related as coming to be healed of the malady of her soul.

That the woman who here, in the house of Simon the Pharisee, anoints Jesus, was the same woman who afterwards anointed Him in the house of Simon the leper; or, in other words, that Mary Magdalene was the same person as Mary of Bethany, the sister of Lazarus: also that Simon, whom S. Luke calls the Pharisee, may be the same person as Simon whom S. Matthew and S. Mark call the leper; see Commentary on S. Matthew xxvi. 6, p. 411, and xxvii. 56, p. 483.

* **For she loved much.**—"If we consider these two or three things, we shall quickly understand the force and design of the *ὅτι* in the words *ὅτι ἠγάπησε πολλὰ*, 'for she loved much.'

"I. That this was not the first time when this woman betook herself to our Saviour, nor is this the first of her receiving remission of her sins. It is supposed that, not without good reason, this was Mary Magdalene. If so, then had her seven devils been cast out of her before; and at that time her sins had been forgiven her, our Lord at once indulging to her the cure both of her body and her mind. She therefore, having been obliged by so great a mercy, in gratitude and devotion now throws herself at the feet of Christ. She had obtained remission of her sins before this action; and from thence came this action, not from this action her forgiveness.

"II. Otherwise the similitude which our Saviour propounds about forgiving the debt would not be to the purpose at all. The debt is not released because the debtor loves his creditor, but the

debtor loves because his debt is forgiven him. Remission goes before, and love follows.

"III. Christ does not say, 'She had washed My feet with her tears, and wiped them with the hairs of her head, and anointed Me with ointment,' *οὐ χάριν ἀφίενται αἱ ἀμαρτίαι*, 'therefore her sins are forgiven;' but *οὐ χάριν λέγω σοι ἀφίενται*, &c., 'for this cause I say unto thee, her sins are forgiven her.' He tells Simon this that He might satisfy the murmuring Pharisee. 'Perhaps, Simon, thou wonderest within thyself that since this hath been so low a woman, I should so much as suffer her to touch Me; but I must tell thee, that it is very evident, even from this obsequiousness of hers, and the good offices she hath done to Me, that her sins are forgiven her: she could never have given these testimonies and fruits of her gratitude and devotion if she had still remained in her guilt, and not been loosed from her sins.'—LIGHTFOOT on Luke vii. 47; vol. ii. p. 415.

CHAPTER VIII.

[3 Women minister unto Christ of their substance. *4. Christ, after He had preached from place to place, attended with His Apostles, propoundeth the parable of the sower, 16, and of the candle: 21. delivereth who are His mother, and brethren: 22 rebuketh the winds: 26. casteth the legion of devils out of the man into the herd of swine: 37. is rejected of the Gadarenes: 43. healeth the woman of her bloody issue, 49. and raiseth from death Jairus' daughter.]

[Vulg. Parabolam de seminante proponit, ac discipulis interpretatur: nihil occultum quod non manifestetur: quos dicit suam esse matrem, suosque fratres: in mari a summo excelsitatis, ventum increpat: demoniacum ferocissimum a demonum legione liberat, permittens demonibus ut in porcos introeant: tacta fimbria vestimenti ejus mulier a fluxu sanguinis curatur, et filia Jairi archisynagagi verbo ipsius resuscitatur.]

S. LUKE alone contains the following (vv. 1-8).

1. And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with Him,

Vulg. et ipse iter faciebat per civitates et castella.

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,^a out of whom went seven devils,^b

S. of unclean spirits.

Vulg. quae erant curatae a spiritibus malignis.

3. And Joanna the wife of Chuza^c Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

V. unto them.

Vulg. quae ministrabant ei de facultatibus suis.

* Mary called Magdalene (*Μαρία ἡ καλουμένη Μαγδαληνή*).—“In that contest whether Mary, the sister of Lazarus, was the same with Mary Magdalen, this passage will help a little toward the affirmative, that there was a town called Magdala very near Jerusalem.

“A clerk or scribe at Magdala set his candles in order every evening of the Sabbath, went up to Jerusalem, prayed there, returned and lighted up his candles, when the Sabbath was now coming in” (Echah Rabbathi, fol. 75, 2).

“It seems plain by this that Magdala and Jerusalem were not very far distant from one another, when all this was done so quickly, and in so short a space of time. Only we may learn this from the Gloss, that that Magdala was Magdala Zebaim, concerning which that sad and direful passage is related, that it was destroyed for its adulteries.

“There were three cities whose customs were carried to Jerusalem (Gloss, in waggons, because of their great weight). The names of these three cities were Cabul, Sichin, and Magdala. Why was Cabul destroyed? because of their discords. Why was Sichin destroyed? because of the magic arts they used. And why was Magdala destroyed? because of their whoredoms” (Echah Rabbathi, fol. 71, 4; and Hieros. fol. 69, 1).

“Now, therefore, what should hinder but that Mary, the sister of Lazarus of Bethany, might be called Magdalene, both for the nearness of the town, where perhaps she was married, and also

Many explanations have been given of the term Magdalene, by which Mary is distinguished. The most common is that she was so called from Magdala, a village situated on the west side of the Lake of Gennesaret, in the neighbourhood of Capernaum and Bethsaida.

Lightfoot shows by quotations from the Talmud that there was also a village called Magdala close to Jerusalem, which had a bad name from the low state of morality among its inhabitants. From this place he thinks Mary may have derived both her character and her name.

Some have supposed that by the devils which Jesus cast out of her are meant so many vices to which she was addicted, and that the term “seven” is used for an indefinite number. Others have held that the Evangelist's expression seems rather to imply a real demoniacal possession, and limited to the number seven—that to change her whole moral nature, and deliver her from some absorbing vice, wonderful as it

for the lascivious manners of the townfolks, with which spot it is commonly believed Mary Magdalene had been tainted.”—LIGHTFOOT on John xii. 3; vol. ii. p. 387.

^b Out of whom went seven devils (*ἀπ’ ἧς δαιμόνια ἐπὶ ἑξήκοντα*).—“As to the number seven, we contend not, when there is hardly anything more usual than to put this certain number for an uncertain. Our difficulty is, whether these words are to be taken according to their letter, or according to the Jewish sense, who were wont to call vices by the name of devils, as ‘an evil affection is Satan’ (Gloss in Joma, fol. 67, 2). ‘Drunkennes by new wine is a devil’ (Gittin, fol. 77, 2). If this Mary be the same with the woman that was a sinner in the foregoing chapter, as is believed, then by devils seems to be understood the vices she was addicted to; especially when both the Pharisee and Evangelist call her a sinner, rather than demoniac. But this we leave at the choice of the reader.”—LIGHTFOOT on Luke viii. 2; vol. ii. p. 416.

^c Chuza (*Χουζᾶ*).—“We meet with such a name in Haman's genealogy. ‘The king promoted Haman the Hammadethite, the Agathite, the son of Chuza’ (Masseeh Sopher. cap. 13) . . . Only this let us take notice of by the way, that Chuza is a name in the family of Haman the Edomite, and this Chuza here was in the family of Herod, who himself was of the blood of the Edomites.”—LIGHTFOOT on Luke viii. 3; vol. ii. p. 416.

would have been considered, would not have been accounted miraculous, and would scarcely have been described as such by the Evangelists, and that the words "healed of evil spirits and infirmities" (τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν) are not the terms in which the correcting of moral maladies or vices would have been described.¹

It has been observed² that it was much more in accordance with the habits of the Jews, and would have been much less the occasion of censure among them than among the Gentiles, for women to attend their instructor, and minister to him of their substance. These women acted as they did from gratitude for the benefits which they had received from Jesus. Whether Chuza was now dead or living is uncertain. Some have thought that the expression Joanna the wife of Chuza (Ἰωάννα γυναῖκα Χουζᾶ) rather implies that Chuza was still living, and that Joanna in gratitude for the cure which Jesus had wrought on her, followed Him, and that Jesus permitted her so to do.³

For verses 4-8 see S. Matthew, ch. xiii., page 226.

4. ¶ And when much people were gathered together, and were come to Him out of every city, He spake by a parable :

5. A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it.

6. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture.

7. And some fell among thorns ; and the thorns sprang up with it, and choked it.

8. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear.

S.V.A. into.

Vulg. Et aliud cecidit in terram bonam.

For verses 9-15 see S. Matthew, ch. xiii., page 228.

9. And His disciples asked Him, saying, What might this parable be ?

S.V. asked Him, what this parable might be.

Vulg. Interrogabant autem eum discipuli ejus, quæ esset hæc parabola.

10. And He said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand.

S. and hearing, they might hear and not understand.

Vulg. et audientes non intelligent.

11. Now the parable is this : The seed is the word of God.

12. Those by the way side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

S.V.A. are they that have heard.

Vulg. Qui autem secus viam, hi sunt qui audiunt.

13. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

S*. the word of God with joy : these have no root.

Vulg. cum gaudio suscipiunt verbum ; et hi radices non habent.

14. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Vulg. hi sunt qui audierunt.

15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

For verses 16-18 see S. Mark, ch. iv., page 526.

16. ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, that they which enter in may see the light.

V. omits that they which enter in may see the light.

Vulg. ut intrantes videant lumen.

17. For nothing is secret, that shall not be made manifest ; neither any thing hid, that shall not be known and come abroad.

18. Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Margin, thinketh that be hath.

Vulg. etiam quod putat se habere.

For verses 19-21 see S. Matthew, ch. xii., page 222.

19. ¶ Then came to Him His mother and His brethren, and could not come at Him for the press.

20. And it was told Him by certain which

¹ Jansenius, in Concord. Evang. iv. p. 426.

Maldonatus, in Luc. viii. 2 ; vol. ii. p. 173.

Cornelius a Lapide, in Luc. viii. 2 ; vol. viii. p. 733.

² S. Jerome, in Matt. xxvii. 55 ; vol. vii. p. 214.

³ Maldonatus, in Luc. viii. 3 ; vol. ii. p. 173.

said, Thy mother and Thy brethren stand without, desiring to see Thee.

S.V. And it was told Him, Thy mother.

Vulg. Et nuntiaturum est illi: Mater tua et fratres tui.

21. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

S. omits of God.

Vulg. qui verbum Dei audiunt et faciunt.

For verses 22-25 see S. Matthew, ch. viii., page 163.

22. ¶ Now it came to pass on a certain day, that He went into a ship with His disciples: and He said unto them, Let us go over unto the other side of the lake. And they launched forth.

23. But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24. And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

S. and it ceased.

Vulg. dicentes: Preceptor, perimus. At ille surgens, increpavit ventum, et tempestatem aquæ, et cessavit.

25. And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.

S.V. Where is your faith? S. omits one to another.

Vulg. Ubi est fides vestra? Qui timentes, mirati sunt ad invicem dicentes.

For verses 26-39 see S. Matthew, ch. viii., page 164.

26. ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

S. of the Gergesenes: V. of the Gerasenes.

Vulg. Et navigaverunt ad regionem Gerasenorum.

27. And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in *any* house, but in the tombs.

S.V. which had devils, and long time wore no clothes.

Vulg. occurrit illi vir quidam, qui habebat demonium jam temporibus multis, et vestimento non induebatur.

28. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, *Thou* Son of God most high? I beseech Thee, torment me not.

Vulg. Is, ut videt Iesum, proclit ante illum: et exclamans voce magna, dixit.

1.

29. (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

S*. omits and before he brake.

Vulg. Et ruptis vinculis agebatur a demonio in deserto.

30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

S. And He asked him.

Vulg. Interrogavit autem illum Iesus.

31. And they besought Him that He would not command them to go out into the deep.

32. And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.

S*. And He suffered (omits them).

Vulg. Et permisit illis.

33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

S. into the sea.

Vulg. in stagnum.

34. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

S.V.A. omit and went.

Vulg. fugerunt, et nuntiaverunt in civitatem et in villas.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Vulg. et invenerunt hominem sedentem, a quo demonia exierant, vestitum, ac sana mente, ad pedes ejus, et timentum.

36. They also which saw *it* told them by what means he that was possessed of the devils was healed.

S.V. omit also: S. told them saying.

Vulg. Nuntiaverunt autem illis, et qui viderant, quemodo sanus factus esset a legione.

37. ¶ Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear: and He went up into the ship, and returned back again.

S. of the Gergesenes: V. of the Gerasenes. S.V. into a ship.

Vulg. Et rogaverunt illum omnis multitudo regionis Gerasenorum ut discederet ab illis.

38. Now the man out of whom the devils were departed besought Him that he might be with Him : but Jesus sent him away, saying,

S.V. but He sent him away.
Vulg. dimisit autem eum Iesus, dicens.

39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

For verses 40-42 see S. Matthew, ch. ix., page 175.

40. And it came to pass, that, when Jesus was returned, the people *gladly* received Him : for they were all waiting for Him.

waiting for Him : S*. waiting for God.
Vulg. erant enim omnes expectantes eum.

41. ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought Him that He would come into his house :

42. For he had one only daughter, about twelve years of age, and she lay a dying. But as He went the people thronged Him.

Vulg. Et contigit, dum iret, a turbis comprimebatur.

For verses 43-48 see S. Matthew, ch. ix., page 177.

43. ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

V. which could not be healed of any (*omit* had spent all her living upon physicians).
Vulg. quæ in medicos erogaverat omnem substantiam suam.

44. Came behind Him, and touched the border of His garment : and immediately her issue of blood stancheth.

45. And Jesus said, Who touched Me ? When all denied, Peter and they that were with him said, Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me ?

V. *omits* and they that were with him : S.V. *omit* and sayest Thou, Who touched Me ?

Vulg. dixit Petrus, et qui cum illo erant : Preceptor, turbæ te comprimunt, et alligunt, et dicis : Quis me tetigit ?

46. And Jesus said, Somebody hath touched Me : for I perceive that virtue is gone out of Me.

47. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.

S.V.A. *omit* unto Him.
Vulg. et ob quam causam tetigerit eum, indicavit coram omni populo.

48. And He said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.

S. *omits* unto her.
Vulg. At ipse dixit ei.

For verses 49-56 see S. Matthew, ch. ix., page 178.

49. ¶ While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; trouble not the Master.

S.V. *omit* to him : S.V. trouble no more.
Vulg. dicens ei : Qui mortua est filia tua, noli vexare illum.

50. But when Jesus heard *it*, He answered him, saying, Fear not : believe only, and she shall be made whole.

S. He said to him, Fear not : S.V. He answered him, Fear not.
Vulg. respondit patri puella : Noli timere, crede tantum, et salva erit.

51. And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52. And all wept, and bewailed her : but He said, Weep not ; she is not dead, but sleepeth.

S.V. for she is not dead.
Vulg. Nolite flere : non est mortua puella, sed dormit.

53. And they laughed Him to scorn, knowing that she was dead.

54. And He put them all out, and took her by the hand, and called, saying, Maid, arise.

S.V. And He took her (*omit* put them all out, and).
Vulg. (*omits* put them all out) Ipse autem tenens manum ejus clamavit, dicens : Puella, surge.

55. And her spirit came again, and she arose straightway : and He commanded to give her meat.

S*. *omits* and she arose straightway.
Vulg. Et reversus est spiritus ejus, et surrexit continuo.

56. And her parents were astonished : but He charged them that they should tell no man what was done.

CHAPTER IX.

[1. Christ sendeth His Apostles to work miracles, and to preach. 7. Herod desired to see Christ. 17. Christ feedeth five thousand: 18. inquireth what opinion the world had of Him: foretelleth His Passion: 23. proposeth to all the pattern of His patience. 24. The transfiguration. 37. He healeth the lunatick: 43. again forewarneth His disciples of His Passion: 46. commendeth humility: 51. biddeth them to shew mildness towards all, without desire of revenge. 57. Iudæans would follow Him, but upon conditions.]

[Vulg. Discipulos ad prædicandum mittens, sermone tradidit eis præcepta: Herodes autem Christi famæ cupit eum videre: ex quinque panibus et duobus piscibus satiat Iesus quinque virorum milia: Petrus illum confitetur Christum Dei: suam prædicat Passionem, et de propria cruce tollenda: transfigurato iunguntur Moyses et Elias in maiestate: ad preces patris demonium a filio eiecit: contentio oritur inter Apostolos de primatu: filii Zebædari volunt igne celesti consumi Samaritanos volentes Iesum suscipere: volentem sequi non suscipit: alterum autem vocat, ne permittit ut primum sepiat patrem.]

For verses 1-6 see S. Matthew, ch. x., pages 184 and 187.

1. Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

V.A. He called the twelve together: S. He called the twelve apostles together.
Vulg. Convocatis autem duodecim apostolis.

2. And He sent them to preach the kingdom of God, and to heal the sick.

V. omits the sick.
Vulg. et sanare infirmos.

3. And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

S.V. neither staff.
Vulg. Nihil tuleritis in via, neque virgam.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

S.V. whoever receive you not.
Vulg. Et quicumque non receperint vos.

6. And they departed, and went through the towns, preaching the gospel, and healing every where.

For verses 7-9 see S. Matthew, ch. xiv., page 242.

7. ¶ Now Herod the tetrarch heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead;

S. omits the tetrarch: S.V. omit by Him.
Vulg. Audierit aut. in Herodes tetrarcha omnia que fiebant ab eo.

8. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

Vulg. Quia Elias apparuit: ab aliis autem: Quia propheta unus de antiquis surrexit.

9. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see Him.

S.V. But Herod said.
Vulg. Et ait Herodes.

For verses 10-17 see S. Matthew, ch. xiv., page 247.

10. ¶ And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.

S. omits all: A. adds and that they had taught after done.
S.V. privately into the city called Bethsaida: S. omits belonging to a city called Bethsaida.
Vulg. Et reversi apostoli, narraverunt illi quaecumque fecerunt: et assumptis illis recessit seorsum in locum desertum, qui est Bethsaida.

11. And the people, when they knew it, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said unto Him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

V. And when the day already began to wear away.
Vulg. Dies autem coeperat declinare.

13. But He said unto them, Give ye them to eat. And they said, We have not more but five

loaves and two fishes; except we should go and buy meat for all this people.

14. For they were about five thousand men. And He said to His disciples, Make them sit down by fifties in a company.

S. Now they were: S.V. by about fifties.
Vulg. Erant autem fere viri quinque millia. Ait autem ad discipulos suos: Facite illos discumbere per convivia quinquagenos.

15. And they did so, and made them all sit down.

16. Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

S. omits to them.
Vulg. Et manducaverunt omnes, et saturati sunt. Et sublatum est quod superfluit illis, fragmentorum cojuncti duodecim.

For verses 18-21 see S. Matthew, ch. xvi., page 271.

18. ¶ And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, Whom say the people that I am?

S. and Jesus asked them. the people: A. the men.

19. They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21. And He straitly charged them, and commanded them to tell no man that thing;

For verses 22-27 see S. Matthew, ch. xvi., page 279.

22. Saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

A. and rise again.

23. ¶ And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.

24. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Vulg. si lucratur universum mundum, se autem ipsum perdat, et detrimentum sui faciat?

26. For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels.

27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

For verses 28-36 see S. Matthew, ch. xvii., page 284.

28. ¶ And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

Margin, things.
Vulg. Factum est autem post hæc verba fere dies octo, et assumpsit Petrum, et Iacobum, et Ioannem.

29. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering.

30. And, behold, there talked with Him two men, which were Moses and Elias:

31. Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

32. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

33. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

S.V. and it was overshadowing them.
Vulg. facta est nubes, et obumbravit eos.

35. And there came a voice out of the cloud, saying, This is My beloved Son: hear Him.

S.V. My chosen Son.
Vulg. Hic est Filius meus dilectus, ipsum audite.

36. And when the voice was past, Jesus was found alone.

For verse 36 see S. Matthew, ch. xvii., page 287.

36. —And they kept it close, and told no man in those days any of those things which they had seen.

For verses 37-42 see S. Matthew, ch. xvii., page 289.

37. ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met Him.

38. And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son: for he is mine only child.

39. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

*S. omits lo: S. and it dasheth and teareth him.
Vulg. Et ecce spiritus apprehendit eum, et subito clamat, et elidit, et dissipat eum cum spuma.*

40. And I besought Thy disciples to cast him out; and they could not.

41. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43. ¶ And they were all amazed at the mighty power of God.

For verses 43-45 see S. Matthew, ch. xvii., page 291.

43. —But while they wondered every one at all things which Jesus did, He said unto His disciples,

*S.V.A. while He (A. Jesus) was doing.
Vulg. omnibusque mirantibus in omnibus quae faciebat.*

44. Let these sayings sink down into your ears: for the Son of Man shall be delivered into the hands of men.

45. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him of that saying.

For verses 46-48 see S. Matthew, ch. xviii., page 297.

46. ¶ Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by Him,

*S.V. And Jesus knowing the thought.
Vulg. At Jesus videns cogitationes cordis illorum.*

48. And said unto them, Whosoever shall receive this child in My name receiveth Me: and whosoever shall receive Me receiveth Him that

sent Me: for he that is least among you all, the same shall be great.

*S. and whosoever receiveth Me: S.V. the same is great.
Vulg. Et quicumque me receperit, recipit eum qui me misit. Nam qui minor est inter vos omnes, hic major est.*

For verses 49 and 50 see S. Mark, ch. ix., page 546.

49. ¶ And John answered and said, Master, we saw one casting out devils in Thy name; and we forbid him, because he followeth not with us.

50. And Jesus said unto him, Forbid him not: for he that is not against us is for us.

*S.V. But Jesus said: S.V.A. against you: V. is for you.
Vulg. Et ait ad illum Jesus: Nolite prohibere; qui enim non est adversum vos, pro vobis est.*

For verse 51 see S. Matthew, ch. xix., p. 311.

51. ¶ And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem,

Vulg. dum compleretur dies assumptionis ejus, et ipse faciem suam firmavit ut iret in Jerusalem.

S. Luke alone contains the following verses (52-56).

52. And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

*S. into a city.
Vulg. in civitatem Samaritanorum.*

53. And they did not receive Him, because His face was as though He would go to Jerusalem.

54. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?

*S.V. And when the disciples: S.V. omit even as Elias did.
Vulg. Cum visissent autem discipuli ejus Iacobus et Iohannes: omits even as Elias did.*

55. But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

*S.V.A. omit and said, Ye know not what manner of spirit ye are of.
Vulg. Et conversus increpavit illos, dicens: Nescitis cujus spiritus estis.*

56. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

*S.V.A. omit For the Son of Man . . . but to save them.
Vulg. Filius hominis non venit animas perdere, sed salvare. Et.*

For the time when this journey was made see S. Matthew, chap. xix., p. 311.

The Samaritans would not receive Jesus and His disciples because they knew that they were going up to Jerusalem for the express purpose of worshipping in the Temple there. The Samaritans, who¹ had set up a rival temple on Mount

¹ Josephus, Antiq. xi. 7 and 8, p. 500; and Whiston's Trans. vi. 7 and 8, p. 509.

Gerizim (John iv. 20), and had instituted a rival worship in opposition to the Temple and the worship at Jerusalem, resented this act of Jesus in going up to Jerusalem as a rejection of their claims, and refused to receive Him. They did not refuse to receive Him because they could not acknowledge Him as the Messiah. This question was not now raised. They reject Him because He was evidently on His way to Jerusalem to worship. Their rejection proceeded from bitterness of religious zeal, and not from motives of inhospitality.

It may be that Jesus sent His disciples to make ready for Him, knowing that the Samaritans would not receive Him, in order to accustom them to repulse. Some¹ have supposed that James and John were the messengers whom He had sent, and who therefore felt themselves more nearly concerned in this refusal of Him by the Samaritans.

The spirit² in which the disciples were proposing to act was the spirit of the law of Moses—that is, of strict justice; but the spirit of the Gospel which Jesus taught them to observe towards others, and especially with a view to their salvation, was the spirit of love and forbearance.

For verses 57–62 see S. Matthew, ch. viii., page 161.

57. ¶ And it came to pass, that, as they went in the way, a certain *man* said unto Him,

Lord, I will follow Thee whithersoever Thou goest.

S.V. And as they went in the way: S.V.* *omit* Lord.
Vulg. Factum est autem, ambulantes illis in via, dixit quidam ad illum: Sequar te quocumque ieris.

58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of Man hath not where to lay *His* head.

59. And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

S.V. He said.
Vulg. Dixitque ei Jesus.

61. And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

V. *omits* unto him.
Vulg. Ait ad illum Iesus: Nemo mittens manum suam ad aratrum, et respiciens retro, aptus est regno Dei.

¹ Euthymius, in Luc. ix. 54; vol. iii. p. 403.
Maldonatus, in Luc. ix. 54; vol. iii. p. 179.

² S. Jerome, CXXI. Epist. ad Algasiam, v.; vol. i. p. 1016.

CHAPTER X.

[1. *Christ sendeth out at once seventy disciples to work miracles, and to preach: 17. admonisheth them to be humble, and wherein to rejoice: 21. thanketh His Father for His grace: 23. magnifieth the happy estate of His Church: 25. teacheth the lawyer how to attain eternal life, and to love every one for his neighbour that needeth his mercy: 41. reprehendeth Martha, and commendeth Mary her sister.]*

[*Vulg. Septuaginta duos promittens ad singulas civitates, tradidit precepta que in predicando observant: et gaudentibus de subjectis sibi demonibus, dicit non esse alios potestatem quoniam: commendat civitatem destinatis, in quibus facere erant plurima veritatis, et exultans in spiritu confitetur Patri: tantum legipertito, post recitatum preceptum de dilectione Dei et proximi, ostendit quis sit proximus per parabolam hominis a Ierusalem descendentis: Martha ministranti, et de sorore Maria conquerenti, dicit Mariam elegisse optimam partem.]*

S. LUKE is the only one of the Evangelists who records the mission of the seventy disciples. Considerable difference of opinion has existed as to the time when Jesus sent out the Seventy. In a careful examination of this question McClellan¹ has enumerated six different opinions that have been held respecting this. He also mentions the names of eighteen well-known modern commentators who have expressed a preference for one or other of these opinions, and all of whom agree in this, that they place the mission of the Seventy within the last six months of our Saviour's ministry. In opposition to this he himself maintains that the order of S. Luke's narrative here, as well as in many other places, is not chronological; that several expressions in the narrative itself combine to show that the mission of the Seventy took place much earlier in our Lord's ministry, soon after the message of John the Baptist to Jesus and before his death, and soon after the mission of the Twelve.*

1. After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come.

V. seventy-two: V. omits also.
Vulg. Post hæc autem designavit Dominus et alios septuaginta duos.

2. Therefore said He unto them, The harvest truly is great, but the labourers are few:

pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.

S.V. And He said.
Vulg. Et dicebat illis.

3. Go your ways: behold, I send you forth as lambs among wolves.

A. as sheep.
Vulg. Ecce ego mitto vos sicut agnos inter lupos.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

S. omits and before salute.
Vulg. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

V. A son of peace.

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

¹ McClellan, New Testament, p. 447.

* The mission of the Seventy.—From the Evangelists themselves, therefore, we may gather with certainty that, like the Twelve, the Seventy were despatched from and returned to Capernaum, the now apostrophized head-quarters of the Galilean Mission (Luke x. 15); that their labours were transient and of brief duration; that the sphere of their work lay wholly or principally in Galilee, the scene (as Greswell rightly acknowledges, Diss. XXX.) of all our Lord's circuits; and that the date of their mission was shortly after the mission of the Twelve.—McClellan, New Testament, p. 449.

* That the first seven deacons were chosen out of the seventy disciples is an error in Epiphanius; for to draw men from places of weightier unto rooms of meaner labour had not been fit. The Apostles, to the end they might follow teaching with more freedom, committed the ministry of tables unto deacons. And shall we think they judged it expedient to choose so many out of those Seventy to be ministers unto tables, when Christ Himself had before made them teachers?—HOOKER, 'Eccles. Polit.' v. 78, 6; vol. ii. p. 477.

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

^{S.V.A.} on us on our feet: ^{S.V.} omit unto you.

^{Vulg.} Etiam pulverem, qui adhaesit nobis de civitate vestra, exterminamus in vos: tamen hoc scitote, quia appropinquavit regnum Dei.

12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

^{V.A.} omit But.
^{Vulg.} omits But.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

^{S.V.} Capernaum: ^{S.V.} shalt thou be exalted to heaven? thou shalt be thrust (^{V.} come instead of be thrust) down to hell.
^{Vulg.} Et tu Capernaum usque ad cœlum exaltata, usque ad infernum demeris.

16. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

Some MSS. read, "The Lord appointed other seventy-two." The Vulgate has "seventy-two." Some Fathers¹ also, both Greek and Latin, in their quotations of this passage, have "seventy-two." Maldonatus,² by an ingenious argument, endeavours to show the great probability that the Lord appointed seventy-two, even though seventy only are mentioned, a round number only being intended, as in some other instances.

It seems to have been our Saviour's rule to send two together, probably that the one might be a comfort and support to the other, and because two would be able to resist the temptations to which one might yield. S. Matthew enumerates the names of the twelve Apostles in x. 2. When Jesus first sent the Twelve to preach, He sent them two and

two (Mark vi. 7); He sent two of His disciples to bring the ass and her foal, on which He should ride in triumph into Jerusalem (Luke xix. 29). He sent two to prepare the Passover for Him and His disciples (Luke xxii. 8). John the Baptist also sent two of his disciples to Jesus to inquire whether He were the Christ (Matt. xi. 2).

Most of the commands which Jesus here gives to these seventy disciples, He had already given to the twelve Apostles, when He sent them to preach. See S. Matthew, ch. x., page 188.

17. ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name.

^{V.} the seventy-two.

^{Vulg.} Reversi sunt autem septuaginta duo cum gaudio.

18. And He said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

^{S.V.} I have given.

^{Vulg.} Ecce dedi vobis.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

^{S.V.A.} omit rather.

^{Vulg.} omits rather.

In reply to their astonishment that the devils were subject to them in His name, Jesus assigns the reason of this; namely, the fall of their chief and leader, Satan. The fall of Satan from his power, for its vehemence and rapidity, He compares to the fall of lightning. It has been held³ that Jesus here refers to the fall of Satan both before the Incarnation and afterwards—when he was first cast down from heaven for pride and rebellion; and afterwards, when by His teaching and miracles, and by the whole economy of the Incarnation, Jesus destroyed the works of the devil. He was cast down from heaven to earth, from glory and honour to ignominy, and from power to weakness. In His name they had cast out devils, and He further promises them a continuance of this power against Satan and his angels.

Under the terms "serpents and scorpions," as explained by the expression "all the power of the enemy," He comprises every kind of spiritual power working for the ruin of men's souls.⁴ As serpents and scorpions differ from each other in their several noxious properties, and in their various degrees of power

¹ S. Epiphanius, *Hæresis*, xx. 4; vol. i. p. 277.

² S. Augustine, *Sermo* cii. (ad as de Sanctis, 42); vol. v. p. 605.

³ Maldonatus, in *Luc.* x. 1; vol. ii. p. 182.

⁴ S. Cyril Alex. in *Luc.* x. 17; vol. v. p. 667.

Euthymius, in *Luc.* x. 17; vol. iii. p. 417.

Theophylact, in *Luc.* x. 17; vol. i. p. 345.

V. Bede, in *Luc.* x. 17; vol. iii. p. 465.

Maldonatus, in *Luc.* x. 17; vol. ii. p. 188.

Cornelius a Lapide, in *Luc.* x. 17; vol. viii. p. 747.

⁴ S. Cyril Alex., Euthymius, Theophylact, V. Bede, Maldonatus, Cornelius a Lapide, *ut supra*.

to inflict injury on the bodies of men, so Jesus here promises His disciples power over evil spirits, equally able to inflict wounds on the souls of men, and equally differing in the nature of their wounds and in their power to inflict these.

The proper subject for their rejoicing was not that the devils were subject to them, but that their names were written in heaven. The former was given to the good and bad alike, to Judas with the rest of the twelve Apostles, and to Nicolaus with the rest of the seventy disciples. There was also a sense in which the latter was given to the good and bad alike, for it was spoken to all the twelve Apostles and to all the seventy disciples. In so far as it was God's gift, it was common to them all; but in so far as it depended on their improvement of His gift, it belonged to the good among them only.

For verses 21 and 22 see S. Matthew, ch. xi., page 203.

21. ¶ In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.

S.V. He rejoiced in the Holy Spirit, and said.

Vulg. In ipsa hora exultavit Spiritu sancto, et dixit: Confiteor tibi Pater, Domine coeli et terræ.

22. All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *Him*.

A. And He turned Him unto His disciples and said, All things, &c.

For verses 23 and 24 see S. Matthew, ch. xiii., page 231.

23. ¶ And He turned Him unto *His* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

V. and to hear of Me those things.

25. ¶ And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And He said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

It is generally admitted that this is not the same lawyer who came to Jesus and asked Him which is the great commandment in the law, as related by S. Matthew xxii. 35, &c. In reply to this lawyer, Jesus teaches him, as He had taught others on various occasions, that the way to enter the kingdom of heaven and to obtain eternal life was not by doing some one or more unusual things, or by pursuing a course of life unheard of before, but by diligently and devoutly acting up to the requirements of their own dispensation, by keeping their own commandments and believing in their own prophets. When Jesus taught this lawyer, that the way to obtain eternal life was by loving God with all his heart and his neighbour as himself, he still wished to justify himself, to defend the position which he had taken up, and show Jesus that this was not so plain a matter as He represented it, because it was difficult, if not impossible, to ascertain who was a man's neighbour. For this was a point which had been often discussed by the Scribes, but which had never yet been satisfactorily cleared up; some saying that all Jews were neighbours, and others that only the good among them were neighbours, and therefore that this commandment extended neither to Gentiles nor to the undeserving among the Jews. To teach the lawyer that, in the meaning of the commandment, all mankind were neighbours, and therefore that a man's duty was to love all men into whose society he was thrown, without any diminution of the obligation because they happened to be of different nations or of different religions, or were placed in different external circumstances,—to teach him this Jesus uses no chain of subtle reasoning, but relates the following simple parable or historical narrative.

30. And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

S.V. omit And he before Jesus.

Vulg. Suscepit enim Jesus, dixit.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

S.V. when he came to the place and looked on him, passed by.

Vulg. Similiter et Levita, cum esset secus locum, et videret eum, pertransiit.

33. But a certain Samaritan, as he journeyed,

came where he was : and when he saw him, he had compassion *on him*.

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

S.V. *omit* when he departed.
Vulg. *omits* when he departed.

36. Which now of these three, thinkest thou, was kinder unto him that fell among the thieves ?

S.V. *omit* now.
Vulg. *Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones ?*

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

S.V. Now Jesus said unto him.
Vulg. Et ait illi Jesus.

Jesus causes the lawyer himself to draw the conclusion, who was neighbour, or who discharged the duty of neighbour, to him that fell among the thieves. Then, having obliged him to confess that the Samaritan was the only one of the three who acted as a neighbour, and who fulfilled the commandment, "Thou shalt love thy neighbour as thyself," He extended the obligation of similar conduct to him, and, through him, to all men—namely, that no difference in race, or in religion, or in any other circumstances, can absolve any one man from the obligation of acting the part of a neighbour to another.

All the old commentators¹ on the parable of the good

Samaritan, besides the plain and literal sense of it, give also a mystical interpretation of it, and all to the same import, to illustrate the Fall of Adam, and in him of all mankind, as well as their Redemption by Jesus Christ, who is the Good Samaritan.

The parable of the good Samaritan, if not a narrative of real life, is expressed with due regard to the reputation in which the neighbourhood of Jericho was held, for its many deeds of violence and robbery, and to the frequent passing and repassing of priests and Levites between Jerusalem and Jericho ; for Jericho was one of the principal stations for priests and Levites, when not actually engaged in ministrations at the Temple.* S. Jerome bears witness that in his time the neighbourhood of Jericho continued in the same unsettled, dangerous condition in which it is here represented by our Saviour.²

38. ¶ Now it came to pass, as they went, that He entered into a certain village : and a certain woman named Martha received Him into her house.

S.V. Now as they went, He entered : V. *omits* into her house.
Vulg. Factum est autem, dum irent, et ipse intravit . . . exceptit illum in domum suam.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

S.V. ? at the Lord's feet.
Vulg. *que etiam sedens secus pedes Domini, audiebat verbum illius.*

40. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone ? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

S.V. ? And the Lord answered.
Vulg. Et respondens dixit illi Dominus : Martha, Martha, sollicita es, et turbaris erga plurima.

¹ Among many others see the following :—

Origen, in Luc. Homil. xxiv. ; vol. iii. p. 1886.

S. Cyril Alex. in Luc. x. 30, &c. ; vol. v. p. 681.

Euthymius, in Luc. x. 30, &c. ; vol. iii. p. 425.

Theophylact, in Luc. x. 30 ; vol. i. p. 349.

S. Ambrose, in Luc. x. 30 ; vol. ii. p. 1718. [S. Augustine,

S. Augustine, Quæst. Evang. ii. 19 ; vol. iii. p. 1340.

V. Bede, in Luc. x. 30 ; vol. iii. p. 468.

Mansenius, in Concord. Evang. cap. lxxxi. p. 155.

Maldonatus, in Luc. x. 30 ; vol. ii. p. 193.

Cornelius a Lapide, in Luc. x. 30 ; vol. viii. p. 750.

² S. Jerome, in Jerem. iii. 2 ; vol. iv. p. 699.

* From Jerusalem to Jericho.—The road from Jerusalem to Jericho was the most beaten and frequented in the whole land of Israel, and that not only as it led to Petra, but also upon the account of that great traffic that was between these two cities, especially because of the courses, that were as well in Jericho as Jerusalem. Of which we have discoursed elsewhere. To which I shall superadd this passage out of Jerusalem Tannith (fol. 67, 4) : 'The former prophets instituted four-and-twenty courses, and for every course a stationary classis of priest, Levites, and Israelites in Jerusalem. It is a tradition, four-and-twenty thousand was the stationary number out of Jerusalem, and half that station out of Jericho. Jericho could indeed have produced an entire station, but that it would give the preference to Jerusalem, and therefore it produced but half.'

"Here, therefore, you may see in this historical parable, why there is such particular mention made of a priest and Levite travelling that way, because there was very frequent intercourse of this sort of men between these towns, and that upon the account of the stations above mentioned."—LIGHTFOOT on Luke x. 30 ; vol. ii. p. 425.

"Behold I five hundred men of every course residing at Jericho ! But what were they ? They were ready at hand to supply any courses that wanted, if there were any such at Jerusalem ; and they took care of supplying them with necessities who officiated at Jerusalem. Hence it is the less to be wondered at, if you hear of a priest and a Levite passing along in the parable of him that travelled between Jerusalem and Jericho."—Id., 'Chorographical Century,' ch. xlvii. ; vol. ii. p. 45.

42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

S.V. But there is need of few things or of one: S.V. for Mary hath chosen.
Vulg. Porro unum est necessarium? Maria optimam partem elegit, quæ non auferetur ab ea.

No conclusion can be drawn from the order in which S. Luke, when he first mentions Martha and her sister, places their names, putting Martha first and Mary afterwards; for S. John (xi. 2), when he first speaks of them, places Mary first and her sister after.

The Evangelist does not imply that Martha made this complaint of her sister, through any querulousness of temper, but through love to Jesus, and from fear lest all should not be done for His honour and entertainment which she judged necessary. Martha's fault, if fault it can be called, was not want of love for Jesus, but a mistake in the way of showing it. Mary's love may not have been greater than Martha's, but she had chosen the better way of showing it, that of learning from Him and feeding on His words. Martha was busied with preparing food for Jesus; Mary was intent on receiving food from Him. Thus Mary was better fulfilling the object for which Jesus had come, which was to impart to

men, and not to receive from them. To minister to the bodily necessities of Jesus and His disciples was a good part, an exalted part, and Martha had chosen it; but to hang on His words and to learn from Him was a still better part, and this Mary had chosen.

Some¹ of the ancient commentators understand Jesus as referring the words "one thing is needful," to the body. Many² understand Him as using them in a double sense: first, of the body and its refreshment; and secondly, of the soul. The many things which Martha was busied in preparing were superfluous, only one of them was necessary. In providing these superfluous things, though they were proofs of her love to Him, Martha's time and thoughts had been almost entirely taken up, and she had little left for learning of Him. Yet, as one thing was needful for the body, namely, its necessary food, so one thing was also needful for the soul,—to learn of Him. To choose the latter, even to the neglect of providing the former for Him and His disciples, was the better part, and this Mary had chosen.

Martha and Mary have, from early times, been looked upon as different types of the religious life in the Church,—one engaged in active practical duties, and the other given up to acts of devotion, contemplation, and worship.³

¹ S. Basil, *Regule fusiis tract.* xx.; vol. iii. p. 973.

S. Jerome, *Epist.* xxii. ad Eustoch. 24; vol. i. p. 410.

² Theophylact, in *Luc.* x. 42; vol. i. p. 352.

Euthymius, in *Luc.* x. 42; vol. iii. p. 431.

V. Bede, in *Luc.* x. 42; vol. iii. p. 471.

Jansenius, in *Concord. Evang.* cap. lxxxii. p. 157.

Maldonatus, in *Luc.* x. 42; vol. ii. p. 198.

Cornelius a Lapide, in *Luc.* x. 42; vol. viii. p. 753.

³ S. Basil, *Monast. Constitut.* i.; vol. iii. p. 1325.

S. Augustine, *Serm.* civ. (alias de verbis Dom. 27); vol. v. p. 617.

CHAPTER XI.

[1. *Christ teacheth to pray, and that instantly: 11. assuring that God so will give us good things. 14. He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28. and sheweth who are blessed: 29. preacheth to the people, 37. and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.]*

[*Vulg. Docet discipulos orare, ostendens perseveranti oratione omnia impetrari: ejecto demonio muto, confutat dicentes quod in Beelzebub ejiceret demonia: mulier quidam dicit beata ubera que Jesus suzerat: de signo Ionæ, de regina Austri, et Ninivitis, oculoque simplici et nequam: pharisaum qui ipsum invitaverat reprehendit, murmurantem quod illotis pranderet manibus: taxat hypocritarum et scribarum, dicens quod ab hac generatione exquiretur sanguis omnium prophetarum.]*

For verses 1-4 see S. Matthew, ch. vi., page 135.

1. And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

S. omits also.

Vulg. sicut docuit et Ioannes discipulos suos.

2. And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

S.V. say, Father, hallowed be Thy name: V. omits Thy will be done as in heaven, so in earth.

Vulg. dicite: Pater, sanctificetur nomen tuum. Adveniat regnum tuum (omits Thy will be done in heaven, so in earth).

3. Give us day by day our daily bread.

Margin. for the day.

Vulg. Panem nostrum quotidianum da nobis hodie.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

S.V. omit but deliver us from evil.

Vulg. omits but deliver us from evil.

S. Luke alone contains the following verses (5-8).

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

Margin. out of his way.

Vulg. Quoniam amicus meus venit de via ad me.

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my

children are with me in bed; I cannot rise and give thee.

S. and I cannot.

Vulg. et pueri mei mecum sunt in cubili, non possum surgere, et dare tibi.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Vulg. Et si ille perseveraverit pulsans: dico vobis, et si non dabit illi surgens eo quod amicus ejus sit, propter improbitatem tamen ejus surget, et dabit illi quotquot habet necessarios.

Having given His disciples a form of prayer, and thus having taught them how to pray, Jesus then shows them the power of prayer. In a short parable He puts before them the efficacy of importunity among men, and leaves them to draw the necessary conclusion. If such is the efficacy of prayer and perseverance among men, what will it be with God, who wills to give the things we require?

For verses 9-13 see S. Matthew, ch. vii., page 143.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

V. it is opened.

Vulg. et pulsanti aperietur.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Vulg. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi?

12. Or if he shall ask an egg, will he offer him a scorpion?

Margin. give.

Vulg. numquid porriget illi scorpionem?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Vulg. Quanto magis Pater vester de celo dabit spiritum bonum petentibus se?

For verses 14-23 see S. Matthew, ch. xii., page 214.

14. ¶ And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

S.V. He was casting out a dumb devil.

Vulg. Et erat ejiciens demonium, et illud erat mutum.

15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.

S.V. Beelzebub: A. Beelzebub: A. adds (after the devils) He answered and said, How can Satan cast out Satan?

Vulg. In Beelzebub principe dæmoniorum ejecit demonia.

16. And others, tempting Him, sought of Him a sign from heaven.

17. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

Vulg. Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet.

18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

S. Why say ye that I cast out devils through Beelzebub? S.V. Beelzebub: A. Beelzebub.

Vulg. quia dicitis in Beelzebub me ejicere demonia.

19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21. When a strong man armed keepeth his palace, his goods are in peace:

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Vulg. universa arma ejus auferet, in quibus confidebat, et spolia ejus distribuet.

23. He that is not with Me is against Me: and he that gathereth not with Me scattereth.

S. scattereth Me.

Vulg. et qui non colligit mecum, dispergit.

For verses 24-26 see S. Matthew, ch. xii., page 221.

24. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

S.V. and finding none, then he saith.

Vulg. et non inveniens dicit.

25. And when he cometh, he findeth it swept and garnished.

S.V. findeth it empty, swept and.

Vulg. Et cum venerit, inventum eam scopis mundatam et ornatam.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

S. and taketh with himself seven other spirits.

Vulg. Tunc vadit, et assumit septem alios spiritus secum.

S. Luke alone contains verses 27 and 28.

27. ¶ And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

28. But He said, Yea rather, blessed are they that hear the word of God, and keep it.

S. that hear the word of God, and keep the word of God.

Vulg. Quinimmo beati qui audiunt verbum Dei, et custodiunt illud.

To be the mother of Jesus was blessed; to hear the word of God and keep it was still more blessed. But both these degrees of blessedness were united in the Virgin Mary: for she was the mother of Jesus, and she was also the most holy and devout among women. We have every reason to believe that, in order to fit and prepare her for her office and to render her worthy to be the Mother of God, the Virgin Mary was endowed with the highest degree of grace, or divine influence, ever bestowed upon created being. Jesus, in His answer to this woman, does not deny that the Virgin was blessed in being His Mother. His object is rather to affirm that she was still more blessed in being holy and serving God. The former privilege, to be His Mother, could be Mary's only; the latter, to keep His word, which was the greater blessing, could belong to many women, could belong to the woman who, in the fulness of her admiration, had uttered this exclamation.

In saying, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked," the speaker used terms which prove that, in the privilege of being the mother of Jesus, she had implied no moral preparation for it, but merely looked upon the naked human relationship of mother to a Son of such surpassing qualities. Jesus in His answer shows her, that human relationship to Him, though a great blessing, was inferior to divine relationship to Him; that is, relationship through mental and moral likeness, through

union with Him and obedience to His words, and that this might even yet belong to her. To bear Him in her body could not be hers, but to bear Him in the heart could; and this was a greater source of rejoicing than to bear Him in her body, without any corresponding sanctification of the heart, which only she had considered when she pronounced His Mother blessed.¹

For verses 29–32 see S. Matthew, ch. xii., page 218.

29. ¶ And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

S.A. This generation is an evil generation: S.V. omit the prophet.
Vulg. Generatio hæc, generatio nequam est: signum querit, et signum non dabitur ei, nisi signum Ionnæ prophete.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation.

S. omits For.
Vulg. Nam sicut fuit Ionas signum Ninivitis.

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Vulg. quia penitentiam egerunt ad prædicationem Ionnæ.

For verses 33–35 see S. Matthew, ch. v. and vi., pages 119 and 140.

33. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

S.V.A. The light of the body is thine eye: S.V. when thine eye is single.
Vulg. Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit; si autem nequam fuerit, etiam corpus tuum tenebrosum erit.

35. Take heed therefore that the light which is in thee be not darkness.

36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Margin, a candle by its bright shining.
Vulg. et sicut lucerna fulgoris illuminabit te.

Jesus may have drawn His illustrations from "a light" and from "the eye" more than once, and may have used them to enforce different truths. S. Matthew gives these in his relation of the Sermon on the Mount. Verse 36 has severely exercised the ingenuity of commentators to explain, with any degree of satisfaction, the tautology which appears to exist in the common reading. The best explanation² is probably that which proposes to understand "the whole" as referring not only to the body, but to the whole man. It has been suggested that if the reading were ὅμμα instead of σῶμα, the difficulty would be much less.

S. Luke alone contains verses 37–54.

37. ¶ And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.

S.V. beseecheth Him.
Vulg. rogavit illum quidam phariseus.

38. And when the Pharisee saw it, he marvelled that He had not first washed before dinner.

Vulg. Phariseus autem cepit intra se reputans dicere.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. Ye fools, did not He that made that which is without make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Margin, as you are able.
Vulg. Verumtamen quod superest, date elemosynam: et ecce omnia munda sunt vobis.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these

¹ S. Augustine, de S. Virginitate, 3; vol. vi. p. 398.

in Joan. tract. x. 3; vol. iii. p. 1468.

V. Bede, in Luc. xi. 27; vol. iii. p. 479.

Jansenius, in Concord. Evang. cap. l. p. 398.

Maldonatus, in Luc. xi. 27; vol. ii. p. 206.

Cornelius a Lapide, in Luc. xi. 27; vol. viii. p. 759.

² Maldonatus, in Luc. xi. 36; vol. ii. p. 208.

Cornelius a Lapide, in Luc. xi. 36; vol. viii. p. 759.

ought ye to have done, and not to leave the other undone.

V*. *omits of God.*
Vulg. et prestatens iudicium et charitatem Dei; hæc autem oportuit facere, et illa non omittere.

This Pharisee does not appear to have been actuated by kindly motives towards Jesus, in inviting Him to dinner, but to have done so rather from a captious spirit, in order to find some flaw in His conversation or conduct. Jesus accepts the invitation, and, with a view to their further instruction, He at once proceeds to break through their traditionary rules with respect to washing.

Then, in reply to the thoughts of the Pharisee, He defends Himself, and shows the wickedness and folly of their conduct. He uses the outside and the inside of the cup and platter merely as illustrations to show the extreme absurdity of their conduct. The outside and the inside to which He has really regard is that of man, his body and soul. He then adds, *πλὴν τὰ ἐνὸρτα δότε ἑλεμυσίνην*, &c., which is rendered by the Authorized Version, "But rather give alms of such things as ye have," or as ye are able; "and, behold, all things are clean unto you."

The difficulty of these words is shown by the two totally different interpretations that have been given to them by commentators. Some translate the words, "But rather give alms of such things as ye have; and, behold, all things are clean unto you," and say that Jesus is here advising them to give alms as a remedy for their vice of covetousness and wrong dealing. Others translate the words, "Ye give alms of such things as ye have; and, behold, all things are clean unto you," that is, in your own opinion, and maintain that Jesus is ridiculing the exaggerated views which the Pharisees held of almsgiving, in thinking that they might go on unchecked in their vices, and all would be well provided they gave alms in proportion.

I. All the Fathers¹ who refer to this passage, without a single exception, explain our Saviour's words, *δότε ἑλεμυσίνην*, as in the imperative mood, as if He were proposing to them a remedy for their sin in the place of the frequent washing of the body, the remedy which they had themselves adopted. It seems never to have occurred to any of them to interpret it in any other sense, though they did not show the same agreement as to the meaning of *τὰ ἐνὸρτα*, translated in the A.V. "of such things as ye have," or "as ye are able," which, as Cornelius a Lapide shows, have been understood in no less than five different ways.²

The vice with which the Pharisees as a body were tainted

was covetousness, and this resulted in all kinds of merciless oppression. But Jesus does not prescribe almsgiving as a substitute for the recognized mode of obtaining forgiveness of sin; namely, repentance and restitution for the wrong done, and faith in Him. Almsgiving was not to atone for the past, except as the fruit of their repentance of the past. But almsgiving was to be to them the means through which they were to sanctify themselves for the time to come, through which they were to keep themselves just, and therefore pure and clean, in all their future dealings. It was to do for them what no amount of washing of the body could do; it was to cure and eradicate the vice of avarice. For no one amongst them who conscientiously gave to God a due portion of his substance, according to the circumstances of each case, would be likely to defraud his neighbour. It was because avarice could not co-exist along with systematic conscientious almsgiving, that it would be the means of rendering all things clean unto them. But such almsgiving as allowed the vice of avarice to remain and flourish, was not real; it was the abuse of almsgiving, such as they themselves already practised, such, for instance, as giving the tenth of mint and rue and all manner of herbs, and passed over judgment and the love of God.

II. The strong language which Scripture elsewhere uses with respect to the absolute necessity of repentance and restitution in order to the forgiveness of sin, has led some few post-Reformation commentators to conclude that Jesus cannot be here recommending the Pharisees to give alms in order to render all things clean unto them. They have therefore translated the words as if the Pharisees thought that mere almsgiving without repentance or reformation, or restitution, would atone for sin, and as if Jesus were ridiculing them for so thinking.

But the Pharisees do not appear,³ from this passage, to have had such exaggerated notions of the merits or benefits of almsgiving, as to think that giving alms would purify their souls from sin. Their absurdity was greater than this; for they thought that frequent washing of the body would cleanse the soul, which our Saviour describes as washing the outside of the cup, in order to cleanse the inside. Their absurdity consisted not in supposing that almsgiving, which was a moral act, would cure a moral evil; but in thinking that the washing of the body, which was a mere manual or ceremonial act, would effect the cure of a moral evil, that is, of a diseased soul.

The woes which Jesus denounces against the Pharisees and scribes or lawyers, are in sense almost identical with those which S. Matthew records, ch. xxiii.: but it has

¹ Origen, in Levit. Homil. ii.; vol. ii. p. 418.

S. Chrysostom, in Matt. Homil. i.; vol. ii. p. 66.

S. Basil, *Regulæ*, brevius tract. 271; vol. iii. p. 1269.

S. Cyril Alex. in Luc. xi. 41; vol. v. p. 714.

Euthymius, in Luc. xi. 41; vol. iii. p. 449.

Theophylact, in Luc. xi. 41; vol. i. p. 360.

S. Cyprian, *lib. de Opere et Elemosinis*, 2. p. 604.

S. Ambrose, in Luc. xi. 41; vol. ii. p. 1725.

S. Augustine, *Enchiridion*, sive de fide, &c., 75, &c.; vol. vi. p. 268.

V. Bede, in Luc. xi. 41; vol. iii. p. 483.

² Cornelius a Lapide, in Luc. xi. 41; vol. viii. p. 760.

³ See Maldenatus, in Luc. xi. 41; vol. ii. p. 213.

generally been held that they were uttered at two different times, and on two different occasions.

For verses 43-52 see S. Matthew, ch. xxiii., page 366.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Vulg. quia diligitis primas cathedras in synagogis.

44. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

S.V. omit scribes and Pharisees, hypocrites!
Vulg. omits scribes and Pharisees, hypocrites!

45. ¶ Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also.

46. And He said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

S.V. omit their sepulchres.
Vulg. vos autem edificatis eorum sepulchra.

49. Therefore also said the wisdom of God,

I will send them prophets and apostles, and *some* of them they shall slay and persecute:

A. omits and after apostles.
Vulg. Mittam ad illos prophetas, et apostolos, et ex illis occident, et persequentur.

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Margin, forbid.
Vulg. ipsi non introistis, et eos qui introibant prohibuistis.

53. And as He said these things unto them, the scribes and the Pharisees began to urge *Him* vehemently, and to provoke Him to speak of many things:

S.V. And as He went thence, the scribes.
Vulg. Cum autem hæc ad illos diceret, coeperunt pharisei et legisperiti graviter insistere, et os ejus opprimere de multis.

54. Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

S.V. laying wait for Him (S. omits for Him), to catch: A. omits and before seeking.

S.V. omit that they might accuse Him.
Vulg. Insidiantes ei, et querentes aliquid capere de ore ejus, ut accusarent eum.

CHAPTER XII.

[1. Christ parabolically to His disciples to avoid hypocrisy, and falsefulness in publishing His doctrine. 17. Warneth the people to beware of carnalities, by the parable of the rich man who sold up greater things. 22. We must not be so careful of earthly things. 31. Let each the Kingdom of God. 33. ye alone. 36. Be ready at a knock: be ye in prayer. 42. who knoweth the son of man. 44. Christ's ministry was to see to their charge. 49. and holy for persecution. 51. The people must take these things to heart. 58. beware of sea, fearful things to do without consultation.]

[Vulg. *Cautionem docet a fermentis phariseorum, et quod omne occultum delegatur: quia etiam incedebat: de his pharisaeis Spiritum Sanctum: rebus et apostolis ad accessum persequentes: non cultu commissum in decubitu: fortitudo horum: per peribant: totis rebus et caritatis: et omnes colligebat ego de victis et restitui: horumque et boni proveniunt: et quod est fidei: et angelus dispensator: erat et angelus ignis in terris: et separationem: reprehendit quod tempore gratia non deperit: monuit ut quisque cunctis ab adversariis se libenter.*

In this chapter S. Luke records many sayings which S. Matthew has related, as uttered by our Saviour at other times. Probably He would give the same instructions more than once to the same disciples, and especially if additional hearers were present.

For verse 1 see S. Matthew, ch. xvi., page 270.

1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

For verses 2 and 3 see S. Matthew, ch. x., page 193.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

For: V.A. But; S. omits.
Vulg. Nihil autem opertum est, quod non revelatur.

3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Vulg. Quoniam quae in tenebris dixistis, in lumine dicantur.

For verses 4-9 see S. Matthew, ch. x., page 194.

4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed the body, hath power to cast into hell; yea, I say unto you, Fear Him.

S. omits But.
Vulg. Ostendam autem vobis quem timeatis.

I.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

V. omits therefore.
Vulg. Nolite ergo timere.

8. Also I say unto you, Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God:

before the angels of God. S. before God.
Vulg. Et Filius hominis confitebitur illum coram angelis Dei.

9. But he that denieth Me before men shall be denied before the angels of God.

For verse 10 see S. Matthew, ch. xii., page 217.

10. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

For verses 11 and 12 see S. Matthew, ch. x., page 192.

11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

S. Luke alone contains the following (verses 13-21).

13. ¶ And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me.

14. And He said unto him, Man, who made Me a judge or a divider over you?

15. And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

S.V. A. of all covetousness.
Vulg. Videte, et cavete ab omni avaritia.

This man, probably one of the crowd, may have appealed to Jesus in the belief that He was the Messiah, and that His decision would carry weight with his brother. But Jesus declines to become a divider between them, as not belonging to the office on which He came: for He came to impart a heavenly inheritance, not to settle disputes about an earthly one. He bids him beware of covetousness in all its forms. Then, to enforce the truth that a man's life does not depend on, or is not in proportion to, the abundance of his possessions, He delivers the following parable.

16. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

all my fruits: V. all my wheat. S. omnia et my goods.
Vulg. et illic congregabo omnia que nata sunt mihi, et bona mea.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

V. The Lord said.
Vulg. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te.

21. So *is* he that layeth up treasure for himself, and is not rich toward God.

This is not a history in real life, but a parable¹ composed on purpose to illustrate the truth that a man's life consisteth not in the abundance of the things which he possesseth. Some have supposed that Jesus selected the ground and its fruits as being more stable than any other kind of riches, less liable to loss and to change than merchandise. He represents this rich man's possessions as increasing beyond

all expectation; so much so, that they exceeded his capacity to bestow them, and that his anxieties and perplexities increased in like proportion. Instead of satiety and contentment, increase of riches brings only increase of care. He is the most full of doubts and anxieties at the very time when his land is the most fruitful; and his distress where to bestow his goods is expressed in the very same words that the hungry and destitute are accustomed to use when pinched for food, "What shall I do?" But none of his fruits are bestowed in feeding the hungry. His thoughts are all centred on himself.

God may have said to him, "This night thy soul shall be required of thee," either through his own conscience, or by an angel; or He may have said this to him not in words, but in act.

This parable does not carry us to the future judgment, like the parable of Dives and Lazarus; but it brings out in great prominence the fact, that the goods on which, during his life, all his thoughts had been occupied, when his soul is required are no longer his, and can in no way avail him. If, instead of laying them up in barns, he had bestowed them in feeding the hungry, they would have profited him after his soul had been required of him. Now he has no further interest in them, no further profit from them.

By His application of the parable, Jesus shows not only that riches do not lengthen a man's life, but also that unless a man spends his riches on God, and on the objects for which God entrusts him with them, on his death they become another's, and cease to yield him any further profit. "So is he that layeth up treasure for himself, and is not rich toward God." As in the case of this rich man; the moment his soul was required of him, his riches departed from him, and yield him no further profit: so it will be in the case of every man who is rich, but who is not rich toward God, by works of mercy and charity to the poor and needy.

For verses 22-31 see S. Matthew, ch. vi., page 140.

22. ¶ And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23. The life is more than meat, and the body *is* more than raiment.

S.V. For the life.
Vulg. Anima plus est quam esca.

24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

¹ For this parable, see
S. Basil, Homil. in Luc. xii. 18; vol. iii. p. 261.
S. Cyril Alex. in Luc. xii. 16; vol. v. p. 733.

S. Augustine, Sermo cvii. (alias de Tempore, 196); vol. v. p. 627.
Mardonius, in Luc. xii. 16; vol. ii. p. 218.
Cornelius a Lapide, in Luc. xii. 16; vol. viii. p. 765.

25. And which of you with taking thought can add to his stature one cubit ?

Vulg. Quis autem vestrum cogitando potest addere ad staturam suam cubitum unum?

26. If ye then be not able to do that thing which is least, why take ye thought for the rest ?

27. Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

Vulg. non laborant, neque nent : dico autem vobis, nec Solomon in omni gloria sua vestiebatur sicut unum ex istis.

28. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will He clothe you, O ye of little faith ?*

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

Margin. live in careful suspense.

S.V. and what ye shall drink.

Vulg. aut quid bibatis.

30. For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

31. ¶ But rather seek ye the kingdom of God ; and all these things shall be added unto you.

the kingdom of God : S.V. His kingdom.

Vulg. Verumtamen querite primum regnum Dei, et justitiam ejus.

S. Luke alone contains verses 32 and 34.

32. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

It is probable that by the term "little flock" Jesus may denote the Apostles, and through them the faithful generally. Some¹ have thought that He called them a little flock because they were overlooked or despised by the world, or because they were little in comparison with the number of

the angels or with the number of unbelievers. Others² have also supposed that under the term "little flock" He pledges Himself to watch over them, with all the individual care and tender oversight with which a little flock is usually tended among men. Having bid this little flock not to fear, He also states the reason why they should not fear : "For it is your Father's good pleasure (*εὐδόκησεν*) to give you the kingdom." But He, who wishes them to inherit the kingdom, will not suffer them to want the necessities of this life. For these, therefore, they are not to be anxious ; and if they should be entrusted with more than these, He gives directions how they are to deal with them ; namely, to feed the poor and needy with them, and thus to provide for themselves bags in which to keep their treasure, bags that will not wax old.

The question arises, In what sense does Jesus bid them "sell that ye have and give alms" ? Did He command this to all the faithful, or only to some ? When the rich young man inquired of Him what he was to do to inherit eternal life, He said, "Keep the commandments : " and in reply to his statement that he had kept all these from his youth up, He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." From this it has been concluded that voluntary poverty, to sell all and give to the poor, is a counsel of perfection, and applies only to those who, having kept the commandments, would do more for God, and would shine more perfectly in His kingdom. In one sense this applies to all men, as indicating the preparation of the heart, inasmuch as all men should be ready to sell that they have and give to the poor, if this should plainly appear to be in the way of their duty.³

By laying up their treasure in heaven—that is, by distributing it amongst the poor—they will give the best proof they can that their heart is there too.

S. Matthew gives a portion of verse 33 in his relation of the Sermon on the Mount, ch. vi., page 139.

To render themselves worthy to enter into the kingdom, which their Father so graciously offers them, Jesus lays down the following three directions for their conduct, which have been briefly described as continence from evil, zeal in doing good, and watchfulness against the coming of the Son of Man to judgment.⁴

S. Luke alone contains verses 35 and 36.

35. Let your loins be girded about, and *your* lights burning ;

Vulg. Sint lumbi vestri praeincti, et lucerne ardentes in manibus vestris.

36. And ye yourselves like unto men that

¹ S. Cyril Alex. in Luc. xii. 32 ; vol. v. p. 742.

Euthymius, in Luc. xii. 32 ; vol. iii. p. 467.

Theophylact, in Luc. xii. 32 ; vol. i. p. 374.

² Maldonatus, in Luc. xii. 32 ; vol. ii. p. 222.

³ Jansenius, in Concord. Evang. cap. lxxvi. p. 180.

Maldonatus, in Luc. xii. 33 ; vol. ii. p. 223.

Cornelius a Lapide, in Luc. xii. 33 ; vol. vii. p. 767.

⁴ S. Augustine, *Sermo cxxiii.* (alias 39 de verbis Domini.) ; vol. v. p. 633.

wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch,* and find *them* so, blessed are those servants.

S.V. And if he shall come in the second or (*literally* and if) in the third watch, S.V. blessed are they.

Vulg. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

S.V. he would not have suffered.

Vulg. vigilaret utique, et non sineret perfodi domum suam.

40. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.

S.V. omit therefore.

Vulg. Et vos estote parati: quia qua hora non putatis, Filius hominis veniet.

Having prescribed these three rules for their conduct, all expressive of watchfulness against His returning to judgment, He goes on to show them what shall be the reward, when He returns from the wedding—that is, at the Resurrection—of those who shall have lived in the daily practice of them. In terms taken from the description of an earthly banquet, He expresses the everlasting rest and unutterable delight which those shall enjoy that shall be found watching. To ensure this watchfulness and prevent their being taken by surprise, He intimates that He may come at the second watch, or at the third watch; that is, at the time when He is least of all expected.¹

Several expositors have uttered grave warnings against too great a nicety in the application of every term in such parables as this. It is sufficient to be able to identify the main scope of them.

S. Matthew records verses 37–46 as spoken by our Saviour at another time: see chapter xxiv., page 392.

S. Luke alone contains verses 47 and 48.

¹ S. Cyril Alex. in Luc. xii. 36; vol. v. p. 745.

Euthymius, in Luc. xii. 36; vol. iii. p. 469.

Theophylact, in Luc. xii. 36; vol. i. p. 375.

S. Augustine, Sermo cxviii. alias 39 de verbis Dom.; vol. v. p. 633.

* In the second watch, and in the third watch.—In the very dead watches of all, at least if there be not a season of sleep. At the first watch they went to bed, and the fourth

41. ¶ Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

Steward: S.V. servant. S.V. whom his lord made.

Vulg. quem constituit dominus supra familiam suam, ut det.

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Margin, cut him off.

Vulg. et dividet eum, partemque ejus cum infidelibus ponet.

47. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

neither: S.V. or.

Vulg. qui cognovit voluntatem domini sui, et non preparavit, et non fecit secundum voluntatem ejus.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

In answer to Peter's question whether He had spoken the preceding parable to the Apostles only, or to all, Jesus replies to the effect that all shall be rewarded whom the Lord, when He comes, shall find watching; that all shall be punished who shall not be prepared for His coming, but not all equally; and that the severity of their punishment shall vary according to their knowledge of His will.

S. Gregory Magnus, in Evangel. Homil. xiii.; vol. ii. p. 1125.

V. Bede, in Luc. xii. 36; vol. iii. p. 495.

Maldonatus, in Luc. xii. 36; vol. ii. p. 225.

Cornelius a Lapide, in Luc. xii. 36; vol. viii. p. 771.

watch, the time of getting up again, came on; so that the second and the third watch was the very dead time of sleep.—Lightfoot on Luke xii. 38; vol. ii. p. 439.

Some¹ have explained our Saviour's words so as to mean by the knowledge of "His will,"—the knowledge that He should come to judge mankind, and should reward them according to their doings. He here supposes the case of two men committing the very same sins; the one with the knowledge that Christ will come to judgment for these sins, the other in ignorance of this. The one is beaten with many stripes, because he committed those sins with the knowledge that Christ would bring him into judgment for them, and thus with a contempt of Him and His judgment; the other, though he commits the very same sins, is beaten with few stripes, because he did not know that Christ would come to judge him for them, and therefore did not commit them in contempt, but in ignorance of the future judgment. The second man was beaten because he knew that he was committing things that were forbidden by God; he was beaten with few stripes, because he did not know that Christ would bring him into judgment for them.

Others² have explained these words so as to interpret "His will" in a more general sense, and to imply that punishment for sin will in every case be in proportion to the degree of light and knowledge with which it was committed.

Theologians say³ there are four degrees of ignorance, and that the punishment of sin will vary according to the degree with which it has been committed. 1. There is invincible ignorance, "*invincibilis*," and that sin thus committed will not be punished at all. 2. There is ignorance which can be overcome, but with difficulty, "*vincibilis sed difficulter*." For sin thus committed there will be a certain amount of punishment. 3. There is gross ignorance, "*crassa*," arising from neglect; and 4. There is wilful ignorance, "*affectata*."

S. Luke alone contains verses 49 and 50.

49. ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

Vulg. Ignem veni mittere in terram, et quid volo nisi ut accendatur?

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Marg. joined.
Vulg. Baptismo autem habeo baptizari; et quomodo coarctor usque dum perficiatur.

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

S. and the mother against: S⁸. against the daughter in law: S⁸. V. against the mother in law.

Vulg. Mater in filium, et filius in matrem suam, mater in filium, et filius in matrem, sororis in nurum suum, et nurus in sororem suam.

It has been conjectured, by more than one commentator,⁴ that there is no particular connection between verse 49 and the preceding verses, and that though the remainder of the chapter was delivered at a different time, and probably in a different place, it is related here by S. Luke, because in some of the verses it touches on a subject similar to what has gone before; namely, the necessity of preparation and watchfulness against the future judgment.

Several interpretations have been given to the term "fire" in the expression "I am come to send fire on the earth." Some have thought that it refers to the hatred and division among brethren, and to the persecution to which the preaching of the Gospel should give rise. But the interpretation which is supported by the highest authorities⁵ is, that by the term "fire" Jesus means the Holy Spirit, which, after His Ascension into heaven, He sent down upon His Apostles and disciples, under the form of "cloven tongues like as of fire" (Acts ii.). This, as His words imply, He is eager to send upon His disciples; but He is restrained, so to speak, by the economy of Salvation. For before that can be, He has a baptism to be baptized with. This baptism is His Death and Passion, to which He refers under the term "baptism," in His reply to the sons of Zebedee (Matt. xx. 20, &c.).

In His last conversation with His Apostles, Jesus again alludes to the necessity of His Death and Passion, before and in order to the Descent of the Holy Spirit. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (John xvi. 7.)

It has been held⁶ that the words "And how am I straitened (*ὡς συνέχεται*) till it be accomplished!" express an

¹ Maldonatus, in Luc. xii. 47; vol. ii. p. 228.

² Cornelius a Lapide, in Luc. xii. 47; vol. viii. p. 773.

³ Jansenius, in Concord. Evang. cap. lxxvii. p. 187.

⁴ Maldonatus, in Luc. xii. 49; vol. ii. p. 229.

⁵ Cornelius a Lapide, in Luc. xii. 49; vol. viii. p. 774.

⁶ Origen, quoted in S. Jerome's Apolog. adv. Ruf. ii. 7; vol. ii. p. 429.

S. Chrysostom, in Matt. Homil. vi.; vol. i. p. 79.

S. Cyril Alex. in Luc. xii. 49; vol. v. p. 754.

S. Ambrose, in Luc. xii. 49; vol. ii. p. 1733.

S. Jerome, in Matt. iii. 12; vol. vii. p. 30.

— in Zech. ix. 4; vol. vi. p. 1481.

S. Gregory Magnus, in Evangel. Homil. xxx. 5; vol. ii. p. 1223.

V. Bede, in Luc. xii. 49; vol. iii. p. 499.

Cornelius a Lapide, in Luc. xii. 49; vol. viii. p. 775.

⁵ S. Irenæus, contr. Hæreses, i. 21 (alias 18), p. 660.

Theophylact, in Luc. xii. 50; vol. i. p. 380.

Euthymius, in Luc. xii. 50; vol. iii. p. 477.

S. Ambrose, in Luc. xii. 50; vol. ii. p. 1734.

V. Bede, in Luc. xii. 50; vol. iii. p. 500.

Maldonatus, in Luc. xii. 50; vol. ii. p. 231.

Jansenius, in Concord. Evang. cap. lxxvii. p. 187.

Cornelius a Lapide, in Luc. xii. 50; vol. viii. p. 776.

eager desire and longing for His Death and Passion, not a fear or dread of it, and this not for His own sake, but for the Salvation of man.

For verses 51-53 see S. Matthew, ch. x., page 195.

For verses 54-57 see S. Matthew, ch. xvi., page 269.

54. ¶ And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

S. in the west.

Vulg. Cum videritis nubem orientem ab occasu.

55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

S*. There cometh heat.

Vulg. dicitis: Quia aestus erit: et fit.

56. Ye hypocrites, ye can discern the face of

the sky and of the earth; but how is it that ye do not discern this time?

S.V. that ye cannot discern this time.

Vulg. Hypocrite, faciem cœli et terræ nostis probare, hoc autem tempus quomodo non probatis?

57. Yea, and why even of yourselves judge ye not what is right?

For verses 58 and 59 see S. Matthew, ch. v., page 124.

58. ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

[1. Christ preacheth repentance upon the punishment of the Galileans, and others. 6. The fruitless fig tree may not stand. 11 He healeth the crooked woman: 18. sheweth the powerful working of the word in the hearts of His chosen, by the parable of the grain of mustard seed, and of heaven: 21. exhorteth to enter in at the strait gate, 31. and reproveth Herod and Jerusalem.]

[Vulg. occasione caliborum in suis sacrificiis interemptorum, et eorum qui in Siloe corruerant, hortatur ad penitentiam, aliosque exterminandos instat suis afflictionibus: archimagnatum redarguit, indignum quod sabbato curasset mulierem ac spiritu infirmitatis: comparat regnum celorum grano sinapis et fermento: de angusta porta; et quod quidam clauso ostio frustra pulsabant: Herodem dicit culpam, et Jerusalem ob crudelitatem suam descendam.]

S. LUKE alone contains verses 1-9.

1. There were present at that season some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

S. And He answered and said unto them: S.V. these things.
Vulg. Et respondens dixit illis.

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Vulg. sed nisi penitentiam habueritis, omnes similiter peribitis.

It is not certain that this incident is related by any ancient author besides S. Luke. Josephus records several risings of the Jews against the authorities in the time of Pilate, and which were repressed by him with needless severity. Some commentators have endeavoured to identify the following account by Josephus¹ as referring to the event related by S. Luke.

"But the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence, and who contrived everything so that the multitude might be pleased: so he bade them get together on Mount Gerizim, which is by them looked upon as the most holy of all mountains, and assured them that, when they were come thither, he would show them those sacred vessels which were laid under that place, because Moses put them there. So they came thither armed, and thought the discourse of the man probable; and as they abode at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the

mountain in a great multitude together. But Pilate prevented their going up by seizing upon the roads with a great band of horsemen and footmen, who fell upon those that were gotten together in the village; and when they came to an action, some of them they slew and others of them they put to flight, and took a great many alive, the principal of whom, and also the most potent of those that fled away, Pilate ordered to be slain."

Josephus says these men whom Pilate slew were Samaritans. S. Luke calls those whom he mentions as slain by Pilate Galilæans. Some have hence concluded that they could not be referring to the same tragedy. Others² have explained this apparent difficulty by saying that they are called Samaritans from their country and race, and Galilæans because they belonged to the followers of Judas, whom S. Luke calls the Galilæan (Ἰούδας ὁ Γαλιλαῖος, Acts v. 37).

If S. Luke and Josephus are here referring to the same event, the slaughter of these Samaritans, and the mixing of their blood with the blood of their sacrifices, must have taken place on Mount Gerizim and not at Jerusalem. It has been said³ that this Judas of Galilee laid claim to great strictness, and would not allow his followers to address any human being by the title of Lord as a matter of honour but to reserve it for God alone, or to offer sacrifices for the welfare of the Roman Emperor, as not commanded by the law of Moses; and that Pilate, irritated by their refusal to follow the common custom, as well as by other things, ordered them to be slain and their blood to be mingled with the blood of the sacrifices which they were offering according to the law. But Josephus in his account of the slaughter of the Samaritans makes no mention whatever of sacrifices.

Jesus asks the people who told Him of the slaughter of the Galilæans the very same question which He knew they

¹ Josephus, Antiq. xviii. 5, p. 801.

Whiston's Trans. Antiq. xviii. 4, p. 489.

² Maldonatus, in Luc. xiii. 1; vol. ii. p. 234.

Cornelius a Lapide, in Luc. xiii. 1; vol. vii. p. 778.

³ S. Cyril Alex. in Luc. xiii. 1; vol. v. p. 761.

were desirous to ask Him, "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?" and then answers it. He knew that this was their belief, and He shows them that it was wrong. He does not deny that these men were sinners, but He teaches them that the barbarity and ferocity with which they had been treated in their death was no proof that they were greater sinners in the eye of God than many who did not suffer such things. The right use to make of this matter was not to conclude that their sin was great because their death was horrible, but to learn a lesson for themselves, and to take warning by the punishment of these men's sins, before their own similar conduct led them to a similar punishment. These Galilæans had been dealt with harshly perhaps, but they had been punished for rebellious conduct, under the plea of religious scruples against the lawful authorities; and their own seditious conduct under a similar plea of religion, unless reformed, would be sure to lead them to a similar punishment, even to a sacrilegious death. Our Saviour's words were a warning and a prophecy of the death which multitudes of the Jews should meet with, when through their national divisions and incessant rebellions against their conquerors they were besieged by the Romans under Titus and were slain by thousands in and around the Temple, amidst the sacrifices and on the altar of the Temple which they professed so much to revere.¹

Some² have supposed not only that our Saviour's words will bear a more general application, but that He intended such, and did not confine His comparison between His hearers and those whom Pilate had so barbarously slain to the manner of their death, but to the certainty of an equal punishment, either in this world or in the world to come, unless they repented of their sins.

Then to enforce the same truth, that a man's sin is not to be calculated by the suddenness, violence, or atrocity of his death, Jesus refers to a well-known local incident, which had probably given rise in their minds to the same conclusion as the slaughter of the Galilæans by Pilate.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

Magna, delictorum.

Vulg. peccatis quia et ipsi delictorum fuerunt.

5. I tell you, Nay : but, except ye repent, ye shall all likewise perish.

The tower in Siloam is supposed to have been a tower near the fountain of Siloam in Jerusalem, which by some accident fell and destroyed these eighteen men. But no ancient author besides S. Luke has ever made the slightest reference to the fall of this tower.

6. ¶ He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?³

V. why cumbereth it the place?

Vulg. ut quid tamen terram occupat?

8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.

S.V. And if it bear fruit after that, well: but if not, thou shalt.

Vulg. Et siquidem fecerit fructum: sin autem, in futurum succides eam.

The punishment of the Jewish nation, of which Jesus warned them in His remarks on those whom Pilate had slain and whose blood he had mingled with their sacrifices, He foretells still more distinctly in the parable of the barren fig-tree.

Great variety of opinion exists among the early commentators regarding the interpretation of this parable. The following⁴ appears to be the most literal explanation. The fig-tree is the Jewish Church, which God planted in His vineyard by His servant Moses. Through the Incarnation He sent His Son to visit His vineyard and to seek fruit on this fig-tree. For three years He had now been going from city to city, exhorting them to bring forth fruit, and in vain. God the Father is represented as saying, "Cut it down; why cumbereth it the ground?" and the Son as pleading that it might be spared another year, till He should dig about it and dung it,—till by further teaching and by additional manifestations of His power and love to them He should induce them to bring forth fruit. The object of this part of the parable is to show that nothing was omitted which could be done for them; that every possible means were used to bring the Jews as a nation to repentance. But the digging about the fig-tree and the dunging it failed to produce fruit: for in the middle of the fourth year, which had been given them at the

¹ S. Cyril Alex. in Luc. xiii. 1; vol. v. p. 761.

² Theophylact, in Luc. xiii. 1; vol. i. p. 384.

³ Euthymius, in Luc. xiii. 1; vol. iii. p. 487.

⁴ Annotators, in Concord. Evangel. cap. xxviii. p. 189.

Cornelius a Lapide, in Luc. xiii. 1; vol. vii. p. 778.

² Maldonatus, in Luc. xiii. 1; vol. ii. p. 235.

³ Cornelius a Lapide, in Luc. xiii. 6; vol. viii. p. 779.

⁴ Why cumbereth it the ground? "We prefer to render it, Why does it make even the ground unproductive?" For this we

take to be the real force of *τίθη* and *καταργεῖ*."—The Church Quarterly Review, April 1876, p. 130.

prayer of the dresser of the vineyard, the Jews filled up the measure of their iniquity and put to death the Son of God. After no long time the Roman Emperor was sent to inflict punishment on them, and to cut down the fig-tree.

Some have interpreted the three years during which fruit was sought on this fig-tree of the time before the giving of the Law from Mount Sinai, after the giving of the Law, and after the coming of Christ. Others of the three polities under which the Jews lived after the giving of the Law—under the Judges, the Kings, and the Priests or the Maccabees. Others have interpreted the three years to be the three conditions of man's life—childhood, manhood, and old age.

It has been observed¹ that the multiplicity of the external rites and ceremonies of the Jewish Church, and which failed to affect the heart and the conduct of the generality of the Jews, is well represented by a barren fig-tree, which, barren in fruit, is generally fruitful in leaves.

The barren fig-tree cumbered (*karapyei*) the ground. It was not only useless, but did positive mischief. By its roots and leaves it sucked up the nutriment which would have nourished fruitful trees. The authorities of the Jewish Church in centring all their attention on external acts, besides failing to influence the heart and life of their own worshippers, failed also to attract strangers to the worship of the One True God, but rather deterred them from it.

Some² eminent commentators hold that the fig-tree was intended to represent not so much the Jews as a Church or nation, but each individual man.

S. Luke alone contains verses 10-17.

10. And He was teaching in one of the synagogues on the sabbath.

11. ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And He laid His hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work:

in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*

S. V. But the Lord answered him: S. V. A. Ye hypocrites.
Vulg. Hypocriti, non minusque vestrum sabbato non solvit bovem suum aut asinum a praesepe.

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

Vulg. Et omnis populus gaudebat in universis, quae gloriose fiebant ab eo.

Most of the cures which Jesus wrought He did either at the earnest request of the sick or of their friends. In the case of this woman, as appears from the narrative, no request was made to Him to heal her. Jesus Himself called her unto Him and healed her. He selected the time and the place, on the Sabbath and in the synagogue, that were best suited to arouse the attention and the opposition of the Pharisees, and then to prove to them that their observance of the Sabbath was not the observance which God required.

The length of time (eighteen years) during which she had been bound, proved that her malady was beyond the power of human skill to cure. This is also indicated by the words in which it is described, as "a spirit of infirmity," "a bond of Satan." Some authors³ have supposed that a mystery was hidden under the number eighteen.

When Jesus had said unto her, "Woman, thou art loosed from thine infirmity," and had laid His hands on her, immediately she was made straight. The cure was not wrought by His command only. Both His words and His hands co-operated to effect her cure: for the Body of the Son of Man, through the Hypostatic Union, was endued with super-human power.⁴

He calls the ruler of the synagogue and those who agreed with him "hypocrites," because, while pretending to act from zeal for the sanctity of the Sabbath, they were really influenced by feelings of envy and malice towards Himself. Having exposed the source of their opposition, He goes on to convict them of its injustice. He compares what He had

¹ S. Ambrose, in Luc. xiii. 6; vol. ii. p. 1741.

² S. Augustine, Sermo cx. (alias de verbis Dom. 31); vol. v. p. 638.

Maldonatus, in Luc. xiii. 6; vol. ii. p. 267.

³ S. Ambrose, in Luc. xiii. 11; vol. ii. p. 1745.

⁴ S. Augustine, Sermo cx. (alias de verbis Dom. 31); vol. v. p. 639.

V. Bede, in Luc. xiii. 11; vol. iii. p. 505.

Theophylact, in Luc. xiii. 11; vol. i. p. 387.

⁴ S. Cyril Alex. in Luc. xiii. 11; vol. v. p. 768.

Maldonatus, in Luc. xiii. 11; vol. ii. p. 242.

Jansenius, in Concord. Evang. cap. lxxxix. p. 191.

Cornelius a Lapide, in Luc. xiii. 11; vol. viii. p. 781.

done on this Sabbath with what they did every Sabbath, and shows that what He had done was so far from breaking the Sabbath that it sanctified it, and rendered honour and glory to the Author of it. Every word that Jesus utters on this occasion is unusually pregnant with meaning.

He contrasts the ox and the ass with "a daughter of Abraham." They break the letter of the commandment in order to show mercy to the ox or the ass: domestic animals, mere brute creatures, and not even the most noble among domestic animals. If He had broken the letter of the commandment, it was to show mercy to a woman, and to more than a woman, to "a daughter of Abraham." They do it to prevent their ox and their ass suffering from thirst for a few hours. He had done this to put an end to the suffering which this daughter of Abraham had endured from Satan for eighteen years. His miracle had been wrought in a moment by laying His hands on her, and uttering a command; their act was one which required both time and labour.

By His words His adversaries were silenced, and the multitudes, who were actuated by no sinister motives, "rejoiced for all the glorious things that were done by Him."

For verses 18-21 see S. Matthew, ch. xiii., page 233.

18. ¶ Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

S.V. omitt. great.

Vulg. et factum est in arborem magnam.

20. And again He said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22. And He went through the cities and villages, teaching, and journeying toward Jerusalem.

S. Luke alone records verse 23.

23. Then said one unto Him, Lord, are there few that be saved? And He said unto them,

24. ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

S.V. at the strait door.

Vulg. Contendite intrare per angustam portam.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He

shall answer and say unto you, I know you not whence ye are:

S.V. saying, Lord, open unto us.

Vulg. Cum autem intraverit paterfamilias, et clauserit ostium, incipientes foris stare, et pulsare ostium, dicentes: Domine, aperi nobis.

26. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets.

27. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity.

S. And He shall say to you, I know you not: V. And He shall speak, saying unto you, I know you not.

Vulg. Et dicet vobis: Nescio vos unde sitis.

28. ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

A. in His kingdom.

Vulg. in regno Dei.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

S. Matthew gives verses 24-27 in his relation of the Sermon on the Mount, ch. vii., p. 148. Jesus may have uttered these words on more than one occasion, and S. Luke notes a fitting opportunity for Him to have repeated them: "One said unto Him, Lord, are there few that be saved?" Jesus does not minister to idle curiosity by answering this fruitless question, but shows him the way in which anyone may be saved.

S. Luke alone contains verses 31-33.

31. ¶ The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee.

S.V.A. The same hour.

Vulg. In ipsa die accesserunt quidam pharisaeorum.

32. And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Vulg. quia non capit prophetam perire extra Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy

children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until *the* time come when ye shall say, Blessed *is* He that cometh in the name of the Lord.

S.V. A. *omit* desolate: S.V. A. And (S. *omits*) I say unto you.

S.V. Ye shall not see Me, till ye shall say.

Vulg. Ecce relinquitur vobis domus vestra deserta. Ilico autem vobis, quia non videbitis me, donec veniat cum diebus.

An important question arises, Was the report which these Pharisees brought to Jesus true, or had they invented it to serve their own purposes? The latter has been the opinion of many distinguished commentators; for there is no proof that Herod Antipas was anxious to kill Him. It is said that "he was desirous to see Him of a long *season*, because he had heard many things of Him; and he hoped to have seen some miracle done by Him." (Luke xxiii. 8.) These words show that, from the report he had heard of Jesus, Herod had begun to entertain a great admiration for Him, rather than a longing to kill Him. And when he had it now in his power to kill Him, he did nothing but array Him in a gorgeous robe. It is true that this same Herod had put John the Baptist to death. But the narrative seems to imply that Herod was incautiously entrapped into that deed by Herodias, and had not deliberately planned it. Nor from the past conduct of the Pharisees can we suppose that they were likely to show any particular goodwill to Jesus, and warn Him of danger. It has therefore been concluded that this report which they professed to bring, that Herod was seeking an opportunity to kill Him, was invented by themselves in order to drive Him out of their own neighbourhood (where His influence was daily increasing, and where His life was secure) to Jerusalem, where the Pharisees would be better able to carry out their designs against Him.

Jesus might use the term "fox" of Herod, if, as the

Pharisees said, he wished to kill him; but the Greek commentator S. Cyril¹ points out that Jesus did not say, "Go ye and tell that fox" (*τῇ ἀλώπεκι ἐκείνῃ*), but "this fox" (*τῇ ἀλώπεκι ταύτῃ*). From this and also from the context he concludes that Jesus had in these words another meaning, and perhaps even a double meaning, and that He thereby gave the Pharisees to understand that He saw through their trick, and knew their eagerness to get rid of His presence among them, and that He intends this term to apply to themselves, and especially to him who had invented the report, rather than to him of whom the report was spoken. S. Cyril's explanation has been followed, and his words quoted, by many subsequent commentators,² both Greek and Latin.

Jesus knew that it was because He cast out devils and wrought cures that they had got up this report, and therefore He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected." If Herod had no wish to kill Him, this reply of Jesus could not apply to him, but would recoil, as it was intended, on those who had invented the statement. He also shows that this report, true or false, would have no influence with Him, and would not cause Him to depart out of their neighbourhood until He had finished His work. He should work a little time longer, but only a little, to-day and to-morrow, naming a definite time for an indefinite; and on the third day He should perfect His work, the work of man's salvation, by His death.

Some suppose that Jesus was at this time in Galilee; others that He was in Peræa, "journeying toward Jerusalem" (verse 22), both of which districts were in Herod's jurisdiction. But He intimates that He should not be put to death by Herod or in his dominions, but in Jerusalem. For it was becoming that Jerusalem, which had killed so many of the prophets, should also kill Him, who was the Head of the prophets, and who was the chief subject of their prophecies.

For verses 34 and 35 see S. Matthew, ch. xxiii., page 369.

¹ S. Cyril Alex. in Luc. xiii. 32; vol. v. p. 781.

² Theophylact, in Luc. xiii. 32; vol. i. p. 391.

Euthymius, in Luc. xiii. 32; vol. iii. p. 503.

Jansenius, in Concord. Evang. ch. xc. p. 195.

Maldonatus, in Luc. xiii. 32; vol. ii. p. 245.

Cornelius a Lapide, in Luc. xiii. 32; vol. viii. p. 783.

CHAPTER XIV.

[2. *Christ healeth the dropsy on the Sabbath: 7. teacheth humility: 12. to feast the poor: 15. under the parable of the great supper, sheweth how worldly minded men, who condemn the word of God, shall be shut out of heaven. 25. Those who will be His disciples, to bear their cross must make their accounts aforeshand, lest with shame they result from Him afterward, 34. and become altogether unprofitable, like salt that hath lost his savour.*]

[*Vulg. In domo principis phariseorum hydropicum sabbato curat, ostendens legis spiritum ac phariseis hoc licere, et horum notans ambitionem, docet invitatum in convivium loco recumbere: parabola de invitatis ad cenam qui se excusant: sequens Christian debet omnibus renuntiare, sublata cruce sua, usque ad odium animæ propriæ: volens turrem adificare computat primum sumptus: commendatio salis.*]

S. LUKE alone contains verses 1-6.

1. And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched Him.

2. And, behold, there was a certain man before Him which had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

S. V. on the sabbath day or not?

Vulg. dicens: Si licet sabbato curare?

4. And they held their peace. And He took him, and healed him, and let him go;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

V. And He said unto them: V. A. a son or an ox.

Vulg. Et respondens ad illos dixit: Cujus vestrum asinus aut bos,

6. And they could not answer Him again to these things.

It is not easy to say what were the motives which induced this Pharisee to invite Jesus to eat bread with him, and different motives have been imputed to him. Some think that he wished to show that he was more liberal-minded and less given to envy than many of the Pharisees; others that he invited Jesus that they might have an opportunity to watch Him, and might find some accusation against Him, and that the man with the dropsy was placed there on purpose to see if Jesus would heal him on the Sabbath day.

Answering their thoughts, He inquired of the lawyers and Pharisees whether it was lawful to heal on the Sabbath day.

Receiving no answer, He healed the man with the dropsy, and then proved the lawfulness of His act from their own practice on the Sabbath. An ass or an ox was of less value than a man, and yet they did not scruple to release them from danger on the Sabbath day. To pull an ass or an ox out of a pit was a work of considerable time and labour, but it required no labour for Him to heal a man with the dropsy. He healed him by putting His hand on him (*ἐπιλαβόμενος*), simply by contact with His own Body, the usual medium through which He conveyed health to the souls and bodies of men. It is not stated that the man with the dropsy asked Jesus to heal him. It may be that he was deterred from that by fear of the Pharisees, and that he remained silent, imploring Him by his looks to have mercy on him.¹

S. Luke alone contains verses 7-10.

7. ¶ And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them,

Vulg. intendens quomodo primus accubitus egerent.

8. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

Vulg. non discumbas in primo loco.

9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

Vulg. Da huic locum . . . novissimum locum tenere.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship

¹ S. Cyril Alex. in Luc. xiv. 2; vol. v. p. 786. Maldonatus, in Luc. xiv. 2; vol. ii. p. 249.
Cornelius a Lapide, in Luc. xiv. 2; vol. viii. p. 785.

in the presence of them that sit at meat with thee.

S. V. A. in the presence of all that sit.
Vulg. coram omnibus discumbentibus.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Having taught the Pharisees, through the healing of the man with the dropsy, that it was lawful to do good on the Sabbath day, or rather that the right observance of the Sabbath was to do good on it, Jesus makes use of the same opportunity to teach them another lesson, the lesson of humility. The Evangelist terms this a parable, probably because the doctrine which Jesus here inculcates He illustrates by what would be their own practice at a feast. He does not mean that humility or self-abasement is to be confined to their conduct at a feast, but He uses what takes place at a feast as an illustration to show them that pride is generally punished and humility valued and rewarded even among men; and He then adds that pride is always punished and humility always rewarded by God. He had already enforced the same truth and in the same words on another occasion, as related by S. Matthew, ch. xxiii., page 364.

S. Luke alone records verses 12-15.

12. ¶ Then said He also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

S. But thou shalt be.
Vulg. retribuatur enim tibi.

15. ¶ And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God.

S. heard it, he said, Blessed.
Vulg. Hec cum audisset quidam de simul discumbentibus, dixit illi.

Having given a lesson to the guests how to act so as to secure the favour of God, Jesus then turns to the host who had invited Him. But He does not here discourage acts of kindness and benevolence to men, because they are friends or kinsmen. What He dissuades them from is the spending their worldly goods merely in the interchange of social civilities with those in their own condition of life. He teaches them to look higher, and to use the things of this

world with a view to the world to come. If they spend these even lawfully, but with an eye to their own pleasure or profit—that is, to keep up their position or reputation among men—they shall meet with their reward here, and it will be such a reward as this world can give. But if they spend their goods in rendering help to the poor and needy, they will meet with no return in this life, but their reward will be from God, and in the life to come.

When Jesus had spoken these words, one of those who sat at meat with Him, struck with amazement and admiration at the wonderful things which he heard, exclaimed, "Blessed is he that shall eat bread in the kingdom of God." Our Saviour then takes occasion to show them that the kingdom of God was formed here, that the selection for His kingdom was not made in heaven but on earth, and that He Himself had come down from heaven to form His kingdom and to invite men into it; and He goes on to show them how men had received His invitations. Some¹ suppose that the man who addressed Him was a man of gross conceptions, who imagined that to eat bread in the kingdom of God would be in a carnal sense, much the same as on earth, and that it was partly to correct this notion that Jesus delivered the following parable.

On the question whether the following parable by S. Luke is the same, or the same delivery of the same parable, as that related by S. Matthew xxii., see S. Matthew, page 352.

16. Then said He unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

S. for it is now ready.
Vulg. quia jam parata sunt omnia.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

S. V. A. So the servant came. S. V. and the first and the last: A. omnes and the halt.

Vulg. Et recessit servus et narravit domino, dicens, Sic et ceteri pauperes et debiles, et coecos, et claudos, et introducti sunt.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

S.V. what then thou hast commanded is done.
Vulg. factum est ut imperasti.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

Both the dinner¹ which a king made for the marriage of his son (Matt. xxii.), and the great supper which a certain man made, denote the Church of Christ; and, so far as they can be distinguished, the former rather expresses the Church militant here on earth, and the latter the Church triumphant in heaven. The term "supper" is more appropriately applied to the Church triumphant, as being the last refreshment of the day. The supper-time when all things were ready, may be after the Crucifixion, Resurrection, and Ascension of Jesus, and after the Descent of the Holy Spirit.

Though the kingdom of heaven was preached to the rest of the people of Israel at the same time that it was to the chief priests, scribes, and Pharisees, both by John the Baptist and by Jesus Himself, and by His Apostles, the latter may still be said to have been called first, because, from their greater intelligence and more intimate acquaintance with the Old Testament, they were in a better condition to understand that Jesus was the promised Messiah. Two causes are alleged as causing their refusal to accept the invitation to the supper: first, avarice, which showed itself in different forms, and is expressed by buying a piece of ground and by buying five yoke of oxen; and secondly, the love of pleasure and self-indulgence, expressed by marrying a wife. The rest of the Jews, and their different conditions in life, are indicated by the poor, and the maimed, and the halt, and the blind.

When the house is not filled by the seed of Abraham, the Gentiles are then invited. Their condition as less highly favoured by previous preparation and instruction than the Jews, is shown by the places from which they are collected, the highways and hedges. The ignorance and barbarism of some of the Gentiles were so great that it required immense labour and great exertion to reduce them to the obedience of the Gospel. They may be said to be compelled to come in, because they could be induced to come in only after great toil and urgency on the part of those who preached the Gospel to them.

25. ¶ And there went great multitudes with Him: and He turned, and said unto them,

26. If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

27. And whosoever doth not bear his cross, and come after Me, cannot be My disciple.

S. omits And: V. Whosoever therefore,
Vulg. Et qui non bajulat crucem suam.

To prevent the people from lightly attaching themselves to Him, under the impression that little or nothing would be required of them as His disciples, Jesus utters these warning words, with the two parables that follow. He does not teach them to undervalue or endeavour to loosen the ties of kindred or family, but He is setting before their eyes how much will be demanded of them as His disciples. No love of kindred, no love of life even, must stand in the way when the cause of the Gospel calls for the sacrifice of these.

Jesus had already uttered these or similar words on another occasion: see S. Matthew, ch. x. and xvi., pp. 195 and 281.

S. Luke alone contains verses 28-33.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

S. shall not sit down first and consult.
Vulg. non s-dens prius cogitat.

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.

The conclusion² with which these two parables are summed up renders it probable that they were not intended to apply

¹ For this parable, see

S. Cyril Alex. in Luc. xiv. 16; vol. v. p. 788.

Theophylact, in Luc. xiv. 28; vol. i. p. 394.

Euthymius, in Luc. xiv. 16; vol. iii. p. 511.

S. Augustine, Sermo xlii. (alias de verbis Dom. 33); vol. v. p. 643.

V. Bede, in Luc. xiv. 16; vol. iii. p. 514.

Jansenius, in Concord. Evang. cap. xci. p. 203.

Cornelius a Lapide, in Luc. xiv. 16; vol. viii. p. 788.

² See S. Cyril Alex. in Luc. xiv. 28; vol. v. p. 793.

Theophylact, in Luc. xiv. 28; vol. i. p. 402.

Euthymius, in Luc. xiv. 28; vol. iii. p. 519.

S. Augustine, Quest. Evang. ii. 31; vol. iii. p. 1343.

V. Bede, in Luc. xiv. 28; vol. iii. p. 517.

Jansenius, in Concord. Evang. cap. xcii. p. 207.

to all Christians, or at least to all in the same sense: for there are two kinds of disciples of Christ:—1. There are those who aim at a less exalted state of holiness, that to which the generality of Christians attain, who are content with striving to fulfil the precepts of the Gospel, and make no attempt to live by what are called the counsels of perfection. Even these are bound to forsake all for Christ at exceptional times, as in the time of persecution, or when the call of God is more than usually plain. 2. There are also disciples of Christ who aim at a higher state of holiness, at the saintly life, to which the Apostles and like-minded men attain, whose zeal for Christ is so burning that they are not satisfied with fulfilling the precepts of the Gospel, but go on to observe the counsels of perfection, and forsake all for Christ, as the persistent rule of their calling. A disciple of Christ with the ordinary zeal for His service can no more attain to this higher life than a man with the usual resources of one in a private station can build a tower, or than a king can successfully make war with another who has an army of double his number of men. Thus these two parables are intended to set forth the difficulty of this higher life and the necessity for sufficient consideration before undertaking it, lest by his failure he should give occasion to the enemies of the Gospel to blaspheme. To attempt more than is commanded, for Christ's sake, is praiseworthy, and if accomplished will bring a proportionate reward. To attempt more than is commanded and to fail, from want of previous consideration, brings more discredit on the cause than to attempt only what is commanded and fulfil it.

In the interpretation¹ of the latter parable there is no necessity to explain the second king as Satan, or, if so, care must be taken not to press unduly the expression "desireth conditions of peace," which mean no more than to acknowledge his inability to accomplish what he had thoughtlessly undertaken, and to cope with him under those conditions. Thus the general scope of the parable is to illustrate the folly

of undertaking what is in itself exceedingly difficult, without due consideration beforehand. But there is not sufficient reason to think that the counterpart of each term exists in the Christian's warfare with Satan.

34. ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

S.V. Therefore salt is good: but if even the salt.

Vulg. Bonum est sal. Si autem sal exament, in quo condietur?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

The third and last of this group of parables is that of "the salt," and, as this last is plainly spoken of the Apostles, this forms a presumption that the two former are so also. As salt preserves that with which it is seasoned from corruption, so the Apostles were appointed to season the world by their doctrine and personal holiness, and to preserve it from becoming utterly corrupted by sin. But as salt which has lost its savour is perfectly useless for any good purpose, and becomes positively mischievous, producing barrenness in the land rather than fruitfulness, so an Apostle who has lost his faith in Jesus as the God Incarnate is no longer useful but injurious to his fellow-men, and spreads around him deadness and barrenness rather than fruitfulness in good works. To recover the salt which has lost its saltiness is as possible as to recover an Apostle who has renounced his faith in Jesus: for as there is nothing in nature that can impart saltiness to the salt which has lost its savour, so there is no teacher among men that can instruct and quicken to life again an Apostle who has fallen from his faith. Some² suppose that in the salt that had lost his savour Jesus had a special reference to Judas Iscariot. For this parable see also S. Matthew, ch. v., page 120.

¹ Jansenius, in Concord. Evang. cap. xcii. p. 207.

Maldonatus, in Luc. xiv. 28; vol. ii. p. 253.

Cornelius a Lapide, in Luc. xiv. 28; vol. viii. p. 712.

² V. Bede, in Luc. xiv. 34; vol. iii. p. 519.

CHAPTER XV.

[1. *The parable of the lost sheep; 8. of the piece of silver; 11. of the prodigal son.*]

[Vulg. *Scriptis et phariseis et sadduceis quod peccatores recipiunt, parabolas proponit de ore et deo hunc periculis ac inventis, et de filio prodigo ad patrem reverso, benignique ab ipso accepto, sententia filio indigne hoc fecerunt; et quantum sit in eubo gaudium super peccatore penitentiam agente.*]

1. Then drew near unto Him all the publicans and sinners for to hear Him.

2. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them.

A. the scribes and Pharisees; S. saying, He receiveth.

3. ¶ And He spake this parable unto them, saying,

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found *it*, he layeth *it* on his shoulders,^a rejoicing.

6. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

S. Matthew also relates the parable of the lost sheep: see ch. xviii., page 303.

S. Luke alone contains verses 8-10.

8. ¶ Either what woman having ten pieces of silver,^b if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9. And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Jesus delivered both these parables in answer to the objections of the Pharisees and scribes, who murmured, saying, "This Man receiveth sinners, and eateth with them." His object in both is the same, to show them that to seek that which is lost, and not that which is in safe keeping, is the principle on which men act in the affairs of this life, and that it is also the principle on which God and the holy angels act with regard to man himself.

Some commentators¹ think that Jesus mentions a hundred, and ten, because these are the numbers most appropriate in each case, a hundred sheep being a fair portion of the number to which a shepherd usually attends, and ten pieces of silver being the number which most women might possess. Others² suppose that in these numbers, as well as in several other expressions in these two parables, a symbolic meaning was also intended to be conveyed.

¹ Maldonatus, in Luc. xv. 8; vol. ii. p. 254.

² S. Cyril Alex. in Luc. xv. 4; vol. v. p. 797.

S. Gregory Nazian. Orat. in Sanct. Pascha, 26; vol. ii. p. 660. Theophylact, in Luc. xv. 8; vol. i. p. 404. Euthymius, in Luc. xv. 8; vol. iii. p. 525.

^a On his shoulders (*ἐπὶ τοῖς ὤμοις αὐτοῦ*).—"S. Luke, in recording our Lord's parable of the Lost Sheep, makes the Good Shepherd place the lost sheep, when found, on 'his own shoulders,' a touch of pathos altogether lost in the Authorized Version, which ignores here the Greek *αὐτοῦ*, which reminds us forcibly of 'Him who Himself bare our infirmities.'"—The 'Church Quarterly Review,' April 1876, p. 137.

^b What woman having ten pieces of silver.—"Many of the

S. Augustine, Quæst. Evang. ii. 32; vol. iii. p. 1343.

S. Gregory Magnus, in Evang. Homil. xxiv. 3; vol. ii. p. 1247.

V. Bede, in Luc. xv. 3; vol. iii. p. 520.

Jansenius, in Concord. Evang. cap. xciv. p. 217.

Cornelius a Lapide, in Luc. xv. 8; vol. viii. p. 795.

women (of Nazareth) were clean and intelligent-looking, with their rolls of silver coins fringing their open faces—smiling faces, for all were Christian here. In this quaint head-dress, evidently of ancient design, consists a woman's wealth. It is her *peculium*, which her husband may not touch, and which descends to her daughter. There are few who cannot show at least fifty pieces round their face. How poor must one have been, who, like the woman in our Lord's parable, owned only ten such pieces fastened

S. Luke alone contains verses 11-32.

11. ¶ And He said, A certain man had two sons :

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

S. *omits* Father.
Vulg. Pater, da mihi.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

15. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

S.V. And he was desiring to be fed with the husks.
Vulg. Et cupiebat implere ventrem suum de siliquis.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

S.V. and I perish here with hunger.
Vulg. ego autem hic fame pereo.

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

S. But I will arise.
Vulg. Surgam, et ibo.

19. And am no more worthy to be called thy son : make me as one of thy hired servants.

S.V.A. I am no more (*omit* And).
Vulg. Iam non sum dignus.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have

sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

S.V.A. in thy sight, I am no more : S.V. *add* make me as one of thy hired servants *after* the son.
Vulg. Pater, peccavi in celum et coram te : jam non sum dignus vocari filius tuus.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet :

S.V. Bring forth quickly.
Vulg. Cito proferite stolam primam.

23. And bring hither the fatted calf, and kill *it* ; and let us eat, and be merry :

24. For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

V. *omits* again : S. *omits* and.
Vulg. et revixit . . . Et coeperunt epulari.

25. Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in : therefore came his father out, and intreated him.

S.V.A. but his father came out.
Vulg. Pater ergo illius egressus, cepit rogare illum.

29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends :

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and was found.

S.V. *omit* again : S. he was lost.
Vulg. mortuus erat, et revixit ; perierat, et inventus est.

In this parable three principal persons are mentioned : the father and his two sons. That the father represents God, either God the Father, or Jesus Christ His Son, all are agreed. But a difference exists among the ancient writers as

to her head-gear ! How she would miss one piece that was lost, both as ornament and as money ; how she would talk of it at the well, and how soon her neighbours would hear of her loss ; then also, how she would light her lamp, even at mid-day, and search

through her windowless house, filled with all the goods and chattels of the family, from the plough to the hens that roosted on it at night. — TRISTRAM'S 'Land of Israel,' p. 420.

to the persons intended by the two sons. Some¹ suppose the two sons indicate two different people—the Jews and the Gentiles—the elder one standing for the Jews, and the younger for the Gentiles; others,² that the elder son represents the righteous, or those who claim to be righteous, such as the Pharisees and scribes who murmured against Jesus, and the younger son the wicked and profligate, and that both may be either Jews or Gentiles, without any distinction of nation or race. Others³ again hold that both these meanings may be contained in the parable, though the latter is the one which is most intimately connected with the context.

The chief difficulty as regards both these interpretations is found in the latter part of the parable, or in what has been called the appendix to the parable.⁴ The elder son is there introduced as murmuring at the delighted welcome which his penitent prodigal brother had received from their father, and as saying, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." The explanation sometimes given to these words is, that they may be regarded partly as the claim which the Jewish nation made; a claim which was not altogether admitted as true, but which was so far admitted by the father in the words "Son, thou art ever with me," as that the Jews as a nation had never, like the Gentiles, fallen from the knowledge and the worship of the One True God. An equal difficulty will arise if these words are attributed to any individual man. Such a claim from any man, however righteous, must be understood in a very restricted sense, and could be but partially admitted. The father's words, "and all that I have is thine," may intimate God's willingness to impart to the Jews all the blessings of the Gospel dispensation.

It is easy to understand the envy and discontent which the elder son showed at the cordial reception which his erring but penitent brother met with at the hands of their father, if we understand him as speaking in the person of the Jewish people. For we know that they, as a nation, did murmur at the mercy showed to the Gentiles; that even Christian converts from the Jews were slow to understand; and that a miracle was wrought to teach S. Peter that the wall of separation between the two people was henceforward to be broken down. It is much more difficult to reconcile envy or discontentment with the mercy shown to another, however sinful, with the character of the righteous, or even with the claim to be righteous. It has hence been conjectured that our Saviour's object in these words may have been to show how far beyond all expectation and belief is the forgiveness

and the blessing which God bestows upon the penitent; that it is so great, as even, if it were possible, to create envy and discontent among those who had not so fallen.

The younger son asked his father for the portion of goods that fell to him, and the father divided unto them his living. Regarding the two sons as representatives of the Jews and the Gentiles, we may say that to the younger was given all the gifts with which man is naturally endowed: freedom of choice, reason, intellect, &c. To the elder son he gives, in addition to these, the Law and the Prophets. The elder son, restrained by these additional gifts, remains in his father's house; that is, he continues with more or less of corruption to worship the One True God.

The explanation of the younger son's career will differ but little, whether we regard him as representing a nation or an individual character. Depending solely on his natural powers, he takes his journey into a far country,—he forgets and forsakes the worship of God, and in turn is forsaken by God, and falls into every conceivable sin. A famine comes on, and he hires himself to a citizen of that country,—becomes the servant of the devil, who sends him to feed swine, to indulge his own lusts and passions without stint. So great is the famine, that he would fain have satisfied himself with the husks (*κεφάλια*) that the swine did eat. The inadequacy of this food to satisfy a rational being is shown by describing it as the food on which brute beasts and those of the lowest kind did eat.

Coming to his senses, and after reflection, he resolves to arise from his state of abject submission to the devil in the gratification of his own carnal passions, and by repentance to return to God his Father, and to confess that he had lost all claim to be treated for the future as His son, and would be content with a less exalted position in His house, as a hired servant.

As "hunger" in this parable denotes the hunger of the soul,—lack of spiritual food,—so "bread" and "the fattened calf" will each refer to the soul; the first implying a sufficiency of nourishment, and the other the richest of all food, and most probably has special reference to the Body and Blood of the Son of God.⁵

On the penitence, the confession, and the forgiveness of the returned son, the father lavishes on him all his store of delights: the best robe (*τὴν στολὴν τὴν πρῶτην*), a ring for his hand, and shoes for his feet, and all to express his perfect reconciliation and restoration to purity, and to honour in his father's house equal to that which he had enjoyed before.

¹ S. Jerome, Epist. xxi. (alias 140) ad Damasum; vol. i. p. 379.

² S. Augustine, Quæst. Evang. ii. 33; vol. iii. p. 1344.

³ V. Bede, in Luc. xv. 11; vol. iii. p. 522.

⁴ Tertullian, de Pudicitia, ix.; vol. i. p. 997.

⁵ S. Cyril Alex. in Luc. xv. 11; vol. v. p. 804.

Theophylact, in Luc. xv. 11; vol. i. p. 404.

Euthymius, in Luc. xv. 11; vol. i. p. 256.

Maldonatus, in Luc. xv. 11; vol. ii. p. 529.

⁶ Jansenius, in Concord. Evang. cap. xciv. p. 221.

Cornelius a Lapide, in Luc. xv. 11; vol. viii. p. 796.

⁷ Maldonatus, in Luc. xv. 11; vol. ii. p. 255.

⁸ Tertullian, de Pudicitia, ix.; vol. i. p. 998.

S. Ambrose, in Luc. xv. 23; vol. ii. p. 1761.

S. Jerome, Epist. xxi. (alias 140) ad Damasum; vol. i. p. 388.

S. Augustine, Quæst. Evang. ii. 33; vol. iii. p. 1346.

Theophylact, in Luc. xv. 23; vol. i. p. 409.

Euthymius, in Luc. xv. 23; vol. iii. p. 541.

Jansenius, in Concord. Evang. cap. xciv. p. 224.

Maldonatus, in Luc. xv. 23; vol. ii. p. 270.

Cornelius a Lapide, in Luc. xv. 23; vol. viii. p. 801.

CHAPTER XVI.

[1. The parable of the unjust steward. 14. Christ reproveth the hypocrisy of the covetous Pharisees. 19. The rich glutton, and Lazarus the beggar.]

[Vulg. Per parabolam de villico iniquitatis hortatur ad faciendum elemosinas, docens quid mereatur fidelis aut infidelis mammonis dispensator, quodque nemo servare potest lucrum et mammonem: legem de prophetis usque ad Joannem fuisse dictam, et nihil de lege periturum; nec dimittendam ullum modum uxorem vel utrumque ducatur; de dextro cubone, et Lazaro mendico.]

ST. LUKE alone records the parable of the unjust steward, verses 1-12.

1. And He said also unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

S.V. unto the disciples.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

S. omits unto him: A. of the stewardship.
Vulg. et ait illi . . . redde rationem villicationis tue.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

V. and to beg.
Vulg. fodere non valeo, mendicare erubescio.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

S. said unto him, An.
Vulg. At ille dixit: Centum cados olei.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

S. But he said: V. he said.
Vulg. At ille: Accipe literas tuas.

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

V². A. when it faileth.
Vulg. cum defeceritis.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The three former parables Jesus addressed to the Pharisees, and the two following to His disciples generally, but in the presence of the Pharisees, and, as it would appear, with special reference to their case. In the former parables He reproved the Pharisees, who murmured because He associated with sinners; and He taught them that even the angels in heaven rejoiced over one penitent sinner more than over ninety-and-nine just persons who needed no repentance. In the two following He warns His disciples against avarice, a vice to which the Pharisees were notoriously addicted.

A few¹ ancient authors have interpreted this parable of the Jews and Gentiles; but by far the greater number of those

¹ Tertullian, de Fuga in Persecutione, xiii.; vol. ii. p. 118.

S. Jerome, Epist. cxvi. (alias lxi. ad Algasium), 6; vol. i. p. 1018.

who have commented on this parable have explained it without any distinction of race.¹

When the steward bids the debtors each take his bill, or acknowledgment of his indebtedness, and write a new one and with a less amount, he bids them do it quickly, conscious that it was a work which might be interrupted and prevented.

The object of the parable is to teach men that they are only stewards of what they seem to possess, and not owners; and, by the example of this steward, by the success of his act, and by the commendation which his conduct met with at the hands of his master, to incite them to distribute their riches on works of charity and mercy to the poor, even though their object be apparently a selfish one, though it be with an eye to their own future interest, or to their welfare in the future life.

The charge against the steward is, that he had wasted his master's goods; that is, that he had spent them on himself, and not for the benefit of the tenants on his master's estate.

When the rich man heard what the steward had done, he commended him for having shown mercy to his debtors, though he had acted from a selfish motive, and had forgiven them part of their debt to his master in order that they might show a future kindness to himself. Yet such was the rich man's appreciation of mercy to the poor, that he commended the act, though it was done at his own expense.

This steward is called the unjust steward; but his injustice consisted not in forgiving the twenty measures of oil or the fifty measures of wheat to his master's debtors, but in wasting his master's goods; that is, most probably in having spent them on himself and on his own pleasures.

To defraud one man of goods in order to distribute them to the poor, is altogether alien to the parable, and is not contemplated in it; for the parable deals only with the goods which belong to the rich man, and which are entrusted to the steward for the benefit of the dwellers on the estate.

The rich man, the steward, the debtors, and the oil and wheat, all have their counterpart in God, in Christians who are more especially His servants, and in their fellow-creatures, particularly the poor and needy, and in the things of this world. Every Christian stands in the same relation to God and to his fellow-creatures as this steward did to the rich man and to his debtors. The steward was no more dishonest in disposing of the twenty measures of oil and the fifty measures of wheat, than a Christian is who deals with his goods as if he were owner of them and not a steward.

Our Saviour's reasoning is to this effect. As that rich man had such love for mercy to the poor and needy, that he commended his steward for having shown this to them, though

he had done it with his master's property and with an eye to his own future interest, so your heavenly Father will commend you if you act with His goods in the same way, by showing mercy to the poor with them; and with the same object, that of gaining a future resting-place. For ye are placed in exactly the same situation. The goods which you have no more belong to you than the measures of oil and wheat belonged to that steward. They were his master's goods, and so are those which you have. But mercy to our fellow-creatures precludes all acts of fraud or injustice toward them.

Fraud and injustice are so common where money is concerned, that in the Syriac language they have acquired the name of "the unrighteous mammon," or "the unrighteous riches." This is so universally acknowledged, that men have expressed it in the form of a proverb, and say that a rich man is either an unrighteous man, or an unrighteous man's heir, "Dives aut iniquus, aut iniqui heres."²

Jesus sets before His disciples not only the example of the steward, but also that of worldly-minded men generally. He acknowledges that they make a wiser use of their substance, to gain their worldly ends, than His disciples do of their substance, to promote their eternal welfare.

He then shows the influence which the use or abuse of things temporal has with respect to things spiritual and eternal, and states the general principle, that he who has been faithful or unfaithful in that which is least, or in that which belongs to the body, and to this world, so he will be in that which is of higher moment, and belongs to the soul. He then applies this to the case of the Pharisees, and argues that because they had not been faithful in the unrighteous mammon, in worldly goods, God had not entrusted them with the true riches; He had not employed them to impart His spiritual doctrine—that as they had not been faithful in that which was another man's, and for which they must therefore give an account, God would not give them that which was their own, or which was destined for them as a reward.

S. Matthew records verse 13 as uttered at a different time and in a different connection. He gives it in the Sermon on the Mount: see ch. vi. 24, page 140. Some have thought that S. Luke is the more correct in the place and in the connection which he has assigned to these words.³

S. Luke alone contains verses 14 and 15.

14. And the Pharisees also, who were covetous, heard all these things: and they derided Him.

S.V. *omīi* also.

Vulg. *Audiebant autem omnia hæc pharisæi.*

Jansenius, in Concord. Evang. cap. xcv. p. 225.

Maldonatus, in Luc. xvi. 1; vol. ii. p. 273.

Cornelius a Lapide, in Luc. xvi. 1; vol. viii. p. 804.

² S. Jerome, Epist. cxx. (alias 150) ad Hedibian; vol. i. p. 984.

³ Maldonatus, in Luc. xvi. 13; vol. ii. p. 282.

¹ S. Ambrose, in Luc. xvi. 1; vol. ii. p. 1764.

S. Augustine, Quæst. Evang. ii. 84; vol. iii. p. 1349.

V. Beke, in Luc. xvi. 1; vol. iii. p. 529.

Theophylact, in Luc. xvi. 1; vol. i. p. 412.

Euthymius, in Luc. xvi. 1; vol. iii. p. 347.

15. And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The standard by which the Pharisees justified (*δικαιοῦντες*) themselves, or according to which they made themselves just, was wrong; for it was the judgment of men, not the judgment of God. It consisted therefore in external acts only, and not in the purification of the heart. For man sees but the outward act, God sees the heart; and that which in the opinion of men was highly esteemed, was often abominable in the sight of God. Jesus here states the general principle, and leaves the Pharisees to apply it to their own individual cases.

The following three verses were probably not uttered in this place or time, but in that which S. Matthew gives to them.¹

For verse 16 see S. Matthew, ch. xi. 13, page 201.

16. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

S*. *omits* and every man presseth into it.
Vulg. et omnis in illud vim facit.

For verse 17 see S. Matthew, ch. v. 18, page 122.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

For verse 18 see S. Matthew, ch. v., page 125.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

V. and he who marrieth.
Vulg. et qui dimissam a viro ducit.

S. Luke alone records the parable of the rich man and Lazarus, verses 19-31.

19. ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus,^a which was laid at his gate, full of sores,

S.V. And a certain beggar, named Lazarus, was laid.
Vulg. Et erat quidam mendiculus, nomine Lazarus, qui jacebat ad januam ejus ulceribus plenus.

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

S.V. with that which falleth.
Vulg. cupiens saturari de micis que cadebant de mensa divitis.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:^b the rich man also died, and was buried;

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

S*. *omits* and.
Vulg. Mortuus est autem et dives, et sepultus est in inferno. Elevans autem oculos suos, cum esset in tormentis.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;^c for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

S.V.A. But now here he is comforted.
Vulg. nunc autem hic consolatur.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

S.V.A. But Abraham saith: S.V. *omit* unto him.
Vulg. Et ait illi Abraham.

Cornelius a Lapide, in Luc. xvi. 15; vol. viii. p. 808.

^a And cool my tongue.—"That the tongue of the damned in hell thirsts for water is also their conception. Talm. Jerus. in Chagigah. fol. 77, col. 4, is relating a story of a good man and a bad man that died. And the good man had no burial rites, but the bad man had. Afterward one in a vision saw the good man walking in gardens, and among pleasant fountains of waters; but the bad near a river, and his tongue reach after water, but could not reach it."—Ibid.

¹ Maldonatus, in Luc. xvi. 19; vol. ii. p. 284.

^a There was a certain beggar named Lazarus.—"Lazar is used constantly in the Jerusalem Talmud for Eleazar. The word signifies, 'God help me' or 'God is my help': a fit name under which to personate a beggar."—LIGHTFOOT, 'Harmony of the New Testament,' sect. lvi.; vol. i. p. 247.

^b Abraham's bosom is a phrase used by the Jews. "That day that Rabbi died, R. Ada ben Ahava said, 'This day he sits in Abraham's bosom' (Juchasin, fol. 77, col. 4)."—Ibid.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

S. but if one rose from the dead *and went* unto them.
Vulg. sed si quis ex mortuis *veritatis* eos.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Whether the narrative of the rich man and Lazarus is a history in real life, or a parable, is a subject that has been discussed from the earliest times. The ancient writers were divided in their opinion with respect to it. Some held that it was only a parable, and others that it was a history.¹ The latter contended that in no other acknowledged parable did our Saviour introduce the names of the persons whom He mentioned, and that therefore this was not a parable, but a real history of two well-known men, who had lived and died a short time before; that He mentioned the name of the one who was blessed, and not of the other, because he was condemned to eternal misery; that the early Christians in building churches in memory of this Lazarus, as well as in memory of Lazarus of Bethany, showed their belief that this Lazarus was a real person, and that he was a Jew, as is shown by his calling Abraham father. A tradition recorded by a writer in the twelfth century, and said to have been derived from the Jews, gives the name of this rich man as Nineus (Νινεύς).²

The most probable opinion³ appears to be, that this narrative is partly a history and partly a parable; that it is a history so far as it relates to this world, and a parable so far as it refers to the future world; that Jesus first relates the history of two men who had lived and died under the circumstances here recorded, one of whom had gone to a life of blessedness, and the other to one of misery. He then sets before them the blessedness of the one and the sufferings of the other in a form in which they could properly appreciate them. The

only way to convey to men an adequate impression of the sufferings of wicked souls hereafter is through the body, and by the torture which the body can now endure. He therefore represents the rich man as clothed with a body, and cast into a flame of fire. The conversation of the rich man with Abraham, and his request that he would send Lazarus to relieve, even in the smallest degree, his sufferings, and his refusal, with the further request that he would send him to his father's house, is all part of the parable, and is intended to convey to men a knowledge of the life to come in the only way in which they could understand it.

The chief points that are brought out in the narrative are the extreme poverty and affliction of Lazarus in this world, and the luxurious self-indulgent habits of the rich man, with his utter disregard of the poor and afflicted, of whose condition he could not possibly plead ignorance—the end of the trial of each, and the different reward of it; the rich man lifting up his eyes in hell, being in torments, and Lazarus carried by angels into "Abraham's bosom," a place of rest and happiness,⁴ probably so called because Abraham was the father of the faithful, and because to him and to his seed the promises were made—the indescribable misery and broken spirit of the rich man, who begs that Lazarus, whom he had formerly neglected, might be sent to relieve his torture; Abraham's refusal on the ground that the condition of each in the present life had been fixed by their condition and by their behaviour in their former life, and of the unchangeable and unending nature of their present state—the rich man's further request that Lazarus, or some one from the dead, might be sent to warn his brethren, and Abraham's refusal on the ground that their life in this world was a trial of their belief in God's revealed word, and of their obedience to Him under certain conditions; that no change could be made in those conditions, and that their conduct would not be affected by it, even if any change could be allowed.

The rich man and Lazarus has been a most fertile subject for the eloquence of some of the most eminent among the Fathers.⁵

¹ The following among others regarded it as a history:—

S. Irenæus, *contr. Hæreses*, ii. 34 (alias 62), p. 834.

Clement Alex. (apparently), *Pædag.* ii. 10; vol. i. p. 521.

S. Chrysostom, in *Epist.* ii. ad Cor. Homil. vi. p. 80.

Euthymius, in *Luc.* xvi. 19; vol. iii. p. 559.

Tertullian, *de Anima*, vii.; vol. ii. p. 656.

S. Ambrose, in *Luc.* xvi. 19; vol. ii. p. 1768.

S. Gregory Magnus, in *Evangel.* Homil. xl. 1; vol. ii. p. 1302.

² Euthymius, in *Luc.* xvi. 20; vol. iii. p. 559.

³ Jansenius, in *Concord. Evang.* cap. xlvii. p. 241.

Maldonatus, in *Luc.* xvi. 19; vol. ii. p. 284.

Cornelius a Lapide, in *Luc.* xvi. 9; vol. viii. pp. 808 and 812.

⁴ S. Ambrose, in *Luc.* xvi. 22; vol. ii. p. 1769.

S. Augustine, *Confess.* ix. 3; vol. i. p. 765.

— *de Anima*, iv. 16; vol. x. p. 538.

Jansenius, in *Concord. Evang.* cap. xlvii. p. 244.

Maldonatus, in *Luc.* xvi. 22; vol. ii. p. 287.

Cornelius a Lapide, in *Luc.* xvi. 22; vol. viii. p. 810.

⁵ S. Chrysostom, *iv. Homilias de Lazaro*.

S. Augustine, *Serm.* xiv. (alias de Tempore, 110); vol. v. p. 112.

— *Serm.* xli. (alias 11), in *Ecclesiast.* xxii. 28; vol. v. p. 248.

— *Serm.* cccxvii. (alias 25), in *Luc.* xvi. 19–31; vol. v. p. 1650.

S. Gregory Magnus, in *Evangel.* Homil. xl.; vol. ii. p. 1302.

CHAPTER XVII.

[1. *Christ teacheth to avoid occasions of offence.* 3. *One to forgive another.* 6. *The power of faith.* 7. *How we are bound to God, and not He to us.* 11. *He heareth the lepers.* 22. *Of the kingdom of God, and the coming of the Son of Man.*]

[*Vulg. Ut scandalizanti paribus; frater in me peccatus inculpandus est, sique peccanti ignoscendum: apostolus dicit fidei efficaciam: quodque dum amicus ipse precepta fuerint, et se credidit inuitari: deum leprosi mandantur, cuiusque Samaritanus erat ad agendis gratias recipere: dicit aduentum Filii Dei non creditum fore, sed illustrem, et inexpectato superuenturum, sicut dulcem mundo, et diaboli subversio superuenit.]*

S. MATTHEW contains verses 1-6, not as uttered at one and the same time, but at different times, and in words slightly differing from those of S. Luke. For verses 1 and 2 see S. Matthew, ch. xviii., page 300.

1. Then said He unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

S.V.A. unto His disciples.
Vulg. ad discipulos suos.

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

For verses 3 and 4 see S. Matthew, ch. xviii., page 304.

3. ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

S.V.A. omit against thee.
Vulg. Si peccaverit in te frater tuus.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

S.V. omit in a day: A. and if seven times in a day he shall turn (S.V. also he shall turn for turn).
Vulg. et septies in die conversus fuerit ad te.

For verses 5 and 6 see S. Matthew, ch. xvii., page 290.

5. And the Apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

S. unto the sycamine tree.
Vulg. dicetis huic arbori moro.

S. Luke alone contains verses 7-10.

7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

S. Make ready for me wherewith.
Vulg. Para quæ d. cenem.

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

S.V.A. the servant: S*. omits that servant: S.V.A. omit him.
Vulg. Numquid gratiam habet servo illi, quia fecit quæ ei imperaverat?

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

S*. omits all: A. all these things.
Vulg. cum feceritis omnia quæ præcepta sunt vobis.

Two very opposite explanations have been given of this parable, and also of its conclusion in verse 10. Some explain the parable as if the servant mentioned had not, according to his master's promise, or according to the terms of the agreement between his master and himself, established any claim or right to reward for his labour of "ploughing or feeding cattle," or for his service afterwards, on the ground that he was his master's servant (*δοῦλος*, *mancipium*), and therefore that all he could do belonged to his master of right, and that this explanation is, as they think, confirmed by the conclusion of the parable; that do in God's service whatever we can, little or much, we shall still be unprofitable servants, and that, as all are alike unprofitable servants, the rewards which He will distribute will be according to His own will, and not in proportion to the servant's labour in His service.

Others,¹ and apparently with a sounder judgment, say that the servant in the parable received wages for his labour in his master's service, but that as he did only what he was commanded, and nothing more than that, he did not receive thanks (*χάρις*) in addition to his wages.

Those who hold this explanation are careful to point out the distinction between what we owe to God because He created us and gave us all that we have, and what we owe to Him because He has commanded it. However zealous we are in His service, we cannot do more than we are bound to render to God as our Creator, but we may do more than He has commanded us. Jesus commanded the young man who inquired what he should do to inherit eternal life, to keep the commandments; but if he would do more and be perfect, He bade him sell all that he had and give to the poor, and he should have treasure in heaven, and come and follow Him. (S. Matthew xix. 16-22.) If he kept the commandments, he should enter into life; and if for Christ's sake he sold all that he had and gave to the poor, he should have an additional reward, a brighter crown. S. Paul was an instance of one who did more than was commanded him. The Lord ordained that they which preach the Gospel should live of the Gospel (1 Cor. ix. 14); but in his zeal for God and for the success of the Gospel, he preferred to live by the labour of his own hands (1 Cor. ix. 14, &c.). S. Paul did that which was commanded, and he did more than that; he would therefore receive the reward promised to those who fulfil God's commands, and he would receive a reward for that which he did beyond what was commanded.

Nor is it difficult to see what Jesus means here by being "unprofitable servants" (*δοῦλοι ἀχρεῖοι*): for He does not always use the word in the same sense, neither does He call all men "unprofitable servants." In the parable of the talents He calls the servant who with five talents had gained other five, and the servant who with two talents had gained other two, "good and faithful servants" (*εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ*); and the servant who had gained nothing, but had hid his lord's money, He calls an "unprofitable servant" (*ἀχρεῖον δοῦλον*). From this it is plain that he who does nothing that is commanded is an unprofitable servant, and that they who do all that is commanded but nothing more are also called "unprofitable servants," but in another sense; and that they who do all that is commanded, and who still have such zeal for their Master's service that they, like S. Paul, do more than is commanded, are "good and faithful servants."

The object of this parable is to teach His Apostles, and such as they were, to moderate the estimation which they may form of their own labours in the service of God, and to excite them to greater zeal.

S. Luke alone relates the healing of the ten lepers, verses 11-19.

11. ¶ And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

12. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:

*S. omits which stood afar off.
Vulg. qui steterunt a longe.*

13. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14. And when He saw *them*, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

*V. omits thy faith hath made thee whole.
Vulg. Surge, vade: quia fides tua te salvum fecit.*

That the event described in verses 12-19 took place in our Saviour's final journey from Galilee to Judæa, see S. Matthew, ch. xix., page 310.

The Jews had no dealings with the Samaritans. But a common calamity which excluded these men from the society of those who were not similarly afflicted had made the nine Jews and the one Samaritan companions. They seem to have agreed together to appeal to Jesus in a body to have mercy on them and heal them, in the belief that His compassion could scarcely withstand the united prayer of ten men.

Jesus sends them to the priest for several reasons, partly to prove their faith in His power, partly that the priests might themselves be witnesses of the reality of His miracle, and partly to test the gratitude of the ten lepers. The priest by the law was to examine and to declare whether a man was afflicted with the leprosy or not (Levit. xiv. 2). But Jesus did not send the lepers to the priest in order that he might heal them; neither did they go under the persuasion that the priest would heal them, but that Jesus would heal them, while the priest would declare them clean, and would restore them to their privileges among men. On their ready belief

¹ Jansenius, in Concord. Evang. cap. xcviii. p. 252. Maldonatus, in Luc. xvii. 7; vol. ii. p. 300.
Cornelius a Lapide, in Luc. xvii. 7; vol. viii. p. 818.

in His power,¹ as shown by their at once setting out to go to the priest, Jesus heals them. On their being healed, one of them turns back to give thanks to Jesus, as the author of his recovery to health, while the other nine go on to the priest. The nine Jews were probably so eager to regain their social rights among men by the priest's declaration that they were clean, or so anxious to observe to the very letter the law of Moses, that they forgot to return thanks to Jesus, the author of their blessing.

It may be that Jesus first healed the bodies only of the ten lepers; and that when the one Samaritan returned to give thanks, He healed the leprosy of his soul also, and that He implied this in the words, "Arise, go thy way; thy faith hath made thee whole." To this it has been objected² that our Saviour did not heal any who had not faith in His power, with one notable exception, namely that of the high priest's servant (Luke xxii. 51), and that His usual custom was, when He healed the malady of the body, to heal that of the soul also. The nine lepers had faith in the power of Jesus to heal them, but they lacked the gratitude to give thanks to Him for it. The conduct of this one Samaritan and of these nine Jews foreshadowed that of the nations which they represented: for the Gentiles as a rule acknowledged Jesus the Son of Mary as their God and Saviour, while the Jews failed to recognize in Him the promised Messiah, and clung more tenaciously than ever before to the empty letter of their Law.

Some³ maintain that the numbers ten and one here indicate no further mystery than that, as ten implies a multitude and one the smallest portion of it, these show that many are called, but few are chosen; that many receive blessings from God, and that very few are grateful for them. Others⁴ think that a deeper mystery lies hidden both under the numbers in the narrative of the ten lepers, and also in other parts of it.

S. Luke alone records this question of the Pharisees, verses 20 and 21.

20. ¶ And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observa-

there! for, behold, the kingdom of God is within you.

Margin, among you.
S.V. Lo here, or there.
Vulg. Ecce hic, aut ecce illic.

It is probable that the Pharisees asked the question when the kingdom of God should come, not with a desire to learn, but in derision, in a spirit of disbelief and ridicule. John the Baptist had said that the kingdom of heaven was at hand. Jesus Himself had frequently declared that the kingdom of heaven was come. These Pharisees could see no signs of this kingdom, and, in derision and in unbelief, they asked Jesus when the kingdom of heaven should come.

As recorded by S. Luke, Jesus first answers the question briefly, and in reply to the Pharisees, and then more in detail to the disciples. His answer to the disciples S. Matthew records as delivered, in substance and in almost the same words, to His disciples privately, and but a few days before His Passion (Matt. xxiv. 3, &c.). It has hence been concluded, either that Jesus delivered this twice, or, what is more probable, that S. Luke has anticipated the order in which these words were spoken, with the view of giving a more complete answer to the inquiry of the Pharisees, when the kingdom of God should come.⁵

In reply to the Pharisees He says that "the kingdom of God cometh not with observation" (*μετὰ παρατηρήσεως*), not with outward show, like the kingdoms of this world, and that "the kingdom of God is within you" (*ἐντός ὑμῶν*).

When men believe that Jesus the Son of Mary is the Christ, God manifest in the flesh, and obey His precepts, His kingdom is set up in their hearts. Already there were many who believed in Him, with a more or less perfect faith. The kingdom of God was therefore already begun, but it did not consist in an earthly throne or in earthly possessions, but in men's belief that Jesus the Son of Mary was God, and in submission to His commands. The kingdom of God was in this sense, therefore, "within them."⁶

Other meanings⁷ have been given to the words rendered "within you" (*ἐντός ὑμῶν*), such as "within your power." The kingdom of God is set up on earth, it is perfected and glorified in heaven. So long as the kingdom of God is on earth, it is militant against the kingdom of Satan; after the resurrection, it will be triumphant and glorified in heaven. Those only who are in the kingdom militant on earth will be in the kingdom triumphant in heaven. It is therefore in their own power—that is, by faith in Jesus the Son of Mary, and by obedience to His commands—to become members of

V. Bede, in Luc. xvii. 11, &c.; vol. iii. p. 543.

⁵ Jansenius, in Concord. Evang. cap. xviii. p. 253.

⁶ S. Hilary, in Psalm ii.; vol. i. p. 287.

S. Basil, Epist. viii. 12, ad Cæsarienses; vol. iv. p. 266.

⁷ Theophylact, in Luc. xvii. 21; vol. i. p. 428.

Maldonatus, in Luc. xvii. 21; vol. ii. p. 311.

¹ Theophylact, in Luc. xvii. 14; vol. i. p. 426.

Euthymius, in Luc. xvii. 14; vol. iii. p. 573.

² Maltonatus, in Luc. xvii. 19; vol. ii. p. 308.

³ Maldonatus, in Luc. xvii. 12; vol. ii. p. 306.

⁴ S. Augustine, Quæst. Evang. ii. 40; vol. iii. p. 1354.

S. Gregory Magnus, Moral. v. 10 (alias 11); vol. i. p.

His kingdom militant here, and of His kingdom triumphant hereafter.

The words *ἐν τῷ ἐμῷ* have also been rendered "in the midst of you."¹ Jesus, God Incarnate, the King of the kingdom, was in the midst of them, calling men by repentance and faith in Him to enter into the kingdom of God. The King of the kingdom is in the midst of them, though the Pharisees discern Him not.

22. And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.

A. unto His disciples.
Vulg. Et ait ad discipulos suos.

Great as had been the bitterness and the malice with which the Jews had persecuted Jesus and His disciples, He foretells that greater still awaited them after His departure. The fury with which the Jews and others should persecute the disciples of Jesus, after His Ascension and before His second coming, should be so intense that they would long for one of the days of the Son of Man—that is, one of the days when He was visibly present among them to comfort and strengthen them.² For the persecution which they endured when He was present with them, during the three years of His ministry among them, should be light compared with that which they should suffer after His Ascension; and He forewarns them of this in order that they might prepare their hearts beforehand.

For verses 23 and 24 see S. Matthew, ch. xxiv., page 384.

23. And they shall say to you, See here; or, see there: go not after them, nor follow them.

S.V. See there and (V. or) see here: V. omits go not after them: V. do not follow them.
Vulg. Ecce hic, et ecce illic. Nolite ire, neque sectemini.

24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in His day.

S.V.A. omits also: V. omits in His day.
Vulg. ita erit Filius hominis in die sua.

25. But first must He suffer many things, and be rejected of this generation.

For verses 26–30 see S. Matthew, ch. xxiv., page 392.

26. And as it was in the days of Noe, so shall it be also in the days of the Son of Man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

S. and took them all away.
Vulg. et venit diluvium, et perdidit omnes.

28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

S.V. omits also.
Vulg. Similiter sicut factum est.

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

A. brimstone and fire.
Vulg. pluit ignem et sulphur de celo.

30. Even thus shall it be in the day when the Son of Man is revealed.

For verse 31 see S. Matthew, ch. xxiv., page 381.

31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

S. and his stuff in his house.
Vulg. et vasa ejus in domo.

S. Luke alone contains verse 32.

32. Remember Lot's wife.

33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

He reminds His disciples of the momentous issue of their trial, and of the punishment which is sure to follow if they forsake Him, whether influenced by a love of earthly pleasure, or by fear of losing even life itself. In order to deter them from the first, He cites the well-known instance of Lot's wife recorded in the Old Testament (Gen. xix. 26); and from the second, He declares that he who shall save himself from death in the time of persecution, by betraying his faith in Jesus, shall lose the life eternal, and that he who shall give up his

¹ Euthymius, in Luc. xvii. 21; vol. iii. p. 575.
² S. Cyril Alex. in Luc. xvii. 22; vol. v. p. 841.
Theophylact, in Luc. xvii. 22; vol. i. p. 428.
Euthymius, in Luc. xvii. 22; vol. iii. p. 577.

Jansenius, in Concord. Evang. cap. cxxiii. p. 394.
Maldonatus, in Luc. xvii. 22; vol. ii. p. 312.
Cornelius a Lapide, in Luc. xvii. 22; vol. viii. p. 822.

life in the service of God or in defence of his faith in Christ shall inherit eternal life.¹

For verses 34 and 35 see S. Matthew, ch. xxiv., page 392.

34. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35. Two *women* shall be grinding together; the one shall be taken, and the other left.

36. Two *men* shall be in the field; the one shall be taken, and the other left.

S.V.A. omit this verse.

Vulg. Duo in agro; unus assumetur, et alter relinquetur.

For verse 37 see S. Matthew, ch. xxiv., page 384.

37. And they answered and said unto Him, Where, Lord? And He said unto them, Where-soever the body *is*, thither will the eagles be gathered together.

S.V. thither also will.

Vulg. Ubicumque fuerit corpus, illuc congregabuntur et aquile.

¹ S. Cyril Alex. in Luc. xvii. 33; vol. v. p. 845.
Theophylact, in Luc. xvii. 33; vol. i. p. 430.

Euthymius, in Luc. xvii. 33; vol. iii. p. 579.

S. Augustine, Quæst. Evang. ii. 43; vol. iii. p. 1357.

CHAPTER XVIII.

[3. Of the importunate widow. 9. Of the Pharisee and the publican. 15. Children brought to Christ. 18. A ruler that would follow Christ, but is hindered by his riches. 28. The reward of them that leave all for His sake. 31. He foretelleth His death, 35. and restoreth a blind man to his sight.]

[Vulg. Per parabolum de iudice iniquitatis et vidua importuna docet semper orandum; per parabolum vero de phariseo et publicano, quomodo sit orandum: pueros a se repellit: dicitur qui a iuventute omnia se servasse precepta dicebat, audita Christi consilio de omnibus relinquendis abiit tristis: et quid erit premii omnia propter Christum relinquentibus: pradicat suam passionem, et prope Iericho circum illuminat.]

S. LUKE alone records the parable of the importunate widow, verses 1-8.

1. And He spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

S.V.A. that they ought always.

Vulg. quoniam oportet semper orare et non deficere.

2. Saying, There was in a city a judge, which feared not God, neither regarded man:

Margin, in a certain city.

Vulg. in quadam civitate.

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

8. I tell you that He will avenge them speedily. Nevertheless when the Son of Man cometh, shall He find faith on the earth?

At the end of the last chapter Jesus had forewarned His disciples of the persecution and afflictions which awaited them. Here He gives the remedy which they are to use in

all their troubles. It has been pointed out that the words "always to pray, and not to faint," describe not so much the times at which, as the spirit in which, men ought to pray. In all their troubles they are to pray to God, and in all their prayers they are not to faint, but to persevere until they succeed.

A widow is selected in this parable probably because she is of all beings confessedly the least able to see herself righted in a lawsuit, and because she is the most likely to draw out the feeling of pity from a righteous, compassionate judge, and of disregard and contempt from a wicked judge.

Some¹ have translated the words *ὡς μὴ εἰς τέλος ἐρχομένη ἡνωπάγη με*, "lest coming at last she give me a blow;" and suppose that there is here an allusion to a custom common among many nations, of removing their judges after a time. After they had lost their office, these judges were often accused before their successor of mal-administration in their office, and punished. Though this judge feared not God, nor regarded man, yet he had some thought for his own interest; and, besides the weariness which she then caused him, he was afraid lest, if he persisted in refusing to vindicate the cause of this injured woman, she should in the end find means to inflict punishment on him for it.

The reasoning in the parable² is to this effect, from the minor to the major. If this wicked judge, influenced by motives so low and bad, could be induced by her importunity to vindicate the cause of this helpless widow, how much more will God, who is all righteous and full of compassion, listen to the continued prayer of the afflicted for help. If this judge, who hated the widow because she preferred her petition to him, was at length overcome by her assiduity and granted her request, how much rather will God grant the earnest supplication of those whom He has encouraged to pray to Him.

¹ Jansenius, in Concord. Evang. cap. cxxiv. p. 411.

Maldonatus, in Luc. xviii. 5; vol. ii. p. 315.

Cornelius a Lapide, in Luc. xviii. 5; vol. viii. p. 825.

² S. Cyril Alex., in Luc. xviii. 7; vol. v. p. 850.

S. Augustine, Serm. cxv. (alias de verbis Dom. 36); vol. v. p. 655.

Quæst. Evang. ii. 45; vol. iii. p. 1358.

Jesus then points to the cause why men are not delivered out of their troubles; namely, their own want of faith. It depends on men themselves whether or not they are delivered out of their troubles, and not on God, who is always ready to answer the earnest prayer of His servants. Men are not delivered from their troubles now because of their want of faith; and He intimates that such will also be the case when the Son of Man comes. When the Son of Man comes, He will find few to deliver, because few will be living by faith in Him. This statement is put in the form of a question, not because it implies doubt or uncertainty, but because a question is in this case, as in many others, the strongest form of assertion.¹

S. Luke alone records the parable of the Pharisee and publican, verses 9-14.

9. And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Margm., as being righteous.
Vulg. tanquam iusti.

10. Two men went up into the Temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

S. omits with himself.
Vulg. Phariseus stans, hac apud se orabat.

12. I fast twice in the week,^a I give tithes of all that I possess.

¹ S. Cyril Alex. in Luc. xviii. 8; vol. v. p. 853.
Theophylact, in Luc. xviii. 8; vol. i. p. 432.
Euthymius, in Luc. xviii. 8; vol. iii. p. 385.
V. Bede, in Luc. xviii. 8; vol. iii. p. 551.
Jansenius, in Concord. Evang. cap. cxxiv. p. 412.

^a I fast twice in the week.

¹ There were Fasts of the congregation, and Fasts of this or that single person, and both principally upon the account of afflictions or straits. (Alaimonides, Tannith, cap. 2.)

² The Fasts appointed by the congregation, by reason of general calamities, are not from day to day, because there are few that could hold out in such a Fast, but on the second and fifth days of the week. (Ibid.) On those days they assembled in their Synagogues to public prayers.

³ III. It was very usual for the single person to devote himself to stated and repeated Fasts, for religion's sake, even when there was no affliction or calamity of life to urge him to it. And those that did so, chose to themselves those very days which the congregation was wont to do, viz. the second and the fifth days of the week. (Tannith, fol. 12, 13).—LIGHTFOOT on Luke xviii. 12; vol. ii. p. 463.

^b And the publican, standing afar off.

¹ That the Israelites, when they went into the Temple to put up their own private prayers, went beyond the outward Court, or Court of the Gentiles, into the Court of the Women, this among other things makes it evident, viz. that in that Court were placed thirteen eleemosynary chests, into which they threw in their

13. And the publican, standing afar off,^b would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

S.V. But the publican: S. omits God.
Vulg. Et publicanus . . . dicens: Deus propitius esto mihi peccatori.

14. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

In the last parable Jesus taught the necessity of perseverance in prayer, and intimates that faith was the foundation on which perseverance in prayer was built. In this parable He shows the necessity of humility in prayer.

Both the Pharisee and the publican stood and prayed. But no particular meaning is implied in the posture of standing; for the Jews, like the Christians, prayed indifferently, either kneeling or standing. It has been said there were not more than two seats in the Temple, one for the high priest and the other for the king.²

The difference between the Pharisee and the publican consisted in the life which they had hitherto led, in the feelings with which they are now actuated in their prayer to God, and in the issue of their prayer.

1. The Pharisee had lived in greater strictness than was required of him by the law of Moses. He had fasted twice or two days in the week, probably, on the second and fifth days.³ He had given alms, not merely of what the law required, such as the fruits of the earth, &c., but of all which he possessed. The habits which he mentions proved the

Maldonatus, in Luc. xviii. 8; vol. ii. p. 316.

Cornelius a Lapide, in Luc. xviii. 8; vol. viii. p. 826.

² Cornelius a Lapide, in Luc. xviii. 11; vol. viii. p. 827.

³ Theophylact, in Luc. xviii. 12; vol. i. p. 434.

voluntary oblations; which was done by the widow with her two mites in that place.

"II. It is a question whether any person, for his private praying, might come so far as the Gate of Nicnor, or the Court of Israel; much less into the Court of the Priests, unless the priests allow. We read of our Saviour's being in the Court of the Gentiles, viz. in Solomon's Porch; and that He was in the Treasury, or the Court of the Women: but you will hardly find Him at any time in the Court of Israel. And the negative upon their entrance into that Court is confirmed, at least if that rule avail anything which we meet with in Hieros. Beracoth (fol. 8, 4). R. Joshua ben Levi saith, 'He that stands to pray, it is necessary that he first sit down, because it is said, Blessed are they that sit in Thy house.' Now it was lawful for no person to sit down in that Court, but the king only.

"III. That therefore this publican stood so much further off while he prayed than the Pharisee, was probably more from his humility than any necessity that lay upon him so to do. For though the heathen and publican go together in these words of our Saviour, 'Let him be unto thee as an heathen and publican,' yet it is a question whether the publicans, if they were Jews, were banded to the outward Court only, as the heathens were."—LIGHTFOOT on Luke xviii. 13; vol. ii. p. 464.

truth of his claim to the virtues of chastity and freedom from covetousness: for nothing conduces to chastity like fasting, or to freedom from avarice like the giving of a tenth to God. The publicans were a class of men notorious for their grasping rapacity and their unrighteous exactions of the poor; and this publican was probably no better than the rest of his class, and he confesses as much in his prayer to God, not merely that he had sinned, but that he was an habitual sinner, *ῥῆ ἁμαρτωλῶς*.

2. The Pharisee stood boldly and prayed. He makes no confession of sins, asks for no pardon for the past, or grace for the future. He defends himself, and proves his own position before God. He enumerates the vices of which he had not been guilty, and the virtues which he practised. He divides mankind into two classes, himself and the rest. Not satisfied with vilifying human nature in general, he singles out the case of this publican, not as having any particular acquaintance with him, but as one of a class who were notorious sinners. Every word betokens his pride and self-esteem. The publican, on the other hand, shows his sense of his own unworthiness of the presence of God, by standing as far off from the place of His acknowledged Presence as possible. He stood afar off, *μακρόθεν ἑστὼς*, that is, from the Altar, or from the Holy place, among the last of the crowd that was there assembled, as in his own eyes the most unworthy of them all. He is overwhelmed with the enormity of his sins, and utters not a word of his own merits, or of the failings of others.

The Pharisee and the publican, though standing apart, were probably still near enough for the Pharisee to point out "this publican," and for the publican to overhear what the Pharisee said of him. But in his humility and self-abasement, the publican did not resent the Pharisee's disparaging allusion to himself, but accepted it as only a too faithful description.

3. The verdict which the Judge of all the earth delivered was, "I tell you, this man went down to his house justified rather than the other." The strict literal meaning¹ of these words is not that the publican was justified and the Pharisee condemned, though this may be a fair inference. But the literal meaning is, that the publican was justified in comparison with the Pharisee. The publican had gone up to the Temple more unjust than the Pharisee, in consequence of his former life having been more iniquitous; but in consequence of his humility and self-abasement, he went down to his house more righteous in the eyes of God than the Pharisee. The publican's former sins were forgiven through his present penitence and humility; and the Pha-

risee's virtues and devotional practices are vitiated through his pride and self-exaltation.²

For verses 15-17 see S. Matthew, ch. xix., page 315.

15. And they brought unto Him also infants,^a that He would touch them; but when *His* disciples saw *it*, they rebuked them.

16. But Jesus called them *unto Him*, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

For verses 18-23 see S. Matthew, ch. xix., page 316.

18. And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said unto him, Why callest thou Me good? none is good, save one, *that is*, God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

V.A. and mother.

Vulg. Honora patrem tuum et matrem.

21. And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

S.V. Now when Jesus heard: S*. Thou lackest one thing (*omit* Yet).

Vulg. Quo audito, Iesus ait ei: Adhuc unum tibi deest.

23. And when he heard this, he was very sorrowful: for he was very rich.

S. when he heard all these things.

Vulg. His ille auditis, contristatus est.

For verses 24-30 see S. Matthew, ch. xix., page 318.

24. And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God!

S.V. And when Jesus saw him (*omit* that he was very sorrowful): V. How hardly do they that have riches enter.

Vulg. Videns autem Iesus illum tristem factum, dixit: Quam difficile, qui pecunias habent, in regnum Dei intrabunt!

¹ Maldonatus, in Luc. xviii. 14; vol. ii. p. 320.

² For this parable see also—

S. Cyril Alex. in Luc. xviii. 10, &c.; vol. v. p. 853.

Euthymius, in Luc. xviii. 10, &c.; vol. iii. p. 585.

S. Augustine, Sermo de verbis Domini, 36; vol. v. p. 656.

S. Gregory Magnus, Moral. xxiii. 6 (alias 7); vol. ii. p. 259.

V. Bede, in Luc. xviii. 10, &c.; vol. iii. p. 552.

Jansenius, in Concord. Evang. cap. xcix. p. 253.

* Infants.—See note on Luke vii. 5, page 618.

25. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they that heard *it* said, Who then can be saved?

27. And He said, The things which are impossible with men are possible with God.

28. Then Peter said, Lo, we have left all, and followed Thee.

29. And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

S. V. house, or wife, or brethren, or parents, or children.

Vulg. qui reliquit domum, aut fratres, aut uxorem, aut filios.

30. Who shall not receive manifold more in this present time, and in the world to come life everlasting.

For verses 31-34 see S. Matthew, ch. xx., page 326.

31. ¶ Then He took *unto Him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.

32. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33. And they shall scourge *Him*, and put Him to death: and the third day He shall rise again.

34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

For verses 35-43 see S. Matthew, ch. xx., page 329.

35. ¶ And it came to pass, that as He was

come nigh unto Jericho, a certain blind man sat by the way side begging:

36. And hearing the multitude pass by, he asked what it meant.

37. And they told him, that Jesus of Nazareth passeth by.

S. V. *over* him.

Vulg. Dixit autem ei.

38. And he cried, saying, Jesus, *Thou* Son of David, have mercy on me.

A. *over* Jesus.

Vulg. dicens: Jesu fili David, miserere mei.

39. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

A. which went by: S. Jesus, *Thou* Son of David.

Vulg. Et qui præibant, increpabant eum . . . clamabat: Fili David, miserere mei.

40. And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

A. And He stood.

Vulg. Mansit autem Jesus.

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

S. V. *over* saying.

Vulg. Dicens: quid tibi vis faciam?

42. And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

[1. *Of Zacchæus a publican.* 11. *The ten pieces of money.* 24. *Christ riseth into Jerusalem with triumph:* 41. *weepeth over it:* 45. *driveth the buyers and sellers out of the Temple:* 47. *teaching daily in it.* *The rulers would have destroyed him, but for fear of the people.*]

[Vulg. *Ad Zachæum plurimis murmurantibus divertit: parabolam refert de homine nobili, qui alienis ad regnum accipiendum tradidit decem servis decem annos, quem ciues super se regnare volebant: super pullum asine intrans cum honore Ierosolymam, post super illum, pradicatque evertendam, et ingressus in Templum ejicit ementes ac vendentes.*]

S. LUKE alone relates the conversion of Zacchæus, verses 1-10.

1. And Jesus entered and passed through Jericho.

2. And, behold, *there* was a man named Zacchæus, which was the chief among the publicans,^a and he was rich.

^a and was rich.
Vulg. et ipse dives.

3. And he sought to see Jesus who He was; and could not for the press, because he was little of stature.

4. And he ran before, and climbed up into a sycomore tree to see Him: for He was to pass that way.

5. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

S.V. omit and saw him.
Vulg. auspiciens Iesus vidit illum.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw *it*, they all murmured, saying, That He was gone to be guest with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.^b

^a in this house.
Vulg. Quia hodie salus domui huic facta est.

10. For the Son of Man is come to seek and to save that which was lost.

Jesus was now on His way to Jerusalem to be crucified, as is plain from S. Mark's account of this journey (Mark x. 32).

* Chief among the publicans (Ἀρχιτελώνης).—"A few things concerning the degree of publicans.

"I. The Lexicographer tells us, that they called those the greater publicans, who redeemed at a certain fixed price the tax and other revenues of the Romans. These were commonly called the Decarii.

"II. There were publicans (to omit those who collected the taxes in every town) who stood at gates and bridges, requiring tribute of all passengers, concerning whom we meet with something in Schabb (fol. 78), where there is also mention of the greater and lesser publican. . . .

"Now, as to what order or degree amongst the publicans our Zacchæus held, it is neither easy nor *tanti* to determine it. The title of Ἀρχιτελώνης, chief among the publicans, will hardly bear it, that he was one of those that received toll or custom at bridges, though even among those there were who had the title of the greater publicans."—LIGHTFOOT on Luke xix. 2; vol. ii. p. 466.

^b Forso much as he also is a son of Abraham (καθὼς καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν).—"That is, say most, the son of Abraham by faith; which, indeed, is most true. But I doubt, however, that this is not directly the sense of these words. For I question whether the Jews knew of any kind of relation to Abraham but

that which was according to the flesh, and by way of stock and offspring. The son of Abraham by faith was a notion unknown; and I scarce believe our Saviour would speak to them in an unintelligible dialect. To which we may add, that if it had been said αὐτὸς υἱὸς Ἀβραάμ ἐγένετο (as it is ἐγένετο in the former clause), we might the easier have inclined to that sense, and applied it to his conversion, by which he was made a son of Abraham by faith. It would argue that his relation to Abraham was changed, and become other than what it was before, so as ἐγένετο in the former clause argued the condition of the house altered. But whereas it is said, υἱὸς Ἀβραάμ ἐστιν, *he is*, and not *he is made*, a son of Abraham, I would take it in the same sense with that, ch. xiii. 16, 'this woman being a daughter of Abraham;' that is, in the literal sense of it: as if He should say, Although you murmur, having this chief publican in so much contempt and indignation, as if he was an accursed thing; yet he is of the seed of Abraham as well as you yourselves. He is not a heathen publican, but an Israelite: and seeing the Son of Man cometh to seek and to save that which is lost, especially the lost sheep of the house of Israel, Salvation is come to his house this day, for he also is a son of Abraham."—LIGHTFOOT on Luke xix. 9; vol. ii. p. 467.

The Evangelist describes Zacchæus by his name, his office, and his riches. The publicans generally were men who acquired wealth, and he who had obtained the right to be called "the chief among the publicans" must have been unusually rich: for at times he might be called upon to pay large sums in advance, or to make good the deficiencies of his subordinates in office. His riches are especially mentioned to show the greatness of the sacrifice that he made when he gave up his worldly goods.

Some¹ have held that Zacchæus was a Gentile, and that this was the reason why they all murmured when Jesus went to be his guest and why they called him a sinner, *ἀμαρτωλός*. In support of this opinion it has been said that, when Zacchæus announces his intention to part with his goods and to lead a life of righteousness, he makes no mention of any requirements of the law, such as tithes or fasts, but simply of alms to the poor and restitution of the wrong of which he had been guilty, like Cornelius the centurion, and as any other Gentile would have done. It has also been said that the expression "forasmuch as he also is a son of Abraham," is so far from disproving that Zacchæus was a Gentile, that it rather increases the probability of it, as implying that, though he was not a son of Abraham by descent, he was by his faith.

Another² and a more probable opinion is, that Zacchæus was a Jew, and that the people murmured when Jesus went to be his guest, and called him a sinner because he was a publican, as the term "sinner" was indifferently used for either a Gentile or a publican. What lends weight to this is that his name Zacchæus is Jewish, and means pure; that Jesus preached only to the lost sheep of the house of Israel. Nor is it probable, judging from His acts, that He would cast so great a stumbling-block in the way of the Jews believing in Him as the Messiah as to go and be the guest of a Gentile. Among all the charges which the Jews brought against Him they never alleged this, and for the reason, we may presume, that they were unable to do so. The will was not wanting.

Whatever difference of opinion may have existed among the ancient writers as to whether Zacchæus was a Jew or a Gentile, little or none existed as to the meaning of his words, "Behold, Lord, the half of my goods I give to the poor," &c. These words³ have been generally understood as referring to the future, not to the past, and imply that he has now

resolved to part with his goods; to devote one-half to the poor, and with the other half to make restitution for that which he had acquired by wrongful exaction,—a restitution in a fourfold proportion. Standing without any introduction or connection, his words have a somewhat abrupt sound. The probability is, that Zacchæus uttered them in reply to some words of counsel and exhortation of Jesus, such as He addressed to the rich young man (xviii. 22), to go and sell all that he had and distribute unto the poor, and follow Him, which S. Luke has not recorded.

Zacchæus had probably been attracted to Jesus by the report he had heard of His miracles; and he became eager to see the Man who had the power to open the eyes of the blind, and the goodness to care for the poor. His eagerness is shown by the exertion and inconvenience to which he put himself to see Jesus. But to have Him as his guest was an honour on which he had not calculated. When once brought into contact with the Son of Man, Zacchæus puts forth qualities either totally concealed before or but very imperfectly exercised, and he attains a perfection which the rich young man, a character once far more promising than Zacchæus, failed to reach. The former had kept all the commandments from his youth up; but when exhorted by Jesus to go on to perfection, and to sell all that he had and give to the poor, and to lay up treasure in heaven, he shrunk from it. It was not so with Zacchæus. Formerly the commandments had been more than he could keep, but now, after Jesus, the Word made flesh, had become his guest, he could accomplish far more than the commandments required.

Though the Evangelist has not related that Zacchæus, like S. Matthew, left his office and followed Jesus, this is the natural conclusion, and was a very common opinion. We can hardly believe that he who cared so much for Jesus, and so little for his goods as to part with all that he had, would continue to fill the publican's office. No further mention is made of Zacchæus in the Gospels, and but little is said of him in the ecclesiastical traditions of the Primitive Church that have come down to us. In a work⁴ commonly attributed to a contemporary of the Apostles, and held by critics to have been written not later than the end of the second or the beginning of the third century, a tradition is recorded that after the Ascension Zacchæus became a companion

¹ Tertullian, iv. adv. Marcion, 37; vol. ii. p. 451.

S. Cyprian, de Opere et Eleemosynis, viii. p. 608.

S. Ambrose, in Luc. xix. 2, &c.; vol. ii. p. 1792.

V. Bede, in Luc. xix. 2, &c.; vol. iii. p. 561.

Maldonatus, in Luc. xix. 7; vol. ii. p. 323.

² Jansenius, in Concord. Evang. cap. cxi. p. 298.

Cornelius a Lapide, in Luc. xix. 7; vol. viii. p. 833.

³ S. Irenæus, contr. Hæreses, iv. 12 (alias 26); p. 1006.

S. Cyril Alex. in Luc. xix. 8; vol. v. p. 867.

Theophylact, in Luc. xix. 8; vol. i. p. 442.

Euthymius, in Luc. xix. 8; vol. iii. p. 595.

Tertullian, iv. adv. Marcion, 37; vol. ii. p. 451.

S. Ambrose, in Luc. xix. 8; vol. ii. p. 1792.

S. Fulgentius, Epist. ad Gallam, cap. 17; p. 321.

V. Bede, in Luc. xix. 8; vol. iii. p. 561.

Jansenius, in Concord. Evang. cap. cxi. p. 298.

Maldonatus, in Luc. xix. 8; vol. ii. p. 324.

Cornelius a Lapide, in Luc. xix. 8; vol. viii. p. 833.

⁴ S. Clementis Romani Recognitiones, lib. i. 72, p. 38; iii. 66, p. 110.

Cornelius a Lapide, in Luc. xix. 9; vol. viii. p. 834.

of S. Peter, and was appointed Bishop of Cæsarea in Palestine.

Some¹ of the ancient writers took great pains to point out the symbolical points in the conversion of Zaccheus.

For the parable of the pounds, see also S. Matthew, ch. xxv., page 398.

11. And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.^a

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

S.V. how much they had gained.
Vulg. quantum quisque negotiatus esset.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin:*

21. For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant. Thou knewest that I was an austere man, taking*

up that I laid not down, and reaping that I did not sow:

S.V. omit And.
Vulg. Dico autem vobis . . . et quod habet auferetur ab eo.

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

S.V. omit For: S*. omits unto you: S*.V. omit from him.
Vulg. Dico autem vobis . . . et quod habet auferetur ab eo.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

The parable contains an outline of the economy of the Incarnation.

The nobleman is Jesus the Son of Mary, a Man but not an ordinary man. He was the Word made flesh, born of the Virgin Mary, but conceived by the Holy Ghost. His journey into a far country to receive for Himself a kingdom, and to return, includes all the time between His Ascension and His coming again at the Day of Judgment.

This parable has a special reference to His disciples, and was delivered to correct an erroneous impression which they had formed. They were now near Jerusalem, and they had gathered from various intimations that something unusual was about to take place, and they concluded that He was going to receive the kingdom of which He had so often spoken to them, and that those who had laboured in His service should now receive the reward of their labour. He therefore teaches them that before He received a kingdom, or at least His kingdom in glory, He must first depart from them, and for a long time, and that they should not receive the reward of their labour until His return; that the reward He should give them would not be the same to all; and that, though it would exceed the value of their labour, it would be to each in strict proportion to the amount of his labour.

As applied to the Apostles and others to whom He delivered the parable, the pound which He distributes to

¹ S. Ambrose and V. Bede, ut supra.

S. Augustine, Sermo clixiv (alias de verbis Apostol. 8); vol. v. p. 942.

^a Till I come.—We prefer, 'while I am on my way' (ἐως ἐρχομαι), for this is the Greek, and not ἐως ἀν ἔλθω.—The 'Church Quarterly Review,' April 1876, p. 130.

S. Gregory Magnus, Moral. xxvii. 46 (alias 26); vol. ii. p. 445.

each of His ten servants expresses the spiritual gifts which they received; and they traded with these and gained other pounds when they used these gifts to persuade men to believe in Jesus and to enter His kingdom. As applied to Christians in general, the pound may mean any Christian grace, especially such as will influence others for their good.

The reward which will be given to the most diligent in his Master's service is represented as so great as to excite the admiration and surprise of the bystanders. They reply, "Lord, he hath ten pounds," or he hath sufficient already.

His enemies who refused to obey Him were the Jews; and though His words, "But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me," may have their perfect fulfilment at the Day of Judgment, many think they contain a prophetic allusion to the punishment of the Jewish nation by the Romans under Titus.¹

For verses 28-34 see S. Matthew, ch. xxi., page 336.

28. ¶ And when He had thus spoken, He went before, ascending up to Jerusalem.

29. And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the *mount of Olives*, He sent two of His disciples,

S.V. two of the disciples.
Vulg. misit duos discipulos suos.

30. Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him *hither*.

31. And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

S.V. omit unto him.
Vulg. sic dicetis ei.

32. And they that were sent went their way, and found even as He had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

For verses 35-40 see S. Matthew, ch. xxi., page 339.

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36. And as He went, they spread their clothes in the way.

37. And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38. Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

S.V. Blessed be the King in the name: V. Blessed be He who cometh King in the name.
Vulg. Benedictus qui venit rex in nomine Domini.

39. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples.

40. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

S.V. omit unto them.
Vulg. Quibus ipse ait.

S. Luke alone describes Jesus weeping over Jerusalem, verses 41-44.

41. ¶ And when He was come near, He beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

S.V. even thou in this day the things *which belong* unto peace: A. in this day.
Vulg. Si cognovisses et tu, et quidem in hac die tua, quas ad pacem tibi!

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Jesus wept over Jerusalem at the very time when the city itself was filled with rejoicing. The city resounded with rejoicing, and with rejoicing at His presence among them, but He beheld the city and wept over it in sorrow. The calamities which He foresaw hanging over the city, their ignorance of this, and their rejection of Him who would have brought peace to them, drew tears from His eyes,

¹ S. Cyril Alex. in Luc. xix. 27; vol. v. p. 876.

Theophylact, in Luc. xix. 27; vol. i. p. 447.

Euthymius, in Luc. xix. 27; vol. iii. p. 605.

Jansenius, in Concord. Evang. cap. xvii. p. 302.

Cornelius a Lapide, in Luc. xix. 27; vol. viii. p. 837.

For this parable see also—

S. Augustine, Quæst. Evang. ii. 46; vol. iii. p. 1359.

V. Beza, in Luc. xix. 11, &c.; vol. iii. p. 502.

Thus the time when He wept over the city was the time most fitted to create a belief in the reality of His sorrow, and in the truth of His prophecy. Had He wept before, when the Jews derided Him and persecuted Him, or afterwards when they sought to put Him to death, His words might have appeared the effect of anger rather than of sorrow.

Some have proposed to understand His words, "If thou hadst known, even thou" (*εἰ ᾔσθως καὶ σὺ*), as a wish, in the sense of "Would that thou hadst known." To this it has been objected that though the Septuagint translators and classical authors sometimes use *εἰ* in the sense of a wish, *utinam*, the New Testament writers in no other instance use the word in this sense.¹

Another² explanation is that Jesus uses the word *εἰ* in the sense of "if," but that His words, like the words of all who speak under the influence of strong emotion, are abrupt and incomplete, and require some words to be understood to render them connected and complete. Some of the early commentators understood the passage in this sense, and some offer suggestions as to the words which are required to fill up the sense. The sentence, thus completed, runs thus: If thou hadst known as I know, even thou, at least in this thy day, the things which belong unto thy peace, *thou wouldst have remained*, or *thou wouldst not have been destroyed*, or *thou wouldst weep as thou now rejoicest*, but now they are hid from thine eyes.

Jesus then goes on to describe the utter destruction which

the Romans should bring on them and on their city as a punishment for their rejection of Him, who would have brought peace to them, when for three years He went about among them proving Himself to be their Messiah. The Jewish historian Josephus relates the fulfilment of this prophecy.³

For verses 45-48 see S. Matthew, ch. xxi., page 342.

45. And He went into the Temple, and began to cast out them that sold therein, and them that bought;

S.V. them that sold (*omit* therein, and them that bought).
Vulg. ejlere vendentes in illo, et ementes.

46. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

V. It is written, And My house shall be.
Vulg. Scriptum est: Quia domus mea domus orationis est.

47. And He taught daily in the Temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,

48. And could not find what they might do: for all the people were very attentive to hear Him.

Margin, hanged on Him.
Vulg. omnis enim populus suspensus erat, audiens illum.

¹ Maldonatus, in Luc. xix. 42; vol. ii. p. 328.

² S. Cyril Alex. in Luc. xix. 42; vol. v. p. 880.

Theophylact, in Luc. xix. 42; vol. i. p. 449.

Euthymius, in Luc. xix. 42; vol. iii. p. 609.

S. Augustine, Epist. cxviii. (alias 79); vol. ii. p. 902.

S. Gregory Magnus, in Evang. Homil. xxxix. 1; vol. ii. p. 1294.

V. Bede, in Luc. xix. 42; vol. iii. p. 570.

³ Bell. Jud. vi.

CHAPTER XX.

[1. Christ avoucheth His authority by a question of John's baptism. 9. The parable of the vineyard. 19. Of giving tribute to Caesar. 27. He convinceth the Sadducees that deny the resurrection. 41. How Christ is the Son of David. 45. He warneth His disciples to beware of the scribes.]

[Vulz. Non dicit sacerdotibus ac scribis qui potestate hoc faciunt, quia nec illi respondent ad propositum de hominis baptismo questionem: parabolam refert de vineyardis, qui castis domini servis etiam filium ejus occiderunt: tentatur Iesus de tributo Cæsari dabo, et a Sadduceis de resurrectione: quomodo dicunt Christum filium esse David: cavendum a scribis ambitiosis.]

For verses 1-8 see S. Matthew, ch. xxi., page 346.

1. And it came to pass, *that* on one of those days, as He taught the people in the Temple, and preached the gospel, the chief priests and the scribes came upon *Him* with the elders,

S.V. on one of the days: A. the priests.
Vulg. in una diebus . . . convenerunt principes sacerdotum.

2. And spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is He that gave Thee this authority?

S.V. and spake saying unto Him: S*. omits Tell us.
Vulg. Et alunt dicentes ad illum: Dic nobis.

3. And He answered and said unto them, I will also ask you one thing; and answer Me:

4. The baptism of John, was it from heaven, or of men?

5. And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

S.V. omit then.
Vulg. quare ergo.

6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7. And they answered, that they could not tell whence *it* was.

8. And Jesus said unto them, Neither tell I you by what authority I do these things.

S*. And He answered and said.
Vulg. Et Iesus ait illis.

For verses 9-19 see S. Matthew, ch. xxi., page 348.

9. Then began He to speak to the people this parable; A certain man planted a vineyard, and

let it forth to husbandmen, and went into a far country for a long time.

S.V.A. A man (omit certain): V*. for a time.
Vulg. Homo plantavit vineam . . . et ipse peregre fuit multis temporibus.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12. And again he sent a third: and they wounded him also, and cast *him* out.

13. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

V*. omits What shall I do? S.V. omit when they see him.
Vulg. Quid faciam? . . . forsan cum hunc viderint, verebuntur.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

A. omits come.
Vulg. Hic est heres, occidamus illum.

15. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17. And He beheld them, and said, What is this then that is written,

"The stone which the builders rejected, the same is become the head of the corner?"

18. Whosoever shall fall upon that stone shall be broken:
but on whomsoever it shall fall, it will grind him to powder."

19. ¶ And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

V.A. And the scribes and the chief priests: S*. the people, because He had spoken.
Vulg. principes sacerdotum, et scribæ . . . et timuerunt populum: cognoverunt enim quod ad ipsos dixerit similitudinem hanc.

For verses 20-26 see S. Matthew, ch. xxii., page 354.

20. And they watched *Him*, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

21. And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the *person of any*, but teachest the way of God truly:

Margin, of a truth.
Vulg. sed viam Dei in veritate doces.

22. Is it lawful for us to give tribute unto Cæsar, or no?

23. But He perceived their craftiness, and said unto them, Why tempt ye Me?

S.V. *omit* Why tempt ye Me?
Vulg. Quid me tentatis?

24. Shew Me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

S. Shew Me a penny. And they shewed unto Him a penny. And He said, Whose image: S.V. And they said.
Vulg. Ostendite mihi denarium: cujus habet imaginem et inscriptionem? Respondentes dixerunt ei: Cæsaris.

25. And He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26. And they could not take hold of His words before the people: and they marvelled at His answer, and held their peace.

For verses 27-40 see S. Matthew, ch. xxii., page 356.

27. ¶ Then came to *Him* certain of the Sadducees, which deny that there is any resurrection; and they asked Him,

S.V. which say that there is no resurrection.
Vulg. qui negant esse resurrectionem.

28. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

S.V. and he be without children.
Vulg. et hic sine liberis fuerit.

29. There were therefore seven brethren: and the first took a wife, and died without children.

30. And the second took her to wife, and he died childless.

31. And the third took her; and in like manner the seven also: and they left no children, and died.

30, 31. S.V. And the second and the third took her, and in like manner also the seven left no children and died.

31. A. And the third took her in like manner, and in like manner.

—Vulg. 30. Et sequens accepit illam, et ipse mortuus est sine filio.

31. Et tertius accepit illam. Similiter et omnes septem, et non reliquerunt semen, et mortui sunt.

32. Last of all the woman died also.

S. At last the woman died also.
Vulg. Novissime omnium mortua est et mulier.

33. Therefore in the resurrection whose wife of them is she? for seven had her to wife.

S. (* *omits* Therefore) In the resurrection whose wife (S*. *adds* of them) shall she be?

Vulg. In resurrectione ergo, cujus eorum erit uxor?

34. And Jesus answering said unto them, The children of this world marry, and are given in marriage:

S.V. *omit* answering.
Vulg. Et ait illis Iesus.

35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For He is not a God of the dead, but of the living: for all live unto Him.

39. ¶ Then certain of the scribes answering said, Master, Thou hast well said.

40. And after that they durst not ask Him any question at all.

S.V. For after that.
Vulg. Et amplius non audebant cum quidquam interrogare.

For verses 41-44 see S. Matthew, ch. xxii., page 360.

41. And He said unto them, How say they that Christ is David's son ?

A. How say some.
Vulg. Quomodo dicunt.

42. And David himself saith in the book of Psalms,

**"The Lord said unto my Lord,
Sit Thou on My right hand,**

S.V. For David himself.
Vulg. Et ipse David.

**43. Till I make Thine enemies Thy foot-
stool."**

44. David therefore calleth Him Lord, how is He then his son ?

For verses 45-47 see S. Matthew, ch. xxiii., page 363.

45. ¶ Then in the audience of all the people He said unto His disciples,

V. unto the disciples.
Vulg. dixit discipulis suis.

46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

47. Which devour widows' houses, and for a shew make long prayers : the same shall receive greater damnation.

CHAPTER XXI.

[1. *Christ commendeth the poor widow. 5. He foretelleth the destruction of the Temple, and of the city Jerusalem: 25. the signs also which shall be fore the last day. 34. He exhorteth them to be watchful.*]

[Vulg. Viduam duo minuta offerentem præfert divitibus multa offerentibus: subversionem Templi prædicit, variisque malis, afflictionibus et persecutionibus adversus quæ roborat apostolus: prædicit quoque subversionem Jerusalem, et Iudeorum captivitatem ac dispersionem: de signis præcursoris judicium: cavendum a crapula, ebrietate, curisque hujus vite, et vigilandum ac orandum.]

For verses 1-4 see S. Mark, ch. xii., page 555.

1. And He looked up, and saw the rich men casting their gifts into the treasury.

2. And He saw also a certain poor widow casting in thither two mites.

S.V. omit also.

Vulg. Vidit autem et quandam viduam pauperulam.

3. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

S.V. omit of God.

Vulg. in munera Dei.

For verses 5 and 6 see S. Matthew, ch. xxiv., page 375.

5. ¶ And as some spake of the Temple, how it was adorned with goodly stones and gifts, He said,

6. *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

S.V. add here after upon another.

Vulg. non relinquetur lapis super lapidem.

For verses 7-19 see S. Matthew, ch. xxiv., page 377.

7. And they asked Him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8. And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

Margin, and, The time.

S.V. omit therefore.

Vulg. et in ipsos appropinquantem nolite ergo me post eos.

9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10. Then said He unto them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

S.V. shall be, and in divers places famines and pestilences (V. pestilences and famines).

Vulg. Et terremotus magni erunt per loca, et pestilentie, et fames.

12. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.

13. And it shall turn to you for a testimony.

S.V. omit And.

Vulg. Continget autem vobis in testimonium.

14. Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

S.V. omits therefore.

Vulg. Ponite ergo in cordibus vestris.

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

S.V. to resist nor gainsay.

Vulg. resistere et contradicere.

16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17. And ye shall be hated of all *men* for My name's sake.

18. But there shall not an hair of your head perish.

19. In your patience possess ye your souls.

V. ye shall acquire.

Vulg. In patientia vestra possidebitis animas vestras.

For verses 20-24 see S. Matthew, ch. xxiv., page 380.

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22. For these be the days of vengeance, that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

S. omits But: *S.* in those days, for there shall be in those days great distress.

Vulg. *Vae autem pregnantibus et nutrientibus in illis diebus: erit enim.*

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

For verses 25-36 see S. Matthew, ch. xxiv., page 385.

25. ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

S. adds and after nations: *S.V.A.* with perplexity on account of the noise of the sea and the waves.
Vulg. *et in terris pressura gentium præ confusione sonitus maris, et fluctuum.*

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the Son of Man coming in a cloud with power and great glory.

28. And when these things begin to come to

pass, then look up, and lift up your heads; for your redemption draweth nigh.

29. And He spake to them a parable; Behold the fig-tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32. Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33. Heaven and earth shall pass away: but My words shall not pass away.

34. ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

S. omits And.
Vulg. *Attendite autem vobis.*

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

34, 35. *S.V.* come upon you unawares as a snare: for it shall come on all.
Vulg. *Tanquam laqueus enim superveniet in omnes qui.*

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

S.V. But watch ye and pray always, that ye may be able to escape.
Vulg. *Vigilate itaque, omni tempore orantes, ut digni habeamini fugere ista omnia.*

S. Luke alone contains verses 37 and 38.

37. And in the day-time He was teaching in the Temple; and at night He went out, and abode in the mount that is called *the mount of Olives*.

38. And all the people came early in the morning to Him in the Temple, for to hear Him.

CHAPTER XXII.

[1. The Jews conspire against Christ. 3. Satan preparereth Judas to betray Him. 7. The Apostles prepare the passover. 19. Christ instituteth His holy Supper, 21. covertly foretelleth of the traitor, 24. dehorteth the rest of His Apostles from ambition, 31. assurereth Peter his faith should not fail : 34. and yet he should deny Him thrice. 39. He prayeth in the mount, and sweateth blood, 47. is betrayed with a kiss : 50. He healeth Malchus' ear, 54. He is thrice denied of Peter, 63. shamefully abused, 66. and confesseth Himself to be the Son of God.]

[Vulg. Cogitant principes sacerdotum de occidendo Iesu, quem vendit Judas : jubet parari pascha : panem in corpus suum et vinum in sanguinem consecrata tradit discipulis, præcipiens ut idem faciant : contentio discipulorum quis eorum sit major : prædicit trinom Petri negationem, jubens vendi tunicam et emi gladium : post probam in agonia orationem, et sudorem instar sanguinis in terram decurrentis, capitur a Iudeis : quorum uni Petrus abscidit auriculam : conqueritur quod ad eum quasi ad latronem capiendum egerint : in domo principis sacerdotum ter a Petro negatur, et a Iudeis caditur ac illudatur, et mane in concilio interrogatus fatetur se Dei Filium.]

For verses 1 and 2 see S. Matthew, ch. xxvi., page 408.

1. Now the feast of unleavened bread drew nigh, which is called the Passover.

2. And the chief priests and scribes sought how they might kill Him ; for they feared the people.

For verses 3-6 see S. Matthew, ch. xxvi., page 412.

3. ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them.

5. And they were glad, and covenanted to give Him money.

6. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

S*. And he sought opportunity (*omits* promised and).
Vulg. Et spocondit. Et querebat opportunitatem.

For verses 7-13 see S. Matthew, ch. xxvi., page 413.

7. ¶ Then came the day of unleavened bread, when the passover must be killed.

8. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9. And they said unto Him, Where wilt Thou that we prepare ?

V. that we prepare for Thee to eat the passover ?
Vulg. At illi dixerunt : Ubi vis paremus ?

10. And He said unto them, Behold, when ye are entered into the city, there shall a man meet

you, bearing a pitcher of water ; follow him into the house where he entereth in.

S*. *omits* of water.
Vulg. amphoram aquæ portans.

11. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with My disciples ?

S. saying, The Master saith : S. Where is My guestchamber.
Vulg. Et dicetis patrifamilias domus : Dicit tibi magister : Ubi est diversorium ?

12. And he shall shew you a large upper room furnished : there make ready.

S. and there make ready.
Vulg. et ibi parate.

13. And they went, and found as He had said unto them : and they made ready the passover.

For verses 14-16 see S. Matthew, ch. xxvi., page 415.

14. And when the hour was come, He sat down, and the twelve Apostles with Him.

S*. V. and the Apostles.
Vulg. et duodecim apostoli cum eo.

15. And He said unto them, With desire I have desired to eat this passover with you before I suffer :

Margin, I have heartily desired.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

S.V.A. I will not eat it (A. thereof).
Vulg. Quia ex hoc non manducabo illud.

For verses 17-20 see S. Matthew, ch. xxvi., page 421.

17. And He took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

S*. Take and divide *it* among you.
Vulg. Accipite, et dividite inter vos.

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

S.V. I will not drink henceforth.
Vulg. Non bibam de generatione vitis.

19. ¶ And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My Body which is given for you : This do in remembrance of Me.

A. saying, Take, This is.
Vulg. dicentes, Hic est corpus meum, quod pro vobis datur : hoc facite in meam commemorationem.

20. Likewise also the cup after supper, saying, This cup *is* the new testament in My Blood, which is shed for you.

For verses 21-23 see S. Matthew, ch. xxvi., page 418.

21. ¶ But, behold, the hand of him that betrayeth Me *is* with Me on the table.

22. And truly the Son of Man goeth, as it was determined : but woe unto that man by whom He is betrayed !

S.V. For truly (S*. omits truly) the Son of Man.
Vulg. Et quidem Filius hominis.

23. And they began to inquire among themselves, which of them it was that should do this thing.

24. ¶ And there was also a strife among them, which of them should be accounted the greatest.

S. omits also.
Vulg. Facta est autem et contentio inter eos.

25. And He said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.

S*. and their rulers exercise authority over them and are called.
Vulg. Et qui potestatem habent super eos, benefici vocantur.

26. But ye *shall* not *be* so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

27. For whether *is* greater, he that sitteth at

meat, or he that serveth ? *is* not he that sitteth at meat ? but I am among you as he that serveth.

28. Ye are they which have continued with Me in My temptations.

29. And I appoint unto you a kingdom, as My Father hath appointed unto Me ;

A. And I appoint unto you a covenant, as My Father hath appointed unto Me a kingdom.
Vulg. Et ego dispono vobis sicut disposuit mihi Pater meus regnum.

30. That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

In their last journey to Jerusalem, there had been a dispute among the Twelve which of them should be the greatest. Two Evangelists, S. Matthew (xx. 20) and S. Mark (ix. 33, &c.), both relate this in the proper place in the narrative. But S. Luke makes no mention of this dispute in their journey to Jerusalem. But in his relation of the events which took place in the evening on which Jesus instituted the Eucharist, S. Luke says, "And there was also a strife among them, which of them should be accounted the greatest." But of any strife among the Twelve during this evening, neither S. Matthew nor S. Mark say a word. Some¹ have therefore not unreasonably concluded that S. Luke, in his allusion to their strife, is not referring to any fresh instance of it, which occurred during this evening, but to that which had taken place in their journey up to Jerusalem, but of which he had not given any relation in its proper place ; and that S. Luke refers to it now, in order to account for the tone of the address which Jesus proceeds to deliver to the Twelve : for, though Jesus had rebuked His disciples at the time for their dispute, He afterwards refers to it again.

He shows them that all strife for greatness, one over the other, was inconsistent with the very nature of His kingdom. In His kingdom the first and last were reckoned differently from what they were in the kingdoms of the world. The first in His kingdom was the one who most nearly resembled Himself : the first was therefore he who undertook the meanest task, the lowliest office. He should enter His kingdom, as God and Man, only through humiliation, persecution, ignominy, suffering, and finally through Death on the Cross ; so in like manner must they also enter into the kingdom which, after His departure, He should bequeath to them. It must be through participation in His sufferings, in His humiliation.

S. Luke alone contains verses 31 and 32.

31. ¶ And the Lord said, Simon, Simon,

¹ Maldonatus, in Luc. xxii. 28 ; vol. ii. p. 333.

behold, Satan hath desired to have you, that he may sift *you* as wheat :

V. omits And the Lord said : S. said, Simon, behold.

Vulg. Ait autem Dominus : Simon, Simon, ecce Satanas expetivit vos.

32. But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren.

There is a marked difference between the early commentators on this passage and the later. The former¹ see in our Saviour's words a proof that Satan could not tempt anyone without God's permission, and a pledge that he should not tempt Peter to his ruin ; that, though Peter should through fear deny his Master, his faith should not so far fail, but that by repentance he should be converted, and reinstated in His favour ; and that by his example, as of one who had sinned and had repented, and had been forgiven, he should strengthen his brethren. Besides the pledge that Peter himself should not fall from the faith in Jesus, later commentators² see also in our Saviour's words a promise that Peter's successors in the See of Rome, for all time, shall remain firm in the faith of Jesus. Whether this doctrine be a legitimate deduction from our Saviour's words or not, it is a noteworthy fact that such an interpretation of this passage is not found in any of the early commentators, and in no writer before the twelfth century. The Patristic commentators explain our Saviour's words as a pledge that S. Peter's own faith should not fail, and make no allusion to his successors.

For verses 33 and 34 see S. Matthew, ch. xxvi., page 427.

33. And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death.

34. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.

S.V. until thou shalt.

Vulg. donec ter abneges nosse me.

S. Luke alone contains verses 35-38.

35. And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing.

36. Then said He unto them, But now, he that hath a purse, let him take it, and likewise

his scrip : and he that hath no sword, let him sell his garment, and buy one.

S.V. But He said unto them.

Vulg. Dixit ergo eis.

37. For I say unto you, that this that is written must yet be accomplished in Me,

"And He was reckoned among the transgressors :"

for the things concerning Me have an end.

S.V. A. omitt yet : S.V. for that which concerneth Me hath an end.

Vulg. quoniam adhuc hoc quod scriptum est . . . etenim ea, que sunt de me, finem habent.

38. And they said, Lord, behold, here *are* two swords. And He said unto them, It is enough.

S. omits Lord.

Vulg. At illi dixerunt : Domine.

Various explanations have been given of these words. Some have suggested that Jesus does not here command the Apostles to do these things, but that He only permits them. Others³ that He is foretelling what they will do, using the subjunctive mood for the future, as in some cases of prophecy. Others⁴ think that, though speaking to the Apostles, Jesus is showing the straits to which the Jewish nation will be reduced, both for the means of support and defence, by the war which will overtake them as a punishment for putting Him to Death as a malefactor.

The most probable interpretation⁵ is, that by these words Jesus is preparing His disciples for the sharp trial that awaited them ; namely, His own Passion and Death by Crucifixion, and their dispersion by persecution. The danger which is impending will be so great, that they must no longer rely on the friendly feeling of the multitude towards them. Even with the utmost care and foresight, they will scarcely be able to preserve themselves from death, either by hunger or by violence. All this will take place, not from His want of power to support and protect them, as was shown when He first sent them to preach the Gospel, but in the fulfilment of the prophecies respecting Himself, which foretold that He must be put to Death, and on the charge that He was a malefactor, a breaker of the law.

The Apostles did not perceive what was our Saviour's object in His address to them, and understood His words in a literal sense, and produce two swords, and He replies, "It is enough ;" that is, that no more are required. For in

¹ S. Ambrose, in Luc. xxii. 31 ; vol. ii. p. 1817.

² S. Augustine, de Correp. et Gratia, vi. and viii. ; vol. x. pp. 922 and 926.

³ V. Bede, in Luc. xxii. 31 ; vol. iii. p. 600.

⁴ S. Cyril Alex. in Luc. xxii. 31 ; vol. v. p. 916.

Theophylact, in Luc. xxii. 31 ; vol. i. p. 470.

Euthymius, in Luc. xxii. 31 ; vol. iii. p. 639.

⁵ Jansenius, in Concord. Evang. cxxxiii. p. 479.

Maldonatus, in Luc. xxii. 31 ; vol. ii. p. 337.

Cornelius a Lapide, in Luc. xxii. 31 ; vol. viii. p. 846.

³ S. Basil, Regule brevius tract. 251 ; vol. iii. p. 1250.

⁴ S. Cyril Alex. in Luc. xxii. 35 ; vol. v. p. 917.

⁵ S. Chrysostom, Homil. lxxxiv. in Matt. ; vol. ii. p. 483.

Theophylact, in Luc. xxii. 35 ; vol. i. p. 472.

Jansenius, in Concord. Evang. cap. cxxxiii. p. 482.

Maldonatus, in Luc. xxii. 36 ; vol. ii. p. 339.

Cornelius a Lapide, in Luc. xxii. 36 ; vol. viii. p. 847.

thinking that even these were necessary, they had misunderstood His meaning.

Some¹ have thought that the two swords (*μάχαραι*) which the Apostles produced were not military swords, but knives, which they had used but a short time before to cut the paschal lamb.

For verse 39 see S. Matthew, ch. xxvi., page 427.

39. ¶ And He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him.

V*. omits also: S.V.A. and the disciples.
Vulg. secuti sunt autem illum et discipuli.

For verses 40-44 see S. Matthew, ch. xxvi., page 428.

40. And when He was at the place, He said unto them, Pray that ye enter not into temptation.

41. And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42. Saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done.

Margin, willing to remove.

43. And there appeared an angel unto Him from heaven, strengthening Him.^a

Vulg. Apparuit autem illi angelus de celo, confortans eum.

44. And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood^b falling down to the ground.^c

43, 44. S.V.A. omit these two verses.
Vulg. Et factus in agonia, prolixius orabat. Et factus est sudor ejus, sicut gutte sanguinis decurrentis in terram.

For verses 45 and 46 see S. Matthew, ch. xxvi., page 432.

45. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow,

S.V.A. to the disciples.
Vulg. ad discipulos suos.

46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

For verses 47 and 48 see S. Matthew, ch. xxvi., page 434.

47. ¶ And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.

S.V.A. omit And.
Vulg. omits And.

48. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?^d

S*. omits Judas.
Vulg. Iuda, osculo Filium hominis tradis?

For verses 49-51 see S. Matthew, ch. xxvi., page 436.

49. When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?^e

S.V. omit unto Him.
Vulg. dixerunt ei.

50. ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

A. omits And: S.V. the ear.
Vulg. Respondens autem Iesus . . . auriculum ejus.

For verses 52 and 53 see S. Matthew, ch. xxvi., page 437.

52. Then Jesus said unto the chief priests, and captains of the Temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the Temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.

S*. but this is the hour, and.
Vulg. sed hæc est hora vestra.

¹ S. Chrysostom, ut supra.

^a An angel from heaven strengthening Him.—See Matt. ch. xxvi., p. 431.

^b His sweat was as it were great drops of blood.—See Matt. ch. xxvi., p. 433.

^c Vv. 43, 44.—For a full and clear statement of the evidence for and against this passage, see Hammond's 'Textual Criticism,' p. 166, who thus concludes, "On the whole there is no reasonable doubt upon the passage." See also Scrivener, Introduction, p. 521, ed. 1874; McClellan, 'New Testament,' p. 699.

^d Betrayest thou the Son of Man with a kiss? (*φιλῆσαι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως*;)—We find the dative noun *φιλῆσαι* in its most unusual, and so in its most emphatic place, beginning a sentence. We therefore translate it, 'Is it with a kiss that thou

Euthymius, in Luc. xvii. 38; vol. iii. p. 645.

betrayest the Son of Man?'—The 'Church Quarterly Review,' April 1876, p. 132.

^e Lord, shall we smite, &c. (*Κόpie, εἰ παράδωκεν*).—We render this, 'Lord, grant it (and) we shall smite with the sword.' Here we place a comma after *εἰ*, and omit, with some authorities, the note of interrogation. This usage of *εἰ*, as of the Latin *si*, is not infrequent in Philo, and in other writers of the Apostolic period, and is closely and naturally connected with the admitted use of *εἰ*, *εἴθε*, and the Latin *si* in an optative sense, just as much so as the feeling of a wish is connected with the expression that it might be granted. The prayer of Æneas in Virgil (*vi*) may be well rendered, Grant (*si nunc*) now that the golden bough upon the tree may present itself duly to our sight.—Ibid., p. 159.

For verses 54 and 55 see S. Matthew, ch. xxvi., page 439.

54. ¶ Then took they Him, and led *Him*, and brought Him into the high priest's house. And Peter followed afar off.

55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

For verses 56-62 see S. Matthew, ch. xxvi., page 445.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

57. And he denied Him, saying, Woman, I know Him not.

S.V. And he denied, saying, I know Him not, woman.
Vulg. At ille negavit eum, dicens: Mulier, non novi illum.

58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with Him: for he is a Galilæan.

60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

S.V.A. a cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice.

S.V. *add to-day after crow.*
Vulg. Quia prius quam gallus cantet, ter me negabis.

62. And Peter went out, and wept bitterly.

S.V. And he went out.
Vulg. Et egressus foras Petrus flevit amare.

For verses 63-65 see S. Matthew, ch. xxvi., page 442.

63. ¶ And the men that held Jesus mocked Him, and smote *Him*.

S.V. that held Him.
Vulg. Et viri qui tenebant illum.

64. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee?

S.V. they asked Him (*omit* struck Him on the face, and).
Vulg. Et velaverunt eum, et percutiebant faciem ejus: et interrogabant eum.

65. And many other things blasphemously spake they against Him.

For verses 66-71 see S. Matthew, ch. xxvii., page 451.

66. ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,

67. Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe:

S.V. *omits* you.
Vulg. Si vobis dixero.

68. And if I also ask *you*, ye will not answer Me, nor let *Me* go.

S.V. *omit* also: S.V. you will not answer (*omit* Me, nor let Me go).
Vulg. Si autem et interrogavero.

69. Hereafter shall the Son of Man sit on the right hand of the power of God.

S.V.A. But hereafter.
Vulg. Et hoc autem.

70. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am.

71. And they said, What need we any further witness? for we ourselves have heard of His own mouth.

CHAPTER XXIII.

[1. Jesus is accused before Pilate, and sent to Herod. 8. Herod mocketh Him. 12. Herod and Pilate are made friends. 13. Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27. He telleth the women, that lament Him, the destruction of Jerusalem: 34. prayeth for His enemies. 39. Two criminals are crucified with Him. 46. His death. 50. His Burial.]

[Vulg. Accusatus coram Pilato mittitur ad Herodem, qui illum spreto illius: Pilatus conatur ipsum dimittere, proposito Barabbas homicida, et promissa castigatione: Indis tamen instantibus morti adjudicatur: ductusque ad supplicium, velut mulieres super se flere: cum latronibus crucifixus, Patrem orat pro crucifigentibus: irridetur a principibus et a militibus acclum offerentibus: posita superscriptione blasphematur ab uno latrone, alteri vero promittitur in paradiso consortium: post tenebras atque signa clamans expirat: quem centurio iustum pradiat, et Joseph corpus ejus sepelit.]

For verse 1 see S. Matthew, ch. xxvii., page 451.

1. And the whole multitude of them arose, and led Him unto Pilate.

For verses 2 and 3 see S. Matthew, ch. xxvii., page 455.

2. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King.

S.V. perverting our nation: S.V. and saying, that He Himself. Vulg. Hunc invenimus subvertentem gentem nostram . . . et dicentem se Christum regem esse.

3. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest it.

S. and saith. Vulg. At ille respondens ait.

S. Luke alone relates that Jesus was sent to Herod, verses 4-16. (See S. Matthew, ch. xxvii., page 457.)

4. Then said Pilate to the chief priests and to the people, I find no fault in this Man.

5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

S*. omits teaching: S. and beginning. Vulg. docens per universam Iudeam, incipiens.

6. When Pilate heard of Galilee, he asked whether the Man were a Galilæan.

S.V. When Pilate heard it (omit of Galilee). Vulg. Pilatus autem audiens Galilæam.

7. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

S*. at the same time. Vulg. qui et ipse Ierosolymis erat illis diebus.

8. ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him.

S*. When Herod (omit And): S.V. omits many things. Vulg. Herodes autem viso Iesu . . . eo quod audierat multa de eo.

9. Then he questioned with Him in many words; but He answered him nothing.

S. omits Then: S. not. Vulg. interrogabat autem . . . at ipse nihil illi respondebat.

10. And the chief priests and scribes stood and vehemently accused Him.

11. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

S. And Herod also: S*. omits again. Vulg. Sprevit autem illum Herodes . . . et remisit ad Pilatum.

12. ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

S.V. Herod and Pilate. Vulg. Herodes et Pilatus.

13. ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

S.V. for he sent Him to us. Vulg. nam remisit vos ad illum.

16. I will therefore chastise Him, and release Him.

The Galileans had the reputation of being the most restless and turbulent of all the Jews, and Pilate had several times come into collision with them. Some of them he was said to have slain, and to have mingled their blood with their sacrifices (Luke xiii. 1). It was probably in order to prejudice the mind of Pilate against Jesus that the chief priests said, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Pilate, eager to catch at any way of relieving himself from the office of judging Jesus, sends Him to Herod Antipas, who had come up to Jerusalem for the Passover, as to His own more immediate governor.¹

To human eyes Pilate was consulting his own personal convenience in sending Jesus to Herod; in reality he was bringing the highest personage in the land to give evidence to His innocence. Herod was pleased with the consideration which Pilate had shown him, and he had long wished to see Jesus. But he who had taken his brother Philip's wife and had put John the Baptist to death, and had been guilty of other crimes, is unable to gratify his curiosity, or to obtain a single answer from Jesus. For He had answered little to the questions of Pilate, and He answers nothing to those of Herod, and Jesus is sent back mocked and derided, but practically declared, in the judgment of Herod, innocent of any serious charge.

Pilate, who had not the courage to brave the enmity of the chief priests and acquit Jesus, was still unwilling to condemn Him, whom he believed to be innocent; and he now tries a middle course, and hopes by scourging Him to render Him an object of compassion, and thus to excite the sympathy of the people in His behalf, and by that means to release Him.

For verses 17-23 see S. Matthew, ch. xxvii., page 457.

17. (For of necessity he must release one unto them at the feast.)^a

V. A. omit this verse.

Vulg. Necesse autem habebat dimittere eis per diem festum unum.

18. And they cried out all at once, saying, Away with this *Man*, and release unto us Barabbas :

19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

S*. was in prison.

Vulg. missus in carcerem.

¹ See S. Ambrose, in Luc. xxiii. 11; vol. ii. p. 1829.

V. Bede, in Luc. xxiii. 5; vol. iii. p. 611.

^a "V. 17.—Deest in Tischendorf, Tregelles, uncials includit Lachmann, post ver. 19 ponit [Tregelles marg.]."—SCRIVENER, 'New Testament,' 1877.

20. Pilate therefore, willing to release Jesus, spake again to them.

S. V. A. But Pilate, willing.

Vulg. Iterum autem Pilatus locutus est ad eos, volens dimittere Iesum.

21. But they cried, saying, Crucify Him, crucify Him.

22. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go.

23. And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.^b

S. V. and their voices prevailed.

Vulg. et invalescent voces eorum.

For verses 24 and 25 see S. Matthew, ch. xxvii., page 460.

24. And Pilate gave sentence that it should be as they required.

Margin, asserted.

25. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

S. V. A. omit unto them.

Vulg. Dimisit autem illis.

For verses 26-33 see S. Matthew, ch. xxvii., page 463.

26. And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27. ¶ And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

V. A. omit also: S. and of women: they bewailed and lamented Him.

Vulg. Sequatur autem illum multa turba populi, et mulierum: que plangebant et lamentabantur eum.

28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the

Theophylact, in Luc. xxiii. 5; vol. i. p. 481.

Jansenius, in Concord. Evang. cap. cxli. p. 572.

^b The voices . . . prevailed (*καταχυν*).—"Where it really means 'kept growing stronger,' or louder."—The Church Quarterly Review, April 1876, p. 130.

mountains, Fall on us ; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry ?

32. And there were also two other, malefactors, led with Him to be put to death.

33. And when they were come to the place, which is called Calvary,—

Margin. The place of a skull.

For verses 33, 34, 38 see S. Matthew, ch. xxvii., page 466.

33. — there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

34. ¶ Then said Jesus, Father, forgive them ; for they know not what they do. And they parted His raiment, and cast lots.

S.V. omit Then said Jesus . . . what they do : A. omits Father.

Vulg. Iesus autem dicebat : Pater, dimitte illis, non enim sciunt, quid faciunt.

For verses 35-43 see S. Matthew, ch. xxvii., page 470.

35. And the people stood beholding. And the rulers also with them derided Him, saying, He saved others ; let Him save Himself, if He be Christ, the chosen of God.

S. omits also : S.V. omit with them.

Vulg. et deridebant eum principes cum eis.

36. And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

S.A. omit also.

Vulg. Bludebant autem ei et milites.

37. And saying, If Thou be the King of the Jews, save Thyself.

A. And saying, Thou art the King.

Vulg. Et dicentes : Si tu es rex.

38. And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

S.V. was over Him (omit written) : S.A. of Greek, of Latin, of Hebrew.

S.V. omit in letters of Greek, and Latin, and Hebrew.

S.V. The King of the Jews is this.

Vulg. Erat autem et superscriptio scripta super eum litteris grecis, et latinis, et hebraicis : Hic est rex Iudeorum.

39. ¶ And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

V. omits saying : S.V. Art Thou not the Christ ? Save Thyself.

Vulg. dicens : Si tu es Christus, salvum fac teipsum, et nos.

40. But the other answering rebuked him,
1.

saying, Dost not thou fear God, seeing thou art in the same condemnation ?

S.V. answering and rebuking him said.

Vulg. Respondens autem alter increpabat eum, dicens.

41. And we indeed justly ; for we receive the due reward of our deeds : but this Man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

S.V. And he said, Jesus, remember me : S.A. when Thou comest in Thy kingdom.

Vulg. Et dicebat ad Iesum : Domine, memento mei, cum veneris in regnum tuum.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise.

S.V. And He said.

Vulg. Et dixit illi Iesus.

For verses 44-46 see S. Matthew, ch. xxvii., page 473.

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

S.A. omits and.

45. And the sun was darkened, and the veil of the Temple was rent in the midst.

S.V. the sun being eclipsed.

Vulg. Et obscuratus est sol.

46. ¶ And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit : and having said thus, He gave up the ghost.

For verses 47-49 see S. Matthew, ch. xxvii., page 477.

47. Now when the centurion saw what was done, he glorified God, saying, Certainly This was a righteous man.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

S.V. having beheld the things : A. omits beholding the things which were done.

Vulg. Et omnis turba eorum qui simul aderant ad spectaculum istud, et videbant quae fiebant.

49. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

For verses 50-53 see S. Matthew, ch. xxvii., page 483.

50. ¶ And, behold, there was a man named

Joseph, a counsellor; *and he was* a good man, and a just :

V. a counsellor, a good man *and* just.
Vulg. qui erat decurio, vir bonus et justus.

51. (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

S.V. who waited (*omit* also himself).
Vulg. qui expectabat et ipse regnum Dei.

52. This *man* went unto Pilate, and begged the Body of Jesus.

53. And he took It down, and wrapped It in linen,——

For verses 53–56 see S. Matthew, ch. xxvii., page 485.

53. —— and laid It in a sepulchre that was hewn in stone, wherein never man before was laid.

S. and laid Him in a sepulchre.
Vulg. et posuit eum in monumento exciso.

54. And that day was the preparation, and the sabbath drew on.

A. *omits* and.
Vulg. Et dies erat paraseeves, et sabbatum illucescebat.

55. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His Body was laid.

S.V.A. *omit* also.
Vulg. *omits* also.

56. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

[1. *Christ's Resurrection is declared by two angels to the women that came to the sepulchre. 9. These report it to others. 13. Christ Himself appeareth to the two disciples that went to Emmaus: 36. afterwards He appeareth to the Apostles, and reproacheth their unbelief: 47. giveth them a charge: 49. promiseth the Holy Ghost: 51. and so ascendeth into heaven.]*

[Vulg. *Multi-ribus ad Christi monumentum consermatum quod ejus corpus non invenirent, angeli ipsum resurrexisse nuntiavit, et illa Apostolis, qui et tantum deliramentum accipiant: Petrus ad monumentum currens et ipso clarior quod corpus non inveniret: duobus in Emmaus euntibus, Jesus scripturas interpretatur, et in fractione panis aliter agnoscitur: congregatis discipulis palam se probat, et cum eis edens aperit sensum ut scripturas intelligant, ac promisso Spiritu sancto in celum ascendit.]*

For verses 1-8 see S. Matthew, ch. xxviii., page 490.

1. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

S.V. *omit* and certain others with them.
Vulg. *omit*s and certain others with them.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in, and found not the Body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

S.V. in shining raiment.
Vulg. in veste fulgenti.

5. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

Margin, Him that liveth.
Vulg. Quid queritis viventem cum mortuis?

6. He is not here, but is risen: remember how He spake unto you when He was yet in Galilee,

7. Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered His words,

For verses 9-12 see S. Matthew, ch. xxviii., page 493.

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10. It was Mary Magdalene, and Joanna, and

Mary the mother of James, and other women that were with them, which told these things unto the Apostles.

A. *omits* It was: S. V. A. *omit*s which.
Vulg. Erat autem . . . que.

11. And their words seemed to them as idle tales, and they believed them not.

S.V. And these words.
Vulg. verba ista.

12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

S. *omits* laid by themselves: V. *omits* laid: A. *omits* by themselves.
Vulg. et procumbens vidit linteamenta sola posita.

For the synopsis of this appearance see S. Matthew, ch. xxviii., page 499.

13. ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

A. that same hour: S. about a hundred and threescore.
Vulg. ipsa die . . . sexaginta.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed *together* and reasoned, Jesus Himself drew near, and went with them.

V. *omit*s Himself.
Vulg. ipse Jesus appropinquans.

16. But their eyes were holden that they should not know Him.

17. And He said unto them, What manner

of communications *are* these that ye have one to another, as ye walk, and are sad?

S.V. *As*, as ye walk? And they stood sad.
Vulg. *Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes?*

18. And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

S. these things.
Vulg. *quæ facta sunt.*

19. And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

S. mighty in word and deed.
Vulg. *potens in opere et sermone.*

20. And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

21. But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

S. we trust that it is He which shall redeem: S.V. and beside all this, it is the third day.
Vulg. *Nos autem sperabamus . . . et nunc super hæc omnia, tertia dies est hodie.*

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23. And when they found not His Body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

24. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but Him they saw not.

25. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Ought not Christ to have suffered these things, and to enter into His glory?

27. And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.

S. unto them, what in all the scriptures were the things
Vulg. *interpretabatur illis in omnibus scripturis quæ de ipso sunt.*

28. And they drew nigh unto the village,

whither they went: and He made as though He would have gone further.

29. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

S.V. is already far spent.
Vulg. *et inclinata est jam dies.*

30. And it came to pass, as He sat at meat with them, He took bread, and blessed *it*, and brake, and gave to them.

31. And their eyes were opened, and they knew Him; and He vanished out of their sight.

Margin, ceased to be seen of them.
S.V. *omits* and they knew Him.
Vulg. *et cognoverunt eum: et ipse evanuit ex oculis eorum.*

32. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?

V. *omits* within us: S.V. *omits* and.
Vulg. *Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, et.*

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

S.V. Indeed the Lord is risen.
Vulg. *Quod surrexit Dominus vere.*

35. And they told what things *were done* in the way, and how He was known of them in breaking of bread.

Foremost among the questions which arise on this passage are these: 1. Who was Cleopas? 2. Who was the disciple that was with him? 3. Where was Emmaus?

1. There was an early tradition¹ in the Church that the Cleopas here mentioned was a native of Emmaus, and that the house in which Jesus was entertained, and in which He was known in the breaking of bread, afterwards became the site of a Christian church. It has also been supposed that this Cleopas was the same as Cleopas or Alphaeus the father of James and Josès, and who has also been supposed to be the brother of Joseph, the husband of the B. Virgin.²

2. Who the companion of Cleopas was is uncertain, as is shown by the various opinions that have been held on this point. Two of the earliest authors³ who undertake to give his name call him Simon, but not meaning by that name either Simon Peter or Simon the Canaanite, but some other

¹ S. Jerome, Epist. cviii. (alias 27) ad Eustochium, Epitaphium Paulæ 8; vol. i. p. 893.

² Cornelius a Lapide, in Luc. xxiv. 18; vol. viii. p. 857.

³ Origen, in Comm. ad Joan. præfat. 7; vol. iv. p. 33.
S. Cyril Alex., in Luc. xxiv. 13; vol. v. p. 944.

disciple of Jesus called Simon. The next writer¹ in the order of antiquity calls him Ammaon, probably as being a native of Emmaus. Another writer,² contemporary with the last, speaks of him as being the Nathanael mentioned in S. John's Gospel (i. 45). There were also not wanting some³ who supposed that S. Luke the Evangelist was here meant. But it is pretty clear from the introduction to S. Luke's Gospel that he had not seen Jesus.

3. With respect to the situation of Emmaus two different opinions have been held. The most ancient writer⁴ who describes the situation of the Emmaus mentioned in this passage, speaks of it as being in the neighbourhood of Beth-horon, and as being identical with the town afterwards called Nicopolis, which was about 22 miles from Jerusalem. This

agrees with the situation of Emmaus mentioned in the Book of the Maccabees, which was in the plain country of Judaea (1 Macc. iii. 40), and not far from Bethhoron (1 Macc. ix. 50). To this there are two objections: (1) the reading of the commonly-received text, which makes Emmaus only 60 furlongs, or some 7 miles, from Jerusalem. But this objection is diminished by the reading of the newly-discovered Sinaitic MS., which gives 160 furlongs, and which would make this Emmaus agree, as regards its distance from Jerusalem, with the Emmaus of the Maccabees, and with the Emmaus or Nicopolis of S. Jerome and Eusebius. The other objection is the supposed difficulty the two disciples would have in going to Emmaus from Jerusalem and returning the same evening. Both these objections are considered in the note.*

¹ S. Ambrose, in Luc. xiv. 35; vol. ii. p. 1847.

² S. Epiphanius, Hæres. xxiii. 6; vol. i. p. 306.

³ S. Gregory Magnus, in præfat. in lib. Job i. 2; vol. i. p. 517.

⁴ Theophylact, in Luc. xiv. 35; vol. i. p. 491.

* **Emmaus.**—The following is a summary of the argument with respect to the situation of Emmaus:—

"There can be no doubt, that in the earliest period of which we have any record, after the apostolic age, the opinion prevailed in the Church, that Nicopolis (as it was then called) was the scene of that narrative. Both Eusebius and Jerome, in the fourth century, are explicit on this point: the one a leading bishop and historian, the other a scholar and translator of the Scriptures. Indeed they seem to have known of no other interpretation; nor is there a trace of any other in any ancient writer. The same opinion continued general down through succeeding ages until the commencement of the fourteenth century: when slight traces begin to appear of the later idea, which fixed an Emmaus at Kubeibeh: a transfer of which there is no earlier vestige, and for which there is no possible ground, except to find an Emmaus at about sixty stadia from the Holy City.

"Thus for thirteen centuries did the interpretation current in the whole Church regard the Emmaus of the New Testament as identical with Nicopolis. This was not the voice of mere tradition, but the well-considered judgment of men of learning and critical skill, resident in the country, acquainted with the places in question, and occupied in investigating and describing the scriptural topography of the Holy Land. The objections which lie against this view have been well presented by Reland and others; and are the four following:—

"*First.*—The express statement of Luke, that Emmaus was distant from Jerusalem sixty stadia. Such is indeed the present reading, as found in all the editions, and in most of the manuscripts of the New Testament that have come down to us. But it is no less true, that several manuscripts, and some of them of high authority, read here *one hundred and sixty*; and thus point to Nicopolis. This may then have been the current reading in the days of Eusebius and Jerome. There seems indeed to be a strong probability that it actually was so: since otherwise, those Fathers, in searching for the Emmaus of Luke, had only to seek at the distance of sixty stadia from Jerusalem in order to find it. We therefore may draw at least this definite conclusion, viz. that in their day such an Emmaus was unknown; and also, that probably their copies read one hundred and sixty stadia. It may have been that the word, or numeral letter signifying a hundred, had early begun to be dropped from the text by a lapse of transcribers; and that this was increased as copies were multiplied in other lands, by copyists who knew nothing of Palestine; until at length, by degrees, the omission became current in the manuscripts. Indeed how if any

¹ S. Jerome, Epist. cviii. (alias 27) ad Eustochium, Epitaphium Paulæ 8; vol. i. p. 883.

lib. de Viris illust. cap. lxiii.; vol. ii. p. 675.

in Ezek. cap. xlviii. 21; vol. v. p. 488.

in Obad. v. 19; vol. vi. p. 1113.

of the manuscripts now extant were written in Palestine. There exist likewise, in the New Testament, other examples of erroneous readings, which have doubtless, in like manner, crept in through the error of transcribers.

"*Second.*—Josephus (B. J. vii. 6. 6) relates that Vespasian (or Titus) assigned in Palestine a place of habitation for eight hundred men whom he had dismissed from his army: it was called Emmaus, and was distant from Jerusalem sixty stadia. This, it is said, confirms the present reading of the New Testament. But since, as is well known, the works of Josephus were copied in a later age, almost exclusively by Christian transcribers, this passage would very naturally be conformed to the current reading in Luke; while it is also true that several manuscripts of Josephus still read here *thirty* stadia. This, at least, shows the reading to be variable, and therefore doubtful; so that it can have no weight in determining the text of the New Testament. Indeed, the original of it may just as well have been one hundred and sixty.

"*Third.*—The Emmaus of Luke and of Josephus, it is said, is called a *village*; while Nicopolis was a *city*. But the word employed by Luke (*κώμην*) signifies strictly a *town without walls*, a country-town, as distinguished from a fortified city; and that used by Josephus (*χωρίον*) denotes a *place*, and is also put for a fortified post or town. Emmaus had been laid in ashes by Varus, shortly after the death of Herod, and would seem not to have been fully rebuilt until the third century, when it received the name of Nicopolis. When Luke wrote, therefore, it was probably still a place partially in ruins and without walls; a fitting post for a colony of disbanded soldiers.

"*Fourth.*—The distance of Nicopolis from Jerusalem is too great, it is said, to admit of the return of the two disciples the same evening, so as to meet the assembled Apostles. This, however, would depend not so much upon the distance as upon the time when they set off. They 'rose up the same hour' (Luke xiv. 32), and naturally returned in haste to make known their glad tidings, although with all their haste they could not well have traversed the distance in less than five hours. It was not yet evening when they arrived at Emmaus, and if they set off to return even as late as six o'clock, which at that season would be about sunset, they might reach the city by eleven o'clock. The Apostles were assembled, and the doors were shut 'for fear of the Jews' they had indeed partaken of an evening meal, but this had already been long ended, for Jesus afterwards inquires if they have there any food. It was evidently late. There is nothing, therefore, impossible or improbable in the supposition that the two had

(2) The opinion most generally received in modern times is that Emmaus is on or near the site of the modern village of Kubeibeh, about 7 miles from Jerusalem. The only authority for this is the reading of the commonly-received text.

Perplexed and disheartened, the two disciples were discoursing on the events of the last few days, when Jesus drew near and went with them. Two reasons¹ have been assigned why they did not recognize Him: (1) The form in which He appeared, which S. Mark (xvi. 12) calls another form (*ἑτέρα μορφή*); and (2) because their eyes were holden that they should not know Him—that is, by some supernatural power. After His Resurrection, Jesus appeared to His disciples in His own Body, but glorified, and in some mysterious manner their power to recognize Him seems to have depended on the strength of their love and on their belief in His Resurrection.

Having drawn from them a confession that their hopes in Jesus as the deliverer of Israel had been disappointed, He shows them that Jesus was to redeem Israel not from their temporal enemies, but from sin and from the devil, and that He was to accomplish this by His Death on the Cross, and that thus He was to enter into the glory of His kingdom by rising from the dead and ascending into heaven. He then unfolds to them the meaning of the Scriptures which relate to

S. MATTHEW.	And as they were eating,	Jesus took bread,	and blessed it,	and brake it,	and gave it to the disciples (xxvi. 26).
S. MARK.	And as they did eat,	Jesus took bread,	and blessed,	and brake it,	and gave to them (xiv. 22).
S. LUKE.		And He took bread,	and gave thanks,	and brake it,	and gave unto them (xxii. 19).
S. LUKE.	As He sat at meat with them,	He took bread,	and blessed it,	and brake,	and gave to them (xxiv. 30).

S. MATTHEW.	ἐσθιόντων δὲ αὐτῶν,	λαβὼν ὁ Ἰησοῦς	τὸν ἄρτον,	καὶ εὐλογήσας,	ἔκλασε,	καὶ ἐδίδου τοῖς μαθηταῖς.
S. MARK.	καὶ ἐσθιόντων αὐτῶν,	λαβὼν ὁ Ἰησοῦς	ἄρτον,	εὐλογήσας,	ἔκλασε,	καὶ ἔδωκεν αὐτοῖς.
S. LUKE.		καὶ λαβὼν	ἄρτον,	εὐχαριστήσας,	ἔκλασε,	καὶ ἔδωκεν αὐτοῖς.
S. LUKE.	καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν,	λαβὼν τὸν ἄρτον,	εὐλόγησε,	καὶ κλάσας		ἐπέδιδον αὐτοῖς.

It will thus be seen at a glance that the resemblance could not possibly be greater. 2. The usual blessing at meals would take place before the meal commenced, as is natural, and as the Evangelists always represent our Saviour as

Himself. When they approached the end of their journey, "He made as though He would have gone further" (*προσποιεῖτο πῶρρότερό πορεύεσθαι*). This probably means that in order to give them the opportunity of asking Him to abide with them, when they ceased to proceed, Jesus still continued to advance until they pressed Him to stay. No deceit could possibly be exercised by Jesus: here there was no scope for such. The expression may even contain some allusion to His Ascension.² It is generally supposed that one or both these disciples dwelt at Emmaus, and that they had been to Jerusalem for the Passover.

When the hearts of the disciples burnt with love for Jesus, and their belief in His Resurrection was confirmed "as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And they knew Him." That this was the Eucharistic blessing of bread, and not the ordinary blessing before meals, has been the belief of some of the most eminent commentators on Scripture from the earliest times.³ The following reasons add confirmation to this interpretation:—

1. S. Luke describes the blessing and the breaking of the bread here in exactly the same terms as S. Matthew, S. Mark, and S. Luke describe the blessing and the breaking of the bread in the Institution of the Eucharist. For instance:—

acting whenever they describe His blessing of bread at meals. But the blessing of the bread here was in the middle of the meal, or perhaps even at the end of the meal, as was the case in the Institution of the Eucharist. There can be little

¹ S. Augustine, Epist. ad Paulin. cxlix (alias 59), sec. 31; vol. ii. p. 643.

de Consens. Evang. lib. iii. 25; vol. iii. p. 1206.

² S. Augustine, Contra Evang. ii. 51; vol. iii. p. 1362.

Quæst. mendacium, cap. xiii.; vol. vi. p. 538.

S. Gregory Magnus, in Evang. Homil. xxiii. 1; vol. ii. p. 1182.

V. Bede, in Luc. xxiv. 28; vol. iii. p. 627.

Maldonatus, in Luc. xxiv. 28; vol. ii. p. 352.

hastened back a long distance, late at night, perhaps with much bodily effort, to declare to their brethren the wonderful things of which they had been witnesses. A like amount of travel, on an extraordinary occasion, would be nothing strange even at the present day.

"The case then may be thus presented:—On the one hand, the reading of good MSS. gives the distance of Emmaus from Jerusalem at one hundred and sixty stadia, at which point there was a place called Emmaus, which still exists as the village Amwās: and all this is further supported by the critical judgment of learned men residing in the country near the time, as also by the unbroken tradition of the first thirteen centuries. On the other hand, there is

³ S. Jerome, Epist. cviii. (alias 27) ad Eustochium, Epitaphium Paulæ 8; vol. i. p. 883.

S. Augustine, de Consens. Evang. iii. 25; vol. iii. p. 1206.

Serm. cccxxv. (alias de Tempore 140) cap. ii.; vol. v. p. 1118.

V. Bede, in Luc. xxiv. 28; vol. iii. p. 627.

Theophylact, in Luc. xxiv. 28; vol. i. p. 495.

Maldonatus, in Luc. xxiv. 28; vol. ii. p. 354.

Cornelius a Lapide, in Luc. xxiv. 28; vol. viii. p. 859.

the current reading of sixty stadia in most of the present MSS., written out of Palestine, supported only by a doubtful reading of Josephus, but with no place existing either now or at the end of the third century to which this specification can be referred. So far as it regards the New Testament, it is a question between two various readings: one, now the current one in MSS. and editions, but with no other valid support; the other, supported in like manner by MSS., as also by facts, by the judgment of early scholars and by early and unbroken tradition. After long and repeated consideration, I am disposed to acquiesce in the judgment of Eusebius and Jerome."—ROBINSON, 'Later Researches,' p. 147.

doubt that Jesus partook of bread on this occasion with them to prove to the disciples that He was not a spirit only, but that He had also a living human Body; that then He took bread and blessed it and brake it and gave to them, and that immediately after He became invisible to them. There is no reason to suppose that our Saviour used a mode of giving thanks at meals which was so peculiar to Himself that the two disciples recognized Him by the use of it. In practice He conformed generally to the ritual that He found among the Jews. This is strikingly seen in His use of the Paschal ritual, which in our Saviour's time was as different as possible from the simple ritual prescribed to the Israelites in the first Passover. In the cases where He departed from the usual Jewish customs, such as respected the Sabbath and the frequent washing of the body, it was in order to point out to them that they were putting a ceremonial act in the place of a moral one, restricting to the body that which was meant to apply to the soul. The Jews were on the watch for every occasion to find fault with Him, and we may fairly presume that He would not unnecessarily deviate from their customs, and adopt a mode of giving thanks at meals peculiar to Himself, and thus throw a stumbling-block in the way of their believing in Him as the Messiah. The Eucharistic breaking of bread was not a novel mode of performing an existing rite, but a new Sacrament instituted by Himself. 3. This is also rendered probable from the effect produced. When they had partaken of the bread which He had blessed and gave to them—that is, of His Body—they knew Him. Though the Evangelist only mentions the blessing and giving of the bread, the probability is that He went on to bless and give them the cup also, and that S. Luke mentions only the first part as sufficient to describe the whole action. This is rendered more probable¹ by the terms in which S. Luke afterwards describes this act, “the breaking of the bread,” *τῇ κλάσει τοῦ ἄρτου* (v. 35), which are the very same words by which this same writer afterwards describes an undoubted celebration of the Eucharist in both kinds (Acts ii. 42;

xx. 7). This would be the first celebration of the Eucharist after its Institution, and we need not wonder that Jesus gave them proof of the miraculous nature of that mystery by becoming known to them through it.

A writer of the seventeenth century,² who is usually a trustworthy commentator on Scripture, has held that the Evangelist intends to represent Jesus as blessing and breaking and giving only the bread, and not as also going on to bless and give them the cup, and would regard this as an instance of communion in one kind only, and as a warranty to the Church for that custom. To this it is sufficient to reply that the Primitive Church did not regard this as in any sense a warranty for such a conclusion. This is plain from the language of S. Paul, and from the custom of the universal Church for many centuries, and from the fact that communion in one kind, though permitted for some centuries previously, was not finally settled as the rule of even the Western Church, until the Council of Constance, A.D. 1414–1418.³ In this Council it was decreed, “Circa S. Eucharistia sacramentum quod licet Christus sub utraque specie instituerit, eundemque administrandi modum Ecclesia Primitiva retinuerit, his tamen non obstantibus, consuetudo Ecclesie, quæ sub specie panis tantummodo a Laicis suscipitur, est observanda.”⁴

When Cleopas and his companion reach Jerusalem, they found the disciples gathered together, and discussing the Resurrection of Jesus, which had been attested by the women and by Peter; and as soon as the two appear the disciples eagerly impart this news to them, which they in their turn confirm by their own experience, and relate how that Jesus had gone with them, how He had opened to them the Scriptures, how He had sat down to meat with them, and how He had become known to them in the breaking of the bread. Some⁵ have supposed that the Evangelist's narrative implies that the appearance of Jesus to Simon Peter was prior to His appearance to the two at Emmaus; others⁶ that it was after. The appearance of Jesus to the two disciples

¹ Maldonatus, in Luc. xxiv. 30; vol. ii. p. 355.

² Cornelius a Lapide, in Luc. xxiv. 30; vol. viii. p. 859.

³ Cave, *Historia Literaria*, sub voce Concilium Constantiense.

⁴ Bingham's *Antiq.*, Book xv. c. 2. p. 812.

⁵ Landon's *Manual of Councils*, p. 157.

[Joyce,

Joyce, England's Sacred Synods, pp. 460, 465.

⁶ S. Augustine, de Consens. Evang. iii. 25; vol. iii. p. 1204.

⁷ McClellan, *New Testament*, p. 534.

* **Communion under both kinds.**—“That in the solemn public administration of the Lord's Supper the laity received under both kinds, from the foundation of the Church of Christ to the twelfth century, is admitted on all hands. (See Mabillon, *Acta SS. Bened.* Sæc. iii. præf. c. 75.) The danger of spilling the consecrated wine led to the adoption of a tube, or fistula, through which it might be drawn.

“When this practice, too, was found to have its peculiar disadvantages, the custom sprang up in some churches, and continues in the East to this day, of administering to the people the Eucharist Bread dipped in the consecrated wine, in which case the particle was administered by means of a spoon, made for that purpose. This practice seems to be alluded to in the first canon of the Third Council of Braga (A.D. 675), which condemns those who were accustomed ‘intinctam eucharistiam populus pro com-

plemento communionis porrigere.’ In this case we are not to understand that the administration of the immersed particle was over and above communion proper, for the later portion of the canon distinctly implies that this ‘intincta eucharistia’ was substituted for the evangelical practice of administering separately the bread and the cup. How this practice, which was condemned in the West as schismatical and against apostolic tradition, came to be so widely spread in the East, is difficult to say. That in the time of Chrysostom the deacon still ministered the cup to the people may be shown by various passages in his works, which proves that the administration of ‘eucharistia intincta’ had not then begun in the Byzantine Church. Nor is it easy to say when it was introduced. This manner of communicating was widely prevalent in ancient times in the case of sick persons.”—*Smyth's Dictionary of Christian Antiquities*, vol. i. p. 416.

going to Emmaus was not an uncommon subject with the great preachers among the Fathers.¹

For verses 36-43 see also S. Matthew, ch. xxviii. page 500.

36. ¶ And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

S.V. He Himself.

Vulg. Stetit Iesus in medio eorum.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

V. in your heart.

Vulg. in corda vestra.

39. Behold My Hands and My Feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

S. My Feet and My Hands.

Vulg. Videte manus meas, et pedes.

40. And when He had thus spoken, He shewed them His Hands and His Feet.

41. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

A. believed Him not and wondered for joy.

Vulg. Adhuc autem illis non creditibus, et mirantibus præ gaudio.

42. And they gave Him a piece of a broiled fish, and of an honeycomb.

S.V. omit and of an honeycomb.

Vulg. partem piscis assi, et favum mellis.

43. And He took it, and did eat before them.

A. before all.

Vulg. Et cum manducasset coram eis, sumens reliquias dedit eis.

The disciples were terrified and affrighted, because, though the doors were shut, Jesus stood in the midst of them. They concluded that, as He had passed through the shut doors, He must be a spirit (*πνεῦμα*); that is, a being possessed of a spiritual nature only, but not a being possessed of a body

and soul. They were unable to distinguish between a spirit or spiritual being, and a Man or human being whose Body was endowed with the supernatural powers generally possessed by spirits only: for of such they had had no experience. It was to correct such thoughts as these which arose in their hearts, and to convince them that He was not a spiritual being, but a Man, and the same Man, the Son of Mary, whom they had known for the three years before, that He showed them His Hands and His Feet, or, as S. John says, His Hands and His Side, each Evangelist probably mentioning that on which he fixed his attention most.

Whether the disciples did handle the Body of Jesus, and touch the print of the nails in His Hands and Feet and the gash in His Side, cannot now be known for certain. Many of the ancient writers thought they did, and that those especially did who were most full of doubt with respect to His being the same whom they had known before, the Son of Mary.²

—There is every reason to believe that our Saviour's Body after His Resurrection retained not the wounds which He had received in His Hands and Feet and in His Side, by the nails and the spear; not wounds unhealed, but the scars or marks or cavities where those wounds had been. He retained the print of the wounds in His Body, in order that He might heal the wounds in the faith of His disciples.³

To convince His disciples still further that He was not a spiritual being, but a glorified human being, possessing a Body and a Soul, Jesus asked them for meat, and they gave Him a piece of a broiled fish and of an honeycomb, which He ate before them. Some of the most ancient MSS., like the Sinaitic, Vatican, and Alexandrine, omit the words "and of an honeycomb," and S. Cyril in his commentary on this verse makes no allusion to it. Other ancient commentators refer to it, and some give a symbolic meaning to it.⁴

It has been remarked⁵ that, because our Saviour's Resurrection Body retained the marks of the wounds which He had received from the nails and from the spear, and because He ate food, we are not to conclude that such will be the normal condition of our bodies after the resurrection, either that they will retain scars of the wounds which they had in life, or that they will take food to sustain them. He retained the print of the nails and of the spear, and He took food, as proofs to His disciples that He had a real Body,

¹ See Augustine, Sermon. cccxxiv. (alias 87). cccxxv. (alias 140). cccxxvi. (alias 88), cccxxvii. (alias 145), cccxxix. (alias 146); vol. v. pp. 1115-1128.

² S. Leo Magnus, Epistol. cxx. (alias 93) ad Theodoret., cap. iii.; vol. i. p. 1050.

— Epistol. cccxxix. (alias 110) ad Juvenalem, cap. i.; vol. i. p. 1103.

V. Bede, in 1 Epistol. Joan. i. 1; vol. iv. p. 86.

—, in Luc. xxiv. 44; vol. iii. p. 631.

Maldonatus, in Luc. xxiv. 39; vol. ii. p. 359.

Cornelius a Lapide, in Luc. xxiv. 39; vol. viii. p. 861.

³ S. Cyril Alex. in Luc. xxiv. 38; vol. v. p. 948.

S. Augustine, Sermon. cccxxvii. (alias de Tempore 145) cap. iii.; vol. v. p. 1124.

S. Augustine, Epistol. cii. (alias 49) ad Deogratias, quæst. i.; vol. ii. p. 372.

S. Leo Magnus, Sermo de Ascens. i. 3; vol. i. p. 396.

⁴ S. Cyril Alex. in Luc. xxiv. 38; vol. v. p. 948.

S. Augustine, Sermo cclxlii. (alias de Tempore 147) cap. ii.; vol. v. p. 1139.

S. Jerome, lib. cont. Joan. Ierosol. 26; vol. ii. p. 379.

S. Gregory Magnus, in Evang. Homil. xxiv. 5; vol. ii. p. 1187.

V. Bede, in Luc. xxiv. 42; vol. iii. p. 631.

Theophylact, in Luc. xxiv. 42; vol. i. p. 486.

⁵ S. Augustine, Epistol. cii. (alias 49) ad Deogratias, quæst. i. 6; vol. ii. p. 372.

Euthymius, in Luc. xxiv. 41; vol. iii. p. 675.

V. Bede, in Luc. xxiv. 43; vol. iii. p. 631.

and that He was the same Man whom they had known before, the Son of Mary.

The question has been asked whether the fact that the disciples handled Jesus, and touched the scars in His Hands, His Feet, His Side, and that they saw Him take food, was a sufficient proof of the truth of the Resurrection, a complete proof that He was not a mere spirit, but a human being; a Man, and the same Man, with whom they had conversed for three years, the Son of Mary. The answer given to this question has been, that though these facts taken by themselves might not be a perfect proof, logically speaking, that these taken in connection with the ancient prophecies and with our Saviour's own predictions respecting the Resurrection, with His miracles and teaching, and with the fact that He appeared to them at intervals for forty days—that all these taken together are a sufficient moral proof; that is, a proof sufficient to convince the reason of man, sufficient to warrant any human being in believing and acting on them.¹

For verses 44-49 see also S. Matthew, ch. xxviii., page 500.

44. And He said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning Me.

V.A. These are My words: S. omits and after Moses.
Vulg. Hæc sunt verba quæ locutus sum.

45. Then opened He their understanding, that they might understand the Scriptures,

46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

S.V. Thus it is written that the Christ would suffer and rise.

47. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

S.V. repentance for the remission.

¹ S. Thomas Aquinas, Summa iii. 55, art. vi.; vol. iv. p. 510.
Jansenius, in Concord. Evang. cap. cxlvii. p. 631.
Maldonatus, in Luc. xxiv. 39; vol. ii. p. 362.
Cornelius a Lapide, in Luc. xxiv. 39; vol. viii. p. 861.

* Tarry ye in the city of Jerusalem, &c.—“We are told by Apollonius (apud Euseb. Eccl. Hist. v. 18; vol. ii. p. 480, Migne), an author of the second century, that there was a tradition (and a tradition of such a date must be received with the utmost respect) that the Saviour gave commandment to the Apostles not to leave Jerusalem till after twelve years from His Ascension; and Eusebius (Eccl. Hist. iii. 7; vol. ii. p. 236) goes so far as to say, that during the whole forty years which elapsed between the death of Christ and the destruction of Jerusalem, the greater part of the disciples, together with James the Bishop, still continued there, God afford-

48. And ye are witnesses of these things.

S.V. omit And.

49. ¶ And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

S. omits behold: S.V. omit of Jerusalem.

Many² have held that our Saviour spake the words which S. Luke here records, not on the day of the Resurrection, but on the day of His Ascension: for in the Acts of the Apostles (i. 4, &c.) this same Evangelist represents Jesus as delivering in substance these same words on the day of His Ascension. Confirmation is added to this by the reflection that it would most probably not be on the day of His Resurrection, but on the day of His Ascension, that He would bid them tarry in Jerusalem until the Descent of the Holy Spirit upon them. Others think that He may have uttered these words more than once.

Jesus gives His disciples every possible proof of the truth of His Resurrection. He is seen of them, He converses with them, He is handled by them, He eats with them; and as if all these proofs were not sufficient, He refers them to the Old Testament, under the Hebrew division of the Law, the prophets, and the Psalms, and declares that these had already foretold that He should “thus suffer”—that is, on the cross, and rise from the dead the third day; and still further He imparts to them a supernatural power to understand these Scriptures. Thus He appeals both to their senses and to their reason, and also enlightens their intellectual perception. He declares that their office as Apostles consisted in being witnesses of the truth of His Resurrection, and in preaching to all nations repentance and remission of sins through faith in the risen Jesus. He then renews the promise of the Holy Spirit, or of power from on high, which He reminds them had been already promised by the Father through the prophets, as in the prophet Joel (ii. 28), and bids them tarry in Jerusalem until they are clothed with this power.

For verses 50-53 see also S. Matthew, ch. xxviii., page 507.

50. ¶ And He led them out as far as to

² Jansenius, in Concord. Evang. cap. cl. p. 646.
Maldonatus, in Luc. xxiv. 48; vol. ii. p. 367.
Cornelius a Lapide, in Luc. xxiv. 44; vol. viii. p. 863.

ing it this advantage, in the hopes that it would even yet repent and be saved. Moreover, the same tradition of Apollonius is recorded in the ‘Preaching of Peter,’ a document certainly in existence in the beginning of the second century, or about the year of our Lord 123 (Grabe, Spicileg. i. p. 62): the passage to this effect, quoted also from it by Clemens Alexandrinus (Strom. vi. 5; vol. ii. p. 264, Migne), in the accuracy of the substance of it thus deriving a further sanction from him.—J. J. BLUNT, ‘Hist. of Christian Church,’ p. 43.

Bethany,^a and He lifted up His hands, and blessed them.

S.V. And He led them out unto Bethany.
Vulg. Eduxit autem eos foras in Bethaniam.

51. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

S*. omits and carried up into heaven.
Vulg. et ferebatur in celum.

52. And they worshipped Him, and returned to Jerusalem with great joy :

V*. omits great.
Vulg. cum gaudio magno.

53. And were continually in the Temple, praising and blessing God. Amen.

A*. omits in the Temple : S.V. omit praising and : S. omits Amen.
Vulg. Et erant semper in templo, laudantes et benedicentes Deum. Amen.

S. Luke passes from the day of Christ's Resurrection to the day of His Ascension, and relates nothing of what took place in the interval between them : neither His appearance to the disciples when Thomas was with them (John xx. 26), nor to the disciples when fishing on the lake of Tiberias (John xxi. 1), nor to the multitude of brethren on the mountain in Galilee (Matt. xxviii. 16). He relates with a careful minuteness how Jesus led His disciples to Bethany, and how with uplifted hands He blessed them, and how while He blessed them He ascended from Mount Olivet (Acts i.) into heaven.

The object of S. Luke, in common with each of the other Evangelists, is to relate that the Word was made flesh and dwelt among men, and then ascended into heaven ; that He

ascended into heaven, not as God only, but as God and Man—not only that His Divine nature ascended, but that His human Body and Soul ascended too ; that the same Body ascended into heaven which was born of the Blessed Virgin Mary, which was nailed to the cross and pierced with the soldier's spear, which was laid in the sepulchre and rose again the third day ; that the same Soul ascended into heaven, which had compassion on the multitudes and was grieved with their unbelief, which mourned over Jerusalem and which was in an agony in the garden.

The Ascension of Jesus into heaven had already been prefigured by the apparent ascension of Elijah into heaven, or by his being carried in a chariot of fire towards heaven. But Elijah had ascended not really into heaven, but only towards heaven, or in the direction of heaven (הַשָּׁמַיִם; *ὡς εἰς τὸν οὐρανόν*, Septuagint, 2 Kings ii. 11). For no mortal man could ascend into heaven until Jesus the God-Man had first ascended ; and it is as the fruits of His Ascension and as His brethren that any of the children of Adam can ascend into heaven.

S. Luke lastly relates how the disciples spent their time between the Ascension of Jesus and the Descent of the Holy Spirit, in the Temple praising and blessing God, whom they had worshipped when they saw Him ascend into heaven, and whom they now continued to worship. They were waiting for the promised Descent of the Holy Spirit upon them, and they were living a life of preparation for this.

It has been remarked¹ that S. Luke begins his Gospel with describing a scene in the Temple, the offering of incense by Zacharias, and the appearance of the angel to him, and that he ends his Gospel with the description of another scene in the Temple, the continued service of praise rendered to God by the Apostles and others.

¹ V. Bede, in Luc. xxiv. 53 ; vol. iii. p. 634.

^a Bethany.—See note on Bethphage, Matt. xxi. 1, page 337.

S. JOHN.

THE Evangelist S. John was by trade a fisherman, the son of Zebedee and the brother of James, generally called James the greater, who was the first Bishop of Jerusalem, and who was afterwards put to death by Herod (Acts xii. 2). His mother's name is nowhere in the Gospels mentioned as

such, the sons being generally designated from their father, "the sons of Zebedee," and the mother from her sons, "the mother of Zebedee's children." But from a comparison of Matt. xxvii. 56 and Mark xv. 40, we gather that her name was Salome.

MATTHEW xxvii. 56.

Among which was
Mary Magdalene,
and Mary the mother of James and Joseph,
and the mother of Zebedee's children.

MARK xv. 40.

Among whom was
Mary Magdalene,
and Mary the mother of James the less and of Joseph,
and Salome.

From the fact that the Peshito Version puts in an "and" in John xix. 25, "Now there stood by the cross of Jesus His mother, and His mother's sister, and Mary the *wife* of Cleophas, and Mary Magdalene," it has been inferred that the Evangelist intends to indicate four women instead of three, as has generally been understood. If this be correct, comparing this verse with Matt. xxvii. 56 and Mark xv. 40, we gather that the sister of the mother of Jesus was Salome, the mother of the Evangelist, and that John was the first cousin of Jesus. This relationship to Jesus may also furnish the reason why Salome came to Him and requested that her sons might sit one on His right hand and the other on His left in His kingdom (Matt. xx. 21).

According to the opinion generally received in the earliest times of the Christian Church, S. John was the youngest of the Apostles, and remained unmarried to the end of his life.¹ After the dispersion of the Apostles throughout the world, S. John received Asia as his field of labour, and became the first Bishop of Ephesus, where he afterwards died, and was buried.² He is said to have lived sixty-eight years after the Crucifixion, into the reign of Trajan.

In addition to the proofs adduced in the Introduction to this Commentary, that the Fourth Gospel was from the first accepted by the Church as the work of S. John the

It is related³ that, before S. John was banished to the Isle of Patmos by the Emperor Domitian, he was thrown into a caldron of boiling oil, from which he came out unharmed.

He is said to have written his Gospel to confute the various heresies on the Incarnation and kindred subjects that he saw springing up around him. His determination to show no countenance to those who corrupted the doctrines of Christ is shown by a characteristic story which is recorded by Irenæus, the disciple of Polycarp, who was himself the disciple of S. John. On one occasion when the Evangelist was on the point of entering a public bath he beheld the heretic Cerinthus, and such was the Evangelist's horror at his conduct that on perceiving him he immediately rushed out. Irenæus⁴ says that several were then living who had heard Polycarp, the disciple of S. John, relate this.

Of the Four Gospels, S. John's⁵ was written last, and after his other works, the Epistles and the Apocalypse. The date usually assigned to this is about A.D. 99, or a little earlier. This would be about sixty-six years after the Ascension, and twenty-seven after the destruction of Jerusalem.

Evangelist, it may not be out of place to add here the results arrived at by one or two independent inquirers into the same subject.

¹ Tertullian, de Monogam. 17; vol. ii. p. 952.

S. Jerome, adv. Jovin. i. 26; vol. ii. p. 246.

² S. Irenæus, contr. Hereses, ii. 22 (alias 39), p. 785.

iii. 3, p. 854.

Eusebius, Hist. Eccles. iii. 1 and 31; vol. ii. pp. 216 and 280.

³ S. Jerome, de Viris illust. 9; vol. ii. p. 623.

— adv. Jovin. i. 26; vol. ii. p. 247.

S. Jerome, in Dan. ix. 24; vol. v. p. 547.

⁴ Tertullian, de Præscript. 36; vol. ii. p. 49.

S. Jerome, adv. Jovin. i. 26; vol. ii. p. 247.

⁵ S. Irenæus, contr. Hereses, iii. 3, p. 853.

Eusebius, Hist. Eccles. iii. 28, and iv. 14; vol. ii. pp. 276, 337.

⁶ S. Jerome, in Matt. prolog.; vol. vii. p. 18.

Cornelius a Lapide, in Joan. argument.; vol. viii. p. 867.

"The results of an inquiry into the origin of the Fourth Gospel may be briefly described as follows:—

"A chain of external evidence, which no modern criticism has been able to break, and of which recent investigations have brought to light some lost links, connects the Fourth Gospel with the Apostolic age, and with its reputed author, the Apostle John; and it is only strong dogmatic prepossessions which have led any, whether in earlier or later times, to challenge the consensaneous tradition of the ancient Church respecting its authorship.

"The internal indications of the Johannine authorship of the Fourth Gospel are yet more decisive; and the assaults of hostile criticism have not only proved futile, but have served in a remarkable manner to confirm the conclusions which have been drawn from the external evidence.

"The Gospel itself presents phenomena which can be explained only on one or other of the following suppositions: either that the author was an eye-witness of the scenes which he describes, or that he was a writer in comparison with whom the greatest poets and writers of fiction sink into insignificance.

"The Prologue of the Fourth Gospel, which is alleged to savour of the philosophy of a later age, is in entire harmony with the circumstances under which that Gospel is said to have been composed, and with the residence of the writer in a city such as Ephesus, which was one of the chief centres of Eastern and Western civilization. The peculiar characteristics, as regards style and terminology, of the Fourth Gospel accord with the known antecedents of the reputed writer, and are exactly such as might have been expected in the work of a Palestinian Jew who had been brought into contact in his early years with Hellenists, who remained in Jerusalem for many years after the Ascension, and who spent the later portion of his life in Ephesus.

"The fundamental points of difference between the Fourth Gospel and the Synoptic Gospels, as regards their contents and their general mode of dealing with a common subject, are utterly inexplicable on the supposition that the Fourth Gospel is the production of a later age; and they admit only of one explanation, viz. that the writer was an eye-witness of what he has recorded, and that he knew that his book would be received as the genuine production of that Apostle whose authority it claims. On the other hand, the coincidences with the Synoptic Gospels—whether the writer was or was not acquainted with them—are such as to afford strong corroborative evidence of the substantial truth of both.

"The alleged geographical and historical inaccuracies of the Fourth Gospel admit for the most part of satisfactory explanation, and of reconciliation with the results of ancient and modern research. In any case they amount only to difficulties, similar to those which are found in all writings of antiquity; and they are such as further investigation and further discoveries may entirely remove."—*Edinburgh Review*, Jan. 1877, p. 42.

"We now sum up the results of our inquiries as to the external attestation of the Fourth Gospel. We see that, as soon as traces of the Gospel meet us, it is testified to, both inside and outside of the Church, as a work of John's, and as a book of unquestionable Apostolic authority. But these traces and this testimony go beyond the middle of the second century, and drive us back to the beginning of it. Now it is fixed that the Apostle John lived at Ephesus, and that till late—to Trajan's time. And it is just there that we have to seek for the home of John's Gospel. But the nearer to the time of John we are forced to go back with this book, the more impossible it is that the recollections of the Apostle, which were still so fresh and general, would have so generally, and without opposition, let such a book as the Gospel is be pressed on them if it had not been Apostolic, and, above all, if it had been so foreign to John's sphere of thought and to his leanings, as men say it is.

"Therefore the external testimony attests the Johannine composition. The character of the book itself must needs make this supposition impossible if we are not to believe this testimony. In that case there would be nothing left for us but to let this book stand as an insoluble problem. The question is, whether or not the character of the book itself forbids its composition by John. . . .

"We may close this inquiry with the following result:—The author of the Gospel shows himself to be a Jew by birth, who is familiar with Jewish circumstances and with the Old Testament Scriptures in the original, and who has so vivid a conception of the events which he relates*that we must suppose him to be an eye-witness of them. He expressly names himself as such a witness. And from the way in which he speaks of himself in relation to the other disciples of Jesus, whom he calls by their names, he forces us to think of the Apostle John. After all this, we have no reason to hold his claim for a fiction. The fiction would be carried out far too artistically and far too cunningly to fit either the simplicity or the moral character of this book."—LUTHARDT, 'St. John the Author of the Fourth Gospel,' pp. 162, 185.

"I can as little think of the author of the Fourth Gospel as a forger, or even disciple laboriously building upon other men's foundations, as see in him a passive organ of infallibility. Both views equally fail to explain the facts; and by the facts in this, as in all cases, we must judge, certain that in the end the interests of truth must accord with them. In this case they seem to give a clear verdict. The Gospel is the work of the Apostle, the son of Zebedee; it is the record of an eye-witness of the life of our Lord Jesus Christ; and its historical character is such as under the circumstances might be expected—it needs no adventitious commendation to make it higher."—SANDAY, 'The Authorship and Historical Character of the Fourth Gospel,' p. 303.

INTRODUCTORY NOTES.

"Palestine is a name which in the Authorized Version is applied only to Philistia, and not to the rest of the country. . . . The country is spoken of in the Bible by more than one name. It is called the Land of Canaan, as opposed to the Land of Gilead, lying on the opposite side of the river Jordan; the Land of the Hebrews (Gen. xl. 15 only); the Land of the Hittites (Josh. i. 4); the Land of Israel (1 Sam. xiii. 19) during the Monarchy. In Hosea it is the Land of Jehovah; in Zechariah it is the Holy Land; in Daniel the Glorious Land; in Amos it is the Land of the Amorite, while sometimes it is simply the Land. Between the Captivity and the time of our Lord, the name Judea had extended itself over the whole country; and in 2 Esdras xv. 31, it is called the Land of Zion.

"The name of Palestine was given to the whole country after the Christian era. Ptolemy (A.D. 161) calls it Palestina. Later on it was divided into Palestina Prima, Secunda, and Tertia.

"The name by which it was known in the Middle Ages was 'Terra Sancta,' the Holy Land.

"The whole country is no larger than the Principality of Wales—viz. 140 miles long and 40 in average breadth. Small as this theatre of the most stupendous drama in the world's history is, it has never to this day been scientifically or even superficially explored. From end to end are ruins. There are ruins which the Israelites found when first they dispossessed the Canaanites; ruins which date from their own two monarchies; ruins of that long period between Nehemiah and Herod; ruins Herodian; ruins Roman, but post-Herodian; ruins Christian; ruins Saracenic; ruins Christian, of later date; and ruins Mohammedan. On every hill-top is a tel, on every hill-side is a mound. . . .

"The country consists of plains, hills, and torrent beds. A range of hills extends from the Lebanon southwards, having on either side, east and west, a belt of lowland, to which access is gained by the ravines (*fumaras*, as Captain Burton calls them), the *wadies* which, dug in summer, carry down the winter rains to the plains below."—"Our Work in Palestine," p. 1, &c.

"From afar off we could distinguish the lay of the waters of Merom, heading the huge and unique fissure which is

bisected by the rapid Jordan till it expires in the bitter waters of the Asphaltite Lake. The whole formed an epitome of Syria and Palestine, which have been said to epitomize the habitable world. Here we saw at a glance all the gradations of climate, from the tropical to the polar. We were viewing from Alpine heights the plains of the temperate zone, falling into the torrid about Tiberias. Our range embraced every form of ground, coast-scenery and inland, volcanic and sedimental, mountain and hill, fertile plain, rich valley and garden-land, oasis and desert, rock and precipice, fountain and spring sweet and mineral, river, rivulet, and torrent, swamp and lakelet and sea. There were all varieties of vegetation, from the mushroom to the truffle; from liquorice to rhubarb and sumach; from the daisy, the buttercup, and the bilberry, to the mulberry, the grape-vine, and the fig; from the pine, the walnut, and the potato, to the palm, the plantain, and the jujube. A fair range of products—coal, bitumen (Judaicum), and lignite, iron, copper, and pyrites, with perhaps other metals still unexplored—lies beneath its surface, expecting the vivifying touch of modern science; whilst its gypsum, syenite, porphyry, pudding-stone, and building-material have been worked since the dawn of history. Thus the country was directly fitted for the three chief forms of human society—the pastoral, the agricultural, and the commercial, represented by the tent, the cottage, and the city on the shore. In its palmy days the land must in many places have appeared to be one continuous town; whilst even at the present time there is no country of proportional area which can show so many and such contrasts of races. Syria and Palestine, I may safely prophesy, still await the hour when—the home of a free, a striving, and an energetic people—it will again pour forth corn and oil, it will flow with milk and honey, and it will 'bear, with proper culture, almost all the good things that have been given to man.'—BURTON'S 'Unexplored Syria,' vol. i. p. 78.

"In Palestine, as in Greece, every traveller is struck with the smallness of the territory. He is surprised, even after all that he has heard, at passing, in one long day, from the capital of Judea to that of Samaria; or at seeing, within eight hours, three such spots as Hebron, Bethlehem, and Jerusalem. The breadth of the country, from the Jordan to

the sea, is rarely more than fifty miles. Its length, from Dan to Beersheba, is about a hundred and eighty miles. The time is now gone by when the grandeur of a country is measured by its size, or the diminutive extent of an illustrious people can otherwise than enhance the magnitude of what they have done."—STANLEY'S 'Sinai and Palestine,' p. 113.

"The length of the Holy Land from Dan to Beersheba is only one hundred and forty miles, and its breadth sixty miles; and yet this small area, the theatre of the most engrossing portion of the world's history from the earliest times, still remains only partially explored."—"Recovery of Jerusalem," p. 471.

"Of Palestine we are shamefully ignorant, though the whole area of the country is not larger than Lancashire and Yorkshire together."—MACGREGOR, 'The Rob Roy on the Jordan,' p. 212.

"The great elevation of this country above the level of the sea is most forcibly brought out by the journey we have made. From the moment of leaving the Arabah has been almost a continual ascent. We mounted the great Pass of Sâfeh, and having mounted, hardly descended at all, crossed the great table-land of Beersheba, and then mounted the barrier of the hills of Judah, and thence have been mounting ever since. Hebron is, in fact, only four hundred feet lower than Helvellyn [three thousand and fifty-five feet]. How well one understands the expression, 'They went down into Egypt.'"—STANLEY'S 'Sinai and Palestine,' p. 102.

"The atmosphere of Palestine is very clear; and there are many points from which Mount Hermon at one extremity of the Holy Land, and the Dead Sea at the other, can be distinctly seen, the view thus extending over a distance of one hundred and fifty miles. The hill-tops also are all bare, and large trees are rarely seen."—"Recovery of Jerusalem," p. 441.

"I am struck by what is also noticed by Miss Martineau—the Western, almost the English character of the scenery. Those wild uplands of Carmel and Ziph are hardly distinguishable (except by their ruined cities and red anemones) from the Lowlands of Scotland or of Wales; these cultivated valleys of Hebron (except by their olives) from the general features of a rich valley in Yorkshire or Derbyshire."—STANLEY'S 'Syria and Palestine,' p. 101.

Jerusalem.—"The position of Jerusalem, as must always be borne in mind, is that of a mountain city. From the Mediterranean Sea on the one hand, and the Dead Sea and Valley of Jordan on the other, there is a steady ascent to the city. It stands 2,500 ft. above the level of the Mediterranean and 3,700 ft. above that of the Dead Sea. Moreover, it is built on that mountain ridge, the backbone of Palestine, which runs through the country from north to south. . . .

"The city is built on a plateau of tertiary limestone. The geological character of the country, viewed as a whole, is described (Ordnance Survey Notes, p. 3) as consisting of tertiary and cretaceous strata. . . .

"It is clear to the most superficial observer that the city is built on two hills, one of which, Zion, is considerably higher than the other, Moriah. . . .

"Jerusalem, as is well known, is honeycombed with excavated caves, natural caverns, cisterns cut in the rock, subterranean passages, and aqueducts. In its underground chambers and catacombs it is richer than any known city—Rome, Constantinople, Paris, or Kiev, or any other. The catacombs of Rome, Kiev, and Paris appear to have been originally designed for the most part as places of burial: those of Constantinople were uniformly constructed for the purpose of water-supply. In Jerusalem the excavated chambers and caves were for three purposes. Some of them, especially the Bahr el Khebir, were for the supply of water; some, those outside the city, were for burial-places; while of those *under* the city, the vast caverns known as the Royal Quarries were actually used as quarries for the stone used in building. The entrance to them is by an opening so low that it is necessary to stoop: but the height rapidly increases. The evidences of the place having been used as a quarry are very plain and numerous—the cuttings, about four or five inches wide, still remaining; and on the left-hand side of each cutting may be observed a little hollow formed at the corner, into which a wick and oil may have been placed. The quarries extend, so far as was ascertained when measurements were taken, to about 200 yards in a south-easterly direction: they are about 100 yards wide. But considerable additions must be made to these measurements, owing to quite recent discoveries by Mr. Schick. . . .

"The town itself covers an area of 209·5 acres, of which thirty-five are occupied by the Haram Esh Shereef. The remaining space is divided into different quarters: the Christian quarter, including the part occupied by the Armenians, taking up the western half; the Mohammedans have the north-east portion; the Jews the south-east. The whole population of the city is now about 16,000. The circumference is very nearly two and a quarter miles, while the extent of the city—small as it is, it now seems too large for the population—may be illustrated by the fact that it would very nearly occupy the space included between Oxford Street and Piccadilly on the north and south, and Park Lane and Bond Street on the east and west. . . .

"The first mention of Jerusalem is that of Judges i. 8, when the children of Judah fought against it, took it, smote it with the edge of the sword, and set the city on fire. That was its *first* siege, about 1400 B.C., so that its history begins 700 years before Rome was founded, and even then the city is already built. . . .

"The siege of Titus was the *twentieth* in its history. . . . In 1244 A.D. the city underwent its last and *twenty-seventh* siege, at the hands of the wild Kharezmian hordes, who plundered the city and slaughtered the priests and monks.

"The present walls were built by Suleiman the Magnificent in the year 1542. . . .

"Jerusalem is builded according to the prophecy of Jeremiah, on her own heap. There was a city there before the time of David. The second city may be called that of Solomon—from B.C. 1000 to B.C. 597, a space of 400 years. We have next the city of Nehemiah, which lasted for say 300 years, and gave place to a more magnificent and Græcised city, which gradually grew up in the stormy period of Herod and his immediate predecessors. This city, destroyed by Titus A.D. 70, was followed, after an interval of complete ruin, by a purely Roman city of the later empire, which lasted till the time of the Mohammedans. The Christian city of Godfrey and the Baldwins may be called the seventh city; and the modern city—the result of 600 years of Moslem rule—may fairly be called the eighth.

"Rubbish and *débris* cover every foot of the ground, save where the rock crops up at intervals. The rubbish is the wreck of all these cities, piled one above the other. If we examine it, we have to determine, at every step, among the ruins of which city we are standing. Solomon, Nehemiah, Herod, Hadrian, Constantine, Omar, Godfrey, Saladin, Suleiman—each in turn represents a city."—'Our Work in Palestine,' pp. 21–67.

"Jerusalem, in a sense the metropolis of the world, has still many nooks not even visited by men who can use their eyes and pens, and yet all that is left of that city would easily be contained in Hyde Park."—MACGREGOR, 'The Rob Roy on the Jordan,' p. 212.

COMMENTARY ON S. JOHN'S GOSPEL.

THE GOSPEL ACCORDING TO S. JOHN.^a

S.V. After John: A. The Gospel after, or according to, John.
Vulg. Sanctum Iesu Christi Evangelium secundum Iohannem.

CHAPTER I.

[1. The divinity, humanity, and office of Jesus Christ. 15. The testimony of John. 39. The calling of Andrew, Peter, &c.]

[Vulg. Verbum est Deus, vita, et lux omnium hominum illuminans; per quod omnia facta sunt, et quod homo factum est: cui testimonium perhibet Iohannes, dicens se vocem, et indignum qui illius solat corrigiam calceamenti, cumque esse agnum Dei qui tollit peccatum mundi: Andreas alter duorum Iohannis discipulorum qui Iesum secuti sunt, adducit ad illum etiam Simonem fratrem suum; Philippus quoque a Iesu vocatus, adducit ad eum Nathanael.]

THE Incarnation may justly be called the basis of the Christian religion. A flaw here would bring down the whole superstructure. Even an error in apprehending it materially affects a man's whole moral system. Hence arises

the necessity for the utmost care in any explanation of it, and in every single term that is used to explain it. Some¹ of the early commentators held that the principal object which S. John proposed to himself in his Gospel was to set forth at greater length, and with more preciseness than had been done by the other Evangelists, the true nature of the Incarnation; and thus to forearm the Church against the dangerous errors that had already begun to be disseminated by Cerinthus, Ebion, and the other heretics who taught that Jesus Christ had no existence before He was born of the Virgin Mary.² He had already done this in his Epistles, and he pursues the same course in the opening verses of his Gospel.

¹ S. Irenaeus, contr. Haeres. iii. 11, p. 879.

S. Epiphanius, Haeres. li. 2; vol. i. p. 889.

S. Cyril Alex., in Joan. i.; vol. vi. p. 21.

^a **The headings of the Gospels.**—"The headings of the Gospels, κατά, &c., 'according to,' &c., certainly do not belong to the authors themselves. We cannot say from what date they spring. When Volkmar thinks that John's heading belongs about to the time 175, that is just his opinion and nothing more. But even if the Gospel did not bear that name on its brow at the very first, yet they still knew from the beginning from whose hands they received a Gospel. These books did not rove around in the book-market as anonymous writings. Like the Epistles, they were handed over by their authors to certain persons or Churches, and were from the first supported by the authority of these. On the ground of this knowledge, then, those who collected the Gospels and put them together added the names of the authors in headings. We have, therefore, every cause to assume that they flow to us from entirely trustworthy sources. The more a book was already in general use in the Church, the less could a feigned name be added at a later date. This obtains in full measure, as we have seen, for our Gospel [S. John]. Those collections, however, may very well have begun by the end of the first century, at a time when they could, with a little care and foresight, still learn the author's name quite certainly. It would be stupid to suppose that this collection of our four Gospels arose only at the time when the collection secured general recognition almost everywhere in the wide countries in which Christians lived; namely, about the

S. Jerome, de Viris illust., cap. 9; vol. ii. p. 623.

V. Bede, in Joan. i.; vol. iii. p. 636.

Maldonatus, in Joan. i.; vol. ii. p. 375.

middle of the second century."—LUTHARDT, 'St. John the Author of the Fourth Gospel,' p. 79.

^b **The Gnostics.**—"With the exception of the Gnostic errors there is no evidence of any heresy being introduced into the Church in the first century. While the Apostles were alive it was perhaps hardly possible; and though the Fathers have led us into the habit of speaking of the Gnostics as *heretics*, we must carefully distinguish between the ancient and modern use of the term *heresy*. When a Christian adopted the Gnostic notion concerning Christ, he in fact ceased to be a Christian: he perhaps retained the name, but he gave up his hope of a resurrection and his faith in a Redeemer; and I conceive that S. John had these cases in view when he said that already 'there were many Antichrists;' and when he added, 'They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us.' (1 John ii. 19.) It is therefore very essential to be remembered that ecclesiastical history speaks of no heresy, i.e. of no division of opinion among genuine Christians in the first century. I am now speaking of matters which concern salvation, or which are held by one party or the other to be necessary for belief. There were doubtless many local customs and religious ceremonies which were observed in one country and not in another. The great division of Jewish and Gentile Christians was likely to lead to differences which

It has been said¹ that the general object of all the Scriptures is to set forth two things respecting the Saviour of mankind: *first*, that He as God has been from all eternity, that He is God the Son, and is described as The Word, The Brightness of the Father, and Wisdom; *secondly*, that He took upon Him the nature of man, and was born of the Virgin Mary. An eminent exemplification of this is found in S. John's Gospel: for in the first two verses he shows the relation of Jesus Christ to God. He is Himself God;

He is the Word; He is from all eternity, before all created things; He is of the same nature as the Father. Then in the next he shows His relation to created things.

1. In the beginning^a was the Word,^b and the Word was with God, and the Word was God.

^a Vulg. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.

2. The Same was in the beginning with God.

¹ S. Athanasius, Oratio iii. 29, contra Arianos; vol. ii. p. 385.

nothing perhaps but the presence and authority of the Apostles could have kept within bounds. If the Jews had believed that the Mosaic ceremonies were necessary for salvation, this would have been a heresy in the fullest and worst sense of the term; and whenever such a notion was started, it was met by the Apostles with the most decisive opposition. But when the matter was put upon its right footing, and the ceremonies of the Mosaic law were retained merely as national customs, then there was no rupture of the bond of peace, and Jews and Gentiles held communion with each other, though the former adhered to practices which were looked upon by the latter as wholly unnecessary."—DR. BURTON, 'Lectures on Eccles. Hist.' p. 285.

"The reader who is only acquainted with the modern use of the term *heresy* will be surprised to find the Gnostics spoken of as heretics. But such is the invariable usage of the early ecclesiastical writers: and Gnosticism borrowed so largely from the Gospel as well as from Judaism that its professors were often confounded with the Christians; and, what is worse, many real Christians, as the Apostles had foretold, began in the second century to go over to the Gnostics. The leading feature of this extravagant theology was to acknowledge the divinity of Christ, but not of Jesus. Christ, who was an emanation from God, was united with Jesus at His Baptism, but He neither became Incarnate at His Birth nor expired with Him on the cross. This doctrine therefore, though it confirms in a remarkable manner the pre-existence and divinity of Christ, entirely destroyed the notion of His atonement. Jesus Christ was merely a preacher of righteousness sent into the world to reveal the knowledge of the true God, and to free mankind from the tyranny of the Demiurgus or the Evil Principle. This is a clue to the whole mystery of Gnosticism; and the various modifications of it, as taught in this century by Basilides, Cerdon, Marcion, and Valentinus, consisted mostly in the number and arrangement of the successive Æons or Emanations which were supposed to have proceeded from the First Cause."—*Ibid.*, p. 335.

^a In the beginning.—"The first verse of S. John's Gospel may be thus interpreted: 'In the Beginning,' or Origin, *i.e.* in the Father, 'was the Word.' Thus S. Athanasius himself understands that text (Orat. iv. 1; *vid.* Orat. iii. 9; Nyssen, contr. Eunom., iii. p. 106; Cyril, Theaur. 32, p. 312)."—DR. J. H. NEWMAN on Athanasius; Library of the Fathers, vol. viii. p. 195.

^b The Word (ὁ Λόγος).—"As the Word of God our Lord is considered first as in the bosom of the Father, next as proceeding from Him to create, form, and govern the universe. This contrast is sometimes expressed by the terms ἐνδοξένος and προφορικός, the internal and the external Word. These are taken from heathen philosophy, nor are they often used by the Fathers; but the idea they convey has a Christian meaning and requires terms equivalent to these to express it, if these, on account of their associations, are inexpedient. Heathen terms are not in themselves inexpedient, since S. John uses the word 'Logos,' which the Platonists, as well as Philo, had used before him; and as these authors further used the two words 'Eniathetic' and 'Prophoric' in order to denote a change of condition in the Eternal Word, which Christianity also acknowledges, it was but natural in Christian writers to follow the precedent of the Apostle; and as he designated the

Second Person of the Trinity as the Logos, in like manner to call Him Eniathetic, viewed in His relation to God, and Prophoric viewed in His relation to creation.

"The history of the words is this: Logos, as we know, stands in Greek both for reason and for speech; and since the inward thought is immediately connected with and passes on into language, as its corresponding development, it was natural to consider the mental and vocal act as virtually one, as the common term expressing them suggested, as if a thought were only an inchoate word, and a word only a perfected thought. Hence the Logos Eniathetic and Prophoric of the Stoics, who thus both distinguished and identified thinking and speaking. Still more appropriately were these terms applied by the Platonists to their Divine Logos, to express his state of repose and then of action. From the Platonists the terms passed over to Christian writers."—*Idem*, 'Theological Tracts,' p. 162.

"It is especially to be observed here (as has been long ago remarked by learned men) that almost always in the Scriptures of the Old Testament, when God is mentioned as speaking to us, assisting us, or in short holding any sort of intercourse with us, the Chaldee paraphrases render the name of God by מְיֹמִר, מְיֹמִר, Verbum, 'the Word'; no doubt signifying hereby, that in such passages it is the Son of God who is spoken of, who is called the Word, and whose peculiar office it is to hold converse with us. Thus in Gen. iii. 8, instead of 'They heard the voice of the Lord God,' the Targum of Onkelos and the Targum ascribed to Jonathan have, 'They heard the voice of the Word of the Lord God.' In the same chapter, verse 9, instead of 'And God called unto Adam,' the Jerusalem Targum has, 'And the Word of the Lord called unto Adam'; just as we have before seen that Philo understood the passage. In Gen. xxi. 20, instead of 'And God was with him,' Onkelos has, 'And the Word of the Lord was with him, to help him'; and in the 22nd verse, instead of 'God is with thee,' Onkelos has, 'The Word of the Lord is with thee for a help.' So in Hosea i. 7, instead of 'And I will save them by Jehovah their God,' the Targum of Jonathan has, 'I will save them by the Word of the Lord their God, &c.'—EP. BULL, 'Defence of the Nicene Creed,' vol. i. p. 33.

"Nor is it probable that either Plato or Trismegist did first discover so much of this grand mystery as was known among the heathens before S. John wrote his Gospel. And it is no less impious than improbable to suspect that S. John should borrow those divine expressions of the Word's divinity from any heathen philosopher, as that blasphemous Platonic exclaimed when he read the beginning of his Gospel, that he had stolen his expressions out of his master Plato. Nor was S. John himself the first of all sacred writers which did display the titles of the Son of God by ὁ Λόγος, or by the Word, Light, or Life, which was without beginning or ending: most probable it is that Plato and Trismegist did borrow that light which they had in that mystery from the ancient Hebrews, or from rules received by them by constant tradition, for interpreting not one but many passages in Moses and the prophets, as S. John there doth from the same rule or tradition. No doubt the Chaldee paraphrasts did express the divine nature of the Son of God by the Word; the one before S. John did write his Gospel, the other near upon the same time: for Jonathan (as Fagius tells us) did live

It has been thought probable¹ that the Evangelist quotes the words "In the beginning," *ἐν ἀρχῇ*, from the first chapter of Genesis, and uses them much in the same sense as they are used there; namely, before all creation. Many have expressed their admiration at S. John's skilful choice of words here, and have declared that no verb could have expressed his general meaning better, or have agreed with "In the beginning," *ἐν ἀρχῇ*, and The Word, *ὁ Λόγος*, better than *ἦν*, the imperfect tense of the verb *εἶμι*, to be.

All the early writers agree that by the term "The Word," *ὁ Λόγος*, S. John here means God the Son, though they are not agreed as to the reason why He is so described, some giving one reason and some another, and some² have thought that there were more reasons than one why this particular term was used to describe God the Son.

It has been also held³ that the word *πρὸς*, translated "with," contains in itself a fulness of meaning, and that S. John purposely used it to express several great truths,

such as—1. That there is a distinction of Persons between God the Father and God the Son;⁴ 2. That there is a Oneness of nature and of will between the Father and the Son; and 3. That the Son is equal to the Father.⁵

Thus in a threefold form, The Word was with God—The Word was God—The Same was in the beginning with God, the Evangelist expresses: 1. That The Word is a distinct Person from the Father; 2. That He is One with the Father; 3. That He is from all eternity. Being with the Father, He is a different Person from the Father: being God, He is co-equal with the Father.

He then shows the relation of the Word to created things.

3. All things were made by Him;⁶ and without Him was not any thing made that was made.⁷

Vulg. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est.

¹ S. Basil, Oratio in Joan. i. 1; vol. iii. p. 473.

² S. Chrysostom, in Joan. i. 1; Homil. iii.

Theophylact, in Joan. i. 1; vol. i. p. 505.

³ S. Augustine, in Joan. i. 1, tract. i.; vol. iii. p. 1384.

Jansenius, in Concord. Evang. cap. i. p. 3.

⁴ Cornelius a Lapide, in Joan. i. 1; vol. viii. p. 874.

⁵ S. Jerome, Epist. liii. (alias 103) ad Paulinum; vol. i. p. 543.

⁶ Jansenius, in Concord. Evang. cap. i. p. 4. [Maldonatus,

Maldonatus, in Joan. i. 1; vol. ii. p. 388.

Cornelius a Lapide, in Joan. i. 1; vol. viii. p. 875.

⁷ Tertullian, contr. Praxeas, cap. 5; vol. ii. p. 160.

⁸ S. Cyril Alex. in Joan. i. 1; vol. vi. p. 32.

S. Chrysostom, in Joan. i. 1; Homil. iii.

Theophylact, in Joan. i. 1; vol. i. p. 506.

⁹ S. Cyril Hierosol. Catechesis, xi. 10; p. 701.

about the time wherein Herod re-edified the second Temple; Onkelos a little after the destruction of it and of Jerusalem by Titus." Dean Jackson then goes on to quote instances.—DEAN JACKSON on the Creed, Bk. vii. ch. 27; vol. vii. p. 243.

"All the titles of the Son of God are consistent with each other, and variously represent one and the same Person. 'Son' and 'Word' denote His derivation; 'Word' and 'Image,' His similitude; 'Word' and 'Wisdom,' His immateriality; 'Wisdom' and 'Hand,' His co-existence. 'If He is not Son, neither is He Image.' S. Athan. Orat. ii. 2. 'How is there Word and Wisdom unless there be a proper offspring of His substance?' Orat. ii. 22; *vid.* also Orat. iv. 20, &c. *vid.* also Naz. Orat. 30, n. 20; Basil, contr. Eunom. i. 18; Hilar. de Trinit. vii. 11; tract. in Joan. xlviii. 6, and in Psalm lxxv. (xlv.) 5."—DR. J. H. NEWMAN on Athanasius; Lib. of the Fathers, vol. viii. p. 27.

"The point in which perhaps all the ancient heresies concerning our Lord's divine nature agreed, was in considering His different titles to be those of different beings or subjects, or not really and properly to belong to one and the same person; so that the Word was not the Son, or the Radiance not the Word, or our Lord was the Son, but only improperly the Word, not the true Word, Wisdom, or Radiance. Paul of Samosata, Sabellius, and Arius agreed in considering that the Son was a creature, and that He was called, made after, or inhabited by the impersonal attribute called the Word or Wisdom. When the Word or Wisdom was held to be personal, it became the doctrine of Nestorius."—*Ibid.*, p. 41.

¹ All things were made by Him.—"The Catholic doctors of the first three centuries all with one accord taught that Jesus Christ, that is, He who was afterwards called Jesus Christ (before He was made man, that is, before His Birth, according to the flesh, of the most Blessed Virgin), existed in another nature far surpassing the human; that He appeared to holy men as a prelude to His Incarnation; that He always presided over and provided for that Church which He was afterwards to redeem with His own blood; and that thus from the beginning the whole order of the divine

administration (as Tertullian expresses it) had its course through Him; and that moreover, before the foundations of the world were laid, He was present with God His Father, and that through Him this universe was created."—BR. BULL, 'Defence of the Nicene Creed,' vol. i. p. 15.

² Without Him was not any thing made that was made.—"Some end the sentence here, and some but begin it, and some neither, but bring it a step further. Some point thus, 'All things were made by Him, and without Him was nothing made. That which was made in Him was life.' A reading which Chrysostom (Hom. v. in John) saith was used by heretics, whereby to prove the Holy Ghost to be a creature. . . . Others read it thus: 'All things were made by Him, and without Him was nothing made which was made by Him.' And then they begin a new sentence: 'He was life,' &c., a reading conceived to have been used by the Manichees, whereby to prove *duo principia*, a good and a bad.

"Ignatius Martyr, Epist. ad Antioch, Tatianus, in Harmon. Chrysostom, in loc. and others of the ancients, and the Arabic, Syriac, Italian, Spanish, French, Dutch, read as we do; and so the very sense of the place requireth to read."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. pp. 392, 394.

"The words 'that was made,' which end this verse, were omitted by the ancient citers of it, as Irenaeus, Clement, Origen, Eusebius, Tertullian, nay, Augustine; but because it was abused by the Eunomians, Macedonians, &c., as if derogatory to the divinity of the Holy Spirit, it was quoted in full, as by Epiphanius, Ancor. 75, who goes so far as to speak severely of the ancient mode of citation (*vid.* Fabric. and Routh, ad Hippol. contr. Noët. 12)."—DR. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 208.

"The verse was not ended as we at present read it, especially in the East, till the time of S. Chrysostom, according to Simon (*vid.* in Joan. Hom. v. *init.*), though, as we have seen above, S. Epiphanius had spoken strongly against the ancient reading. S. Ambrose (*de Fide*, iii. 6) refers it to the Arians; Lampe refers it to the Valentinians on the strength of Iren. (*Har.* i. 8, n. 5). Theophilus,

To the Arians, who held that the Son was inferior to the Father, and quoted this verse as showing that He was a mere instrumental, subordinate cause in the act of creation, the Catholic Fathers¹ were accustomed to reply: (1.) That though the word *διὰ*, rendered "through," was sometimes used as a mere instrumental cause, this could not be the sense in which S. John here used it: for he had just shown that the Word was God, One with God, and from all eternity with God, and it would be contradictory to this to say that the Word was used as a mere subordinate instrument in the act of creation. (2.) That the word *διὰ* does not necessarily imply an inferior, subordinate, or mere instrumental cause, and that S. Paul sometimes uses it of God the Father, as in the following instance, "God is faithful, by whom (*δι' οὗ*) ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9). It is clear, therefore, that whatever may be the sense of the words "All things were made by Him," and they probably contain a great fulness of meaning, the use of the word "by" (*διὰ*) does not imply any inferiority in the Word, or that He is not a willing intelligent co-operator in the work of creation.

To the Macedonians, who argued that if all things were created by the Word, the Holy Spirit must have been created by Him, they replied² that S. John had precluded this by the limitation which he introduces, namely, "All things, that were created, were created by Him."

In early times there seems to have been some uncertainty as to the way in which this sentence should be divided. Three different methods were used. Some³ pointed the words thus: "Without Him was not any thing made, that was made in Him," and then began a new sentence. Most⁴ of the Latin commentators and some of the Greek divided the sentence thus: "Without Him was not any thing made," then came a full stop, and the next sentence ran, "That which was made in Him was life," &c. The third reading is that which is now generally adopted, and which was always used by some of the Greek commentators.⁵ The heretical teachers would doubtless use that division of the sentence which most favoured their peculiar opinions. But even among the most orthodox of the commentators there seems to have been a difference of opinion as to the way in which these words ought to be divided.

4. In Him was life;^a and The Life was the light of men.

S. in Him is life.
Vulg. In ipso vita erat, et vita erat lux hominum.

5. And The Light shineth in darkness;^b and the darkness comprehended it not.

As the Creator The Word is the Author of all natural life. It may be partly on this account that He is called The Life,

¹ S. Athanasius, *Oratio contr. Arianos*, ii. 31, &c.; vol. ii. p. 212. S. Basil, *de Spiritu Sancto*, 10; vol. iv. p. 83.

S. Chrysostom, in *Joan.* i. 3; Homil. v.

Theophylact, in *Joan.* i. 3; vol. i. p. 508.

Euthymius, in *Joan.* i. 3; vol. i. p. 13.

Jansenius, in *Concord. Evang.* cap. i. p. 6.

Maklonatus, in *Joan.* i. 3; vol. ii. p. 393.

Cornelius a Lapide, in *Joan.* i. 3; vol. viii. p. 877.

² S. Chrysostom, in *Joan.* i. 3; Homil. v.

S. Gregory Nazian., *Oratio de Spiritu Sancto*, 12; vol. ii. p. 145.

Theophylact, in *Joan.* i. 3; vol. i. p. 510.

³ S. Epiphanius, *Ancoratus*, 75; vol. iii. p. 157.

S. Hilary Pict., *de Trinitate*, ii. 20; vol. ii. p. 63.

⁴ Tertullian, *adv. Hermogen.*, cap. xx.; vol. ii. p. 216.

S. Ambrose, *de Fide*, iii. 6; vol. iii. p. 598.

S. Augustine, in *Joan.* i. 3, tract. i.; vol. iii. p. 1387.

Clemens Alexandrinus, *Pædag.* i. 6; vol. i. p. 281.

S. Cyril Alex. in *Joan.* i. 3; vol. vi. p. 77.

⁵ Nonnus, *Metaphrasis Evangel.* *Joan.* i. 3, 4, p. 3.

S. Chrysostom, in *Joan.* i. 3, Homil. v.

Theophylact, in *Joan.* i. 3; vol. i. p. 510.

Euthymius, in *Joan.* i. 3; vol. iv. p. 15.

in loc. (if the comment. on the Gospels is his), understands by *ὁὐδὲν* 'an idol,' referring to 1 Cor. viii. 4. Augustine, even at so late a date, adopts the old reading (*ὁὐδ.* *de Gent.* ad lit. v. 29-31). It was the reading of the Vulgate, even at the time it was ruled by the Council of Trent to be authentic, and of the Roman Missal. The verse is made to end after 'in Him' (thus, *ὁὐδὲν, ὁ γέγονεν ἐν αὐτῷ*) by Epiphanius, *Ancor.* 75, Hil. in *Psalm* cxlviii. 4; Ambrose, *de Fide*, iii. 6; Nyssen, in *Eunom.* i. p. 84 app., which favours the Arians. The counterpart of the ancient reading, which is very awkward ('What was made in Him was life'), is found in August. loc. cit. and Ambrose in *Psalm* xxxviii. 33, but he also notices, 'What was made, was in Him' (*de Fide*, loc. cit.). It is remarkable that S. Ambrose attributes the present punctuation to the Alexandrians in loc. *Psalm.* in spite of Athanasius' and Alexander's (Theod. Hist. i. 3, p. 733), nay, Cyril's (in loc. *Joan.*) adoption of the ancient.—*Ibid.* p. 335.

^a In Him was life.—To the Eternal Father belongs the origin of life, by the necessity of His nature. From Him it passes eternally to the Eternal Son of His love by necessary derivation; and to the Son Incarnate by voluntary gift. For, 'as the Father hath life in Himself, so hath He given to the Son to have life in Himself.' And one main purpose of S. John's Gospel was to reveal how this gift is extended from the Head to the members. 'These

are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name' (*John* xx. 31). Such is His own merciful declaration, 'I am come that they might have life' (*John* x. 10); 'I am the Resurrection and the Life' (*John* xi. 25); 'I am the Way, the Truth, and the Life' (*John* xiv. 6); and the evil of those who rejected Him He states to be, 'Ye will not come to Me, that ye might have life' (*John* v. 40). Such is the manner in which the gift of life is communicated to mankind; it comes through the intervention of the one Mediator, and the agency of His Spirit: 'for if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.' So that when Cornelius and his friends had been marked out as qualified subjects for Baptism by the supernatural descent of the Holy Ghost, it was said, 'Then hath God also to the Gentiles granted repentance unto life.'—*R. I. WILDERFORCE*, 'On the Holy Eucharist,' p. 414.

^b ἦν is the reading of all the MSS. in the world, except the Sinaitic and Codex Bezae.—BURTON, 'On the Last Twelve Verses of S. Mark,' p. 110.

^c The Light shineth in darkness.—On the corruption of man's nature, see note on *Matt.* xviii. p. 295.

7. The same came for a witness, to bear witness of the Light, that all *men* through Him might believe.

8. He was not that Light, but *was sent* to bear witness of that Light.

9. That was the true Light,^a which lighteth every man that cometh into the world.^b

Valg. Ut lux vera quæ illuminat omnem hominem venientem in hunc mundum.

By one means or another¹—by reason, by the works of creation, and by conscience—He offered light to all who were in the world, but men in general failed to recognize and to pay the honour which was due to Him as the Creator. Even when God came and dwelt among men, how few believed in Him; not to say, how few of those who were His own by creation, how few of those who were His own peculiar people! So far were they from worshipping Him as God, that they put Him to death, the death which they themselves deemed accursed. The Romans were merely the instruments in His death; the Jews were His accusers and the authors of His Crucifixion. Of His twelve Apostles, of His seventy disciples, whom He had sent to teach and to work miracles, all forsook Him and fled.

10. He was in the world, and the world was made by Him, and the world knew Him not.^c

S. was made because of Him.
Valg. et mundus per ipsum factus est.*

11. He came unto His own, and His own received^d Him not.

Valg. In propria venit, et sui eum non receperunt.

God came unto mankind through the economy of the Incarnation. The Jewish nation was "His own," by choice (Deut. vii. 6); by purchase (Exod. xix. 4, 5); by covenant (Deut. xxvi. 18); and by kindred (Heb. ii. 16).

To the few who did receive Him He gave the privilege of becoming sons of God. He Himself, the Word, was the Son of God by Eternal Generation; they were to become sons of God by birth. But this birth was not, like their human birth, by the will of man, by the will of their parents, but by the will of God. Their human or natural birth had taken place independently of themselves. A condition was required prior to this birth; namely, they must believe in the Son of God the Word, who had come into the world.

12. But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on His Name:^e

*Margin, the right or privilege.
Valg. dedit eis potestatem filios Dei fieri.*

13. Which were born, not of blood,^f nor of the will of the flesh, nor of the will of man, but of God.

V. A. Which were made.
Valg. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.*

¹ S. Chrysostom, in Joan. i. 9; Homil. viii.
S. Cyril Alex., in Joan. i. 9; vol. vi. p. 124.

822 A.U.C. From these data it follows that a Sabbatical year must have occurred 189 years subsequently to the first period named, and 42 years before the last, i.e. the autumn of 779 A.U.C. I consider it therefore probable that John began his call to repentance immediately after the completion of his thirtieth year, at the commencement of the Sabbatical year which then occurred. However this may be, the Baptism of Jesus took place, at any rate, in the middle of this Sabbatical year."—WIESELER, 'Chronolog. Synopsis,' p. 185.

^a The true Light.—See note on John vi. 32.

^b Verse 9.—"This verse may be either read, 'which coming into the world, lighteth every man,' or as our English hath it; which latter is approved the true. 1. By the very place where the word *coming* or *ἐρχόμενος* lieth, for it followeth not immediately the word *ὅς*, but *ἀνθρώπων*, and so being joined with it, reason and the custom of grammar tell that it should be construed with it. 2. It is ordinary among the Jews to call men by this periphrasis, 'such as come into the world,' which idiom of the Hebrews the Evangelist followeth here. The Syriac readeth as we do."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 392.

^c The world.—"From the signification of *κόσμος* as the material world, which is not uncommon in Scripture (Matt. xiii. 35; John xxi. 25; Rom. i. 20), followed that of *κόσμος* as the sum total of the men living in the world (John i. 29, iv. 42; 2 Cor. v. 19), and then upon this, and ethically, those not of the *ἐκκλησία*, the alienated from the life of God (John i. 10; 1 Cor. i. 20, 21;

Theophylact, in Joan. i. 9; vol. i. p. 512.
Euthymius, in Joan. i. 9; vol. iv. p. 19.

James iv. 4; 1 John iii. 13)."—ARCHBISHOP TRENCH on the 'Synonyms of the New Test.,' p. 206.

^d Received.—"In verse 11 it is *παρέλαβον*, in verse 12 it is *ἔλαβον*, which though they signify the same thing, yet might some distinction of sense be observed in the distinction of words: for Christ came among the Jews bodily, yet they would not so much as receive Him bodily, nor acknowledge Him for Messiah at all; but coming among the Gentiles by His Word and Spirit, they received Him spiritually."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 393.

^e On His Name.—"That is, in or on Him: for the Name of God in Scripture doth often stand for God Himself, as Ps. lxxvi.; Micah vi. 9; Acts iii. 16, &c. 'For God is without any mixture or composition, but a most pure and simple essence, and therefore His Name and Himself are, not two several things, as they be in the creatures, but one and the same.' (R. Menahem on Exod. ix.)"—Ibid., p. 396.

^f Of blood, literally of bloods (*ἐξ αἱμάτων*).—"Not a few nouns which in most modern languages are used only in the singular, are in Greek authors and the New Testament employed for the most part in the plural. This is owing to their having, from a general, or Grecian, or Biblical point of view, a manifold or comprehensive signification.

^g Of the plural *αἵματα*, as source of descent, a direct parallel occurs only in Eurip. 'Ion,' 693, in the poetic style."—WINER, 'Grammar of the New Testament,' p. 189.

By three separate forms of expression the Evangelist shows that the privilege of becoming sons of God was not an inheritance, to which they succeeded as a matter of course, because they were sons of Adam, but that it was a supernatural gift, over and above their natural endowments, and that it was given to whom He would, and in the way in which He would. (1.) "Not of blood;" it was not a birth-right, nor in any way connected with natural descent. Their descent from Abraham, on which they prided themselves so much, could not give them this privilege of becoming sons of God. (2.) "Nor of the will of the flesh." (3.) "Nor of the will of man." It could not be acquired by any power inherent either in the body or in the mind of man.

* The Word was made flesh, and dwelt among us (*ἐν ἡμῖν*). — It is not in man's ability either to express perfectly or conceive the manner how this was brought to pass. But the strength of our faith is tried by those things wherein our wits and capacities are not strong. Howbeit because this divine mystery is more true than plain, divers having framed the same to their own conceits and fancies are found in their exposition thereof more plain than true. Inasmuch that by the space of five hundred years after Christ, the Church was almost troubled with nothing else saving only with care and travail to preserve this article from the sinister construction of heretics. Whose first mists when the light of the Nicene Council had dispelled, it was not long ere Macedonius transferred unto God's most Holy Spirit the same blasphemy wherewith Arius had already dishonoured His co-eternally begotten Son: not long ere Apollinarius began to pare away from Christ's humanity. In refutation of which impieties when the Fathers of the Church, Athanasius, Basil, and the two Gregories, had by their painful travails sufficiently cleared the truth, no less for the Deity of the Holy Ghost than for the complete humanity of Christ, there followed hereupon a final conclusion, whereby those controversies, as also the rest which Paulus Samosatenus, Sabellius, Photinus, Etnus, Eunomius, together with the whole swarm of pestilent demi-Arians, had from time to time stirred up since the Council of Nice, were both privately first at Rome in a smaller synod, and then at Constantinople in a general famous assembly, brought to a peaceable and quiet end, seven-score bishops and ten agreeing in that confession which by them set down remaineth at this present hour a part of our Church liturgy, a memorial of their fidelity and zeal, a sovereign preservative of God's people from the venomous infection of heresy.

"Thus in Christ the verity of God and the complete substance of man were with full agreement established throughout the world, till such time as the heresy of Nestorius broached itself, 'dividing Christ into two persons, the Son of God and the Son of Man, the one a person begotten of God before all worlds, the other also a person born of the Virgin Mary, and in special favour chosen to be made entire to the Son of God above all men, so that whosoever will honour God must together honour Christ, with whose person God hath vouchsafed to join Himself in so high a degree of gracious respect and favour.' But that the self-same person which verily is man should properly be God also, and that by reason not of two persons linked in amity, but of two natures, human and divine, conjoined in one and the same person, the God of glory may be said as well to have suffered death as to have raised the dead from their graves, the Son of Man as well to have made as to have redeemed the world, Nestorius in no case would admit.

"That which deceived him was want of heed to the first beginning of that admirable combination of God with man. 'The Word (saith S. John) was made flesh and dwelt in us.' The Evangelist useth the plural number, men for manhood, *us* for the nature whereof we consist, even as the Apostle, denying the assumption of angelical nature, saith likewise in the plural number, 'He took

This birth is by the will, by the operation, of God. The effect of this birth on the soul cannot, like the natural birth, be recognized by the senses. But nevertheless this birth is no fiction, no accommodation of language. It is more real than the natural birth, more lasting, more important to the soul, as much more so as the will of God excels the will of man.

This birth of man by the will of God is a great mystery. But the Birth of God of a woman is a greater, a more wonderful mystery even than this.

14. And the Word was made flesh, and dwelt among us,^a (and we beheld His glory, the glory

not Angels but the seed of Abraham" (Heb. ii. 16). It pleased not the Word or Wisdom of God to take to itself some one person amongst men, for then should that one have been advanced which was assumed and no more; but Wisdom, to the end she might save many, built her house of that nature which is common unto all, — she made not *this* or *that* man her habitation, but dwelt in us. The seeds of herbs and plants at the first are not in act but in possibility that which they afterwards grow to be. If the Son of God had taken to Himself a man now made and already perfected, it would of necessity follow that there are in Christ two persons, the one assuming and the other assumed; whereas the Son of God did not assume a man's person unto His own, but a man's nature to His own Person, and therefore took *scmen*, the seed of Abraham, the very first original element of our nature, before it was come to have any personal human subsistence. The flesh and the conjunction of the flesh with God began both at one instant; His making and taking to Himself our flesh was but one act: so that in Christ there is no personal subsistence but one, and that from everlasting. By taking only the nature of man He still continueth one person, and changeth but the manner of His subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh.

"Forasmuch therefore as Christ hath no personal subsistence, but one whereby we acknowledge Him to have been eternally the Son of God, we must of necessity apply to the person of the Son of God even that which is spoken of Christ according to His human nature. For example, according to the flesh He was born of the Virgin Mary, baptized of John in the river Jordan, by Pilate adjudged to die, and executed by the Jews. We cannot say properly that the Virgin bore, or John did baptize, or Pilate condemn, or the Jews crucify the nature of man, because these all are personal attributes; His person is the subject which receiveth them; His nature that which maketh His person capable or apt to receive. If we should say that the person of a man in our Saviour Christ was the subject of these things, this were plainly to entrap ourselves in the very snare of the Nestorians' heresy, between whom and the Church of God there was no difference, saving only that Nestorius imagined in Christ as well a personal human subsistence as a divine, the Church acknowledging a substance both divine and human, but no other personal subsistence than divine, because the Son of God took not to Himself a man's person, but the nature only of a man.

"Christ is a Person both divine and human, howbeit not therefore two persons in one, neither both these in one sense, but a person divine, because He is personally the Son of God; human, because He hath really the nature of the children of men. In Christ therefore, God and man, 'There is (saith Paschasius) a twofold substance, not a twofold person, because one person extinguisheth another, whereas one nature cannot in another become extinct.' For the personal being which the Son of God already had, suffered not the substance to be personal which He took, although together with the nature which He had the nature also

as of the only-begotten of the Father,) a full of grace and truth.

The Incarnation is revealed to us by Holy Scripture, and it must be explained consistently with the language of Scripture. This is no subject for unbelieving, speculative reason to define. The teaching of the Catholic Church,

which He took continueth. Whereupon it followeth against Nestorius, that no person was born of the Virgin but the Son of God, no person but the Son of God baptized, the Son of God conformed, the Son of God and no other person crucified; which one only point of Christian belief, *the infinite worth of the Son of God*, is the very ground of all things believed concerning life and salvation, by that which Christ either did or suffered as man in our behalf."—HOOKER, 'Eccles. Polit.' v. 52, 1-3; vol. ii. p. 232, &c.

"That the Word was made flesh, is not in accordance with the views of any of the heretics: for the heretics who at that period entertained any false opinion respecting the person of the Lord Jesus (as we have observed somewhere already), may all be divided into two classes. One was that of the Phantasiasts, who, while acknowledging the manifest Godhead in our Saviour, took away from Him the human nature, thinking the conjoining of God with man utterly unworthy of the Divine majesty. . . . The other class of heretics, on the contrary side, acknowledged a human nature only in our Jesus, as the Cerinthians and Ebionites. However, it is but too plain that both classes denied that the Word of God was made flesh; that is, that Christ was God and Man. Lastly, in verse 17, the Apostle (as Grotius has remarked) incidentally confutes a heresy, which Cerinthus and Ebion held in common, as to the observance of the law of Moses being necessary to salvation. 'The law was given by Moses, but grace and truth came by Jesus Christ.'"—BISHOP BULL, 'Judgment of the Catholic Church,' vol. iii. p. 29.

"According to the received doctrine of the Church, all rational beings, and in one sense all beings whatever, are 'from God,' over and above the fact of their creation; and of this truth the Eusebians made use to deny our Lord's proper divinity. Athanasius lays down elsewhere that nothing remains in consistence and life except from a participation of the Word, which is to be considered a gift from Him additional to that of creation, and separable in idea from it. Thus he says 'that the all-powerful and all-perfect holy Word of the Father, pervading all things and developing everywhere His power, and illuminating all things visible and invisible, gathers them within Himself and knits them in one, leaving nothing destitute of His power, but quickening and preserving all things and through all, and each by itself, and the whole altogether.' (Contra Gentes, 42.) Again, 'God not only made us of nothing, but also vouchsafed to us a life according to God, and by the grace of the Word. But men, turning from things eternal to the things of corruption at the devil's counsel, have brought on themselves the corruption of death, who were, as I said, by nature corrupted, but by the grace of the participation of the Word had escaped their natural state, had they remained good.' (Incarn. 5.) Man thus considered is in his first estate a son of God and born of God, or, to use the term which occurs so frequently in the Arian controversy, in the number not only of the creatures, but of things generate, γεννητά. This was the sense in which the Arians said that our Lord was the Son of God; whereas, as Athanasius says, 'Things generate, being works, cannot be called generate, except so far as, after their making, they partake of the begotten Son, and are therefore said to have been generated also, not at all in their own nature, but because of their participation of the Son in the Spirit.' (Orat. i. 56.) The question then was, as to the distinction of the Son's divine generation over that of holy men; and the Catholics answered that He was *ἐκ οὐκίας*, from the substance of God: not by participation of grace, not by resemblance, not in a limited sense, but really and simply, and

directed by the Holy Spirit, and limited by the language of Scripture and by the analogy of the faith, is to the following effect:—

"The Word was made flesh," not in the sense in which water is made wine by being mixed with it; not in the sense in which food is made flesh by being taken into it and assimilated to it; not in the sense in which gold is made into a

therefore by an internal divine act."—DR. J. H. NEWMAN on Athanasius; Lib. of the Fathers, vol. viii. p. 32.

"As of the only-begotten of the Father.—"Nothing can be plainer to the attentive student of Scripture than that our Lord is there called the Son of God, not only in respect of His human nature, but of His pre-existent state also. And if this be so, the very fact of the revelation of Him as such implies that we are to gather something from it, and attach in consequence of it some ideas to our notion of Him, which otherwise we should not have attached, else would it not have been made. Taking then the word in its most vague sense, so as to admit as little risk as possible of forcing the analogy, we seem to gain the notion of derivation from God, and therefore of the utter dissimilarity and distance existing between Him and all beings except God His Father, as if He partook of that unapproachable, incommunicable Divine nature, which is increate and imperishable.

"But Scripture does not leave us here: in order to fix us in this view, lest we should be perplexed with another notion of the analogy derived from that adopted sonship, which is ascribed therein to created beings, it attaches a characteristic epithet to His Name, as descriptive of the peculiar relation of Him who bears it to the Father. It designates Him as the *only-begotten*, or the *Only Son* of God, terms evidently referring, where they occur, to His heavenly nature, and thus becoming the inspired comment on the more general title. It is true that the term *generation* is also applied to certain events in our Lord's mediatorial history: to His resurrection from the dead; and, according to the Fathers, to His original mission in the beginning of all things to create the world; and to His manifestation in the flesh. Still, granting this, the sense of the word 'only-begotten' remains, defined by its context to relate to something higher than any event occurring in time, however great or beneficial to the human race.

"Being taken then, as it needs must be taken, to designate His original nature, it witnesses most forcibly and impressively to that which is peculiar in it, viz. His origination from God, and such as to exclude all resemblance to any being but Him, whom nothing created resembles. Thus, without irreverently and idly speculating upon the generation in itself, but considering the doctrine as given us as a practical direction for our worship and obedience, we may accept it in token that whatever the Father is, such is the Son. And there are some remarkable texts in Scripture corroborative of this view; for instance, that in the fifth chapter of S. John, 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself. What things soever the Father doeth, these also doeth the Son likewise: for the Father loveth the Son, and sheweth Him all things that Himself doeth. . . . As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will . . . that all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.' This is the principle of interpretation acknowledged by the primitive Church. . . .

"The reverential spirit in which the Fathers held the doctrine of the *genesis* led them to the use of other forms of expression, partly taken from Scripture, partly not, with a view of signifying the fact of the Son's full participation in the divinity of Him who is His Father, without dwelling on the mode of participation or origination, on which they dared not speculate. Such were the images of the sun and its radiance, the fountain and the stream, the root and its shoots, a body and its exhalation, fire and the fire kindled from

statue by the skilful hands of the workman, but rather in the way in which the soul and body being united together make one man.

The term "flesh" is here used for the whole man.¹ It is used in this sense in many places in Holy Scripture. The following are instances: "By the deeds of the Law there shall no flesh be justified in His sight." (Rom. iii. 20.) "Except that the Lord had shortened those days, no flesh should be saved." (Mark xiii. 20.) "That no flesh should glory in His presence." (1 Cor. i. 29.)

By this union the nature of God was not changed into man, nor the nature of man into God. Each remained perfect, with its own power, its own weakness, so to speak, its own will. The union was in the Person. God and Man became One Person, Christ Jesus. In the One Person there were two natures, two wills.

"And dwelt among us." Of old God had dwelt among His chosen people Israel, and had given visible tokens of His presence among them in the Tabernacle and in the Temple. For thirty-three years the Word made flesh sojourns or tabernacles among men. His glory as of the only-begotten of the Father, though veiled by His human nature, He manifests among them, in His life, in His miracles, in His Transfiguration on the Mount, in His glorious Resurrection and Ascension.

Some commentators² have thought that by the words "He dwelt among us" (*ἐσκήνωσεν ἐν ἡμῖν*) the Evangelist meant to say that He took upon Him our nature—the nature of man; others,³ that by the term "us" he more probably meant himself and the rest of the disciples, who had been His intimate companions, and had witnessed His daily life and

miracles, and who could most truly say, "We beheld His glory." But the difference between these two interpretations is not very great.

As one of the three who had been chosen to behold His glory in the Transfiguration, S. John may make special reference to that event. S. Peter had already said: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." (2 Peter i. 16-18.) S. John here adds his testimony to this fact: "We beheld His glory, the glory as of the only-begotten of the Father."

There could be no question that the Word, the Second Person in the Godhead, was full of grace and truth. Though the Divine nature was veiled from the eyes of men by the Incarnation, it was not thereby diminished or affected. The Word made flesh, God Incarnate, was full of grace and truth. "In Him dwelleth all the fulness of the Godhead bodily." (Coloss. ii. 9.)

The Evangelist supports his own testimony by that of John the Baptist. Even before Jesus had begun His ministerial life the Baptist had spoken of Him to his disciples; and when He did come, he cried, saying, "This was He of whom I spake."

In verse 15 the Baptist, when speaking of Jesus, said, "This was He" (*οὗτος ἦν*); and in verses 27 and 30 he said,

¹ S. Chrysostom, in Joan. i. 14; Homil. xi.
S. Cyril Alex. in Joan. i. 14; vol. vi. p. 157.
Jansenius, in Concord. Evang. cap. ii. p. 15.
Maldonatus, in Joan. i. 14; vol. ii. p. 417.
Cornelius a Lapide, in Joan. i. 14; vol. viii. p. 883.

² S. Chrysostom, in Joan. i. 14; Homil. xi.
S. Cyril Alex. in Joan. i. 14; vol. vi. p. 161.

³ Jansenius, in Concord. Evang. cap. ii. p. 16.
Maldonatus, in Joan. i. 14; vol. ii. p. 418.
Cornelius a Lapide, in Joan. i. 14; vol. viii. p. 884.

it; all which were used as emblems of the sacred mystery in those points in which it was declared in Scripture, viz. the mystery of the Son's being from the Father, and, as such, partaker in His divine perfections."—DR. NEWMAN, 'Arians of the Fourth Century,' pp. 163 and 167.

"It is sometimes erroneously suggested that such illustrations as this [the sun and its radiance] are intended to explain how the Sacred Mystery in question is possible, whereas they are merely intended to show that the words we use concerning it are not self-contradictory, which is the objection most commonly brought against them. To say that the doctrine of the Son's generation does not trench upon the Father's perfection and immutability, or negative the Son's eternity, seems at first sight inconsistent with what the words 'Father' and 'Son' mean, till another image is adduced, such as the sun and radiance, in which that alleged inconsistency is seen to exist in fact. Here one image corrects another; and the accumulation of images is not, as is often thought, the restless and fruitless effect of the mind to enter into the Mystery, but is a safeguard against any one image, nay, any collection of images, being supposed sufficient. If it be said that the language used concerning the sun and its radiance is but popular, not philosophical, so again the Catholic language concerning the Holy Trinity may, nay must be, economical, not adequate, conveying the truth, not

in the tongues of angels, but under human modes of thought and speech."—DR. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 43.

"S. Augustine tells us that we must distinguish between the two titles 'Only-begotten' (*μονογενής*) and 'First-born' (*πρωτότοκος*), interpreting the former by the words 'In the beginning was the Word,' and the latter by the Apostle's saying that He is 'First-born among many brothers,' that, since 'they were not such by nature, by believing they received power; that His Son might be Only-begotten with the Father, and First-born toward us.'"—Idem, 'Theological Tracts,' p. 161.

"*πρωτότοκος* is not an exact translation of *Primogenitus*, though Homer, as Petavius says, may use *πρῶτος* for *gigno*. It is never used in Scripture for 'Only-begotten.' We never read there of the First-born of God or of the Father, but First-born of the creation, whether the original creation or the new."—Idem, p. 158.

"The meaning is simply, 'as of the only-begotten,' &c. Even in this instance the particle of itself does not indicate what exists *re vera*, though, if we regard the sense, this notion is implied in the comparison (*exactly* as, i.e. the true, perfect glory of the Son of God, &c.)."—WINER, 'Grammar of the New Testament,' p. 639.

"This is He" (*οὗτός ἐστι*). Some¹ have explained this difference of tense in this way: When John delivered his first testimony and said, "This was He," it was immediately after Jesus had been baptized, and when the Spirit, in some manner visible to the bystanders, had caught Him up from the very midst of the company, and carried Him to the wilderness. It was on this, when Jesus had been just carried out of their sight, that John exclaimed to the people who stood there, "This was He of whom I spake." On the two other occasions when John said, "This is He," Jesus Himself was present.

15. ¶ John bare witness of Him, and cried,^a saying, This was He of whom I spake; He that cometh after me is preferred before me:^b for He was before me.

^a S. omits saying: S*. This was He who cometh after me, who is preferred before me.

^b Vulg. Ioannes testimonium perhibet de ipso, et clamat, dicens: Hic erat qui post me venturus est, ante me factus est: quia prior me erat.

Jesus came after the Baptist, in the sense^a that His Conception was announced to the Virgin Mary six months after Elisabeth had conceived John, that His Birth was after John's, and that He began His ministry after John. But He was preferred before him; He was placed before him in honour, in dignity, and glory, because He was before him, because He was God, while John was a mere man; because He was from all eternity, while John Baptist began his existence with his birth of Elisabeth.

After He had introduced the testimony of John the Baptist the Evangelist resumes the subject of His fulness.

16. And of His fulness have all we received, and grace for grace.^c

^c S.V. Because of His fulness.
Vulg. Et de plenitudine eius.

Some^a think that these are still the words of the Baptist; others,^b and with greater probability, that they are the words of the Evangelist, who is adding his confirmation to the testimony of the Baptist.

Many explanations have been offered of the words "grace for grace" (*χάρις ἀντὶ χάριτος*). It may be^c that he intended to say, that through Jesus we receive continual accessions of grace; that where one grace is improved, another is given. The Evangelist may also mean that the grace which we receive through the Word made flesh corresponds with His fulness of grace: that as He is the Son of God, so He gave them also, who believed in Him, power to become sons of God; He by Eternal Generation, they by the birth which he has just described.

He next compares the old system under which the Jews had been trained, "the Law," with the new system, "the Kingdom of Heaven." Moses, by God's direction, had inaugurated a system of special preparation for the Incarnation, by positive commands and by ceremonial acts, of which the chief force lay in their being types and shadows of something to come: all comprehended under the term "the Law." But this system, as being prophetic of the Incarnation, was in itself imperfect, and could only be completed by the coming of God in the flesh. Jesus the Son of Mary was God in the flesh; He was the Word made flesh.

Moses had, it is true, given them "the Law," but he could not give them grace or power to keep the Law. Moses

¹ Lightfoot, Harmony of the Four Evangelists, John i. 15; vol. i. p. 516.

² S. Augustine, in Joan. i. 15, tract. iii.; vol. iii. p. 1399.

S. Chrysostom, in Joan. i. 15; Homil. xiii.

Theophylact, in Joan. i. 15; vol. i. p. 518.

Euthymius, in Joan. i. 15; vol. iv. p. 31.

³ Origen, in Joan. i., tomus vi.; vol. iv. p. 201. [Theophylact,

Theophylact, in Joan. i. 15; vol. i. p. 518.

⁴ S. Chrysostom, in Joan. i. 16; Homil. xiv.

S. Cyril Alex. in Joan. i. 16; vol. vi. p. 169.

Maldonatus, in Joan. i. 16; vol. ii. p. 426.

Cornelius a Lapide, in Joan. i. 16; vol. viii. p. 886.

⁵ Cornelius a Lapide, in Joan. i. 16; vol. viii. p. 886.

^a John beareth witness and cried (*μαρτυρεῖ καὶ κέκραυε*).—"The word *μαρτυρεῖ* of the present tense is properly to be understood of John's whole ministry, function, and office, as verse 7 explaineth it, He came for a witness; not to be restrained to this or that particular vocal and verbal testimony that John gave of Christ, nor to all the vocal testimonies that he gave of Christ, but to be dilated to John's whole course and ministry that he beareth witness to Christ, in that God raised up such an one to be His forerunner. And the word *κέκραυε*, in the prater tense, is to be applied to the particular testimony that John gave of Christ in that his ministry; so that the former word refereth to John's person and his whole function, and the latter only to the manner of his executing of one particular of that function."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 517.

^b Is preferred before me.—"*ἐμπροσθεν μου γέγονεν*, which the Vulgar Latin hath dangerously translated, *ante me factus est*, 'He was made before me;' and accordingly the Arians in ancient time made use of this in this sense against the eternity of the Son. Whereas the word *ἐμπροσθεν* (as Beza well observeth it) in the New Testament doth constantly refer to place, and not to time, as

Mark i. 2; Matt. xvii. 2; Luke xii. 8, and xix. 27, 28, and divers other places; and therefore our English hath well expressed it with an intimation of such a thing, 'is preferred before me.' For *ἐμπροσθεν μου* and *πρὸς αὐτόν* in this speech of the Baptist must needs have a distinct and different sense, because the word *ἔτι* between them doth show that the one is made the reason of the other; He was before me in place and pre-eminence, because He was before me in time and being. Now the word *γέγονεν*, which seemeth to refer to the time past (and which hath occasioned *ἐμπροσθεν* by some to be understood concerning priority of time), is to be construed in such a construction as the word *ἐγενήθη* is in Matt. xxi. 42, and *γενόμενος*, Acts iv. 11; words not of the present tense, and yet necessarily to be rendered in the present time, 'is become the head of the corner.'"—Ibid., p. 518.

^c Grace for grace (*χάρις ἀντὶ χάριτος*).—*ἀντὶ* "has here a peculiar signification, which however is easily traced to its primary import—grace over-against, in equal measure with grace; a subsequent portion of grace in the place of that which preceded; and thus grace uninterrupted, unceasingly renewed."—WINER, 'Grammar of the New Testament,' p. 382.

gave men the knowledge of what was right; Jesus Christ, as being God, could alone give them the power to do it.

17. For the Law was given by Moses, *but* grace and truth^a came by Jesus Christ.^b

^a *S. omnis* Christ.

^b *Vulg.* gratia et veritas per Iesum Christum facta est.

Jesus Christ alone could give them grace to become sons of God. He alone could give them remission of their sins, peace with God, and power to fulfil the Law.

The temporal blessings and the temporal punishments which Moses promised them, on their keeping or on their neglecting the Law, were but shadows of those which Jesus announced. Prosperity in this life was but a shadow of the life everlasting. Punishment in this world was but a foreshadowing of everlasting punishment with the devil and his angels. The rites, the ceremonies, the sacrifices under the Law, were not perfect in themselves. They all foreshadowed

One to come, One from whom they derived whatever significance, whatever efficacy they possessed. They all foreshadowed, and they were all fulfilled in, the Word made flesh.

The reason here given why Jesus declared the will and the knowledge of God perfectly, and why Moses did not, is that no one but He had seen God. The Patriarchs did not see God, but an angel or representative of God.¹ No one had seen God but He who was the Word, who was One with God, of the same nature, and who shared the most intimate relation with God that language can express. Neither had the Incarnation diminished His Oneness with the Father. The Word made flesh is perfect God and perfect Man.

18. No man hath seen God at any time; the only-begotten Son,^c which is in the bosom of the Father, He hath declared Him.

^c *S. V.* the only-begotten God which is (*S. omnis* which is) in the. *Vulg.* unigenitus Filius, qui est in sinu Patris, ipse enarravit.

¹ S. Augustine, in Joan. i. 18, tract. iii.; vol. iii. p. 1403. Maldonatus, in Joan. i. 18; vol. ii. p. 432.

^a **Truth.**—"When it is said 'the Law was given by Moses, but grace and truth came by Jesus Christ' (John i. 17), it is plain that the antithesis cannot lie between the false and the true, but only between the imperfect and the perfect, the shadowy and the substantial. So, too, the Eternal Word is declared to be τὸ φῶς τὸ ἀληθινόν (John i. 9), not denying thereby that the Baptist was also 'a burning and a shining light' (John v. 35), or that the faithful are 'lights in the world' (Phil. ii. 15; Matt. v. 14); but only claiming for a greater than all to be 'the Light which lighteth every man that cometh into the world.' Christ declares Himself ὁ ἄρτος ὁ ἀληθινός (John vi. 32), not that the bread which Moses gave was not also 'bread of heaven' (Ps. cv. 40), but it was such only in a secondary, inferior degree: it was not food in the highest sense, inasmuch as it did not nourish up into eternal life those that ate it (John vi. 49). He is ὁ ἀμπελος ἡ ἀληθινή (John xv. 1), not thereby denying that Israel also was God's vine, which we know it was (Ps. lxxx. 8; Jer. ii. 21), but affirming that none except Himself realized this name, and all which this name implied, to the full (Hos. x. 1; Deut. xxxii. 32). It would be easy to follow this up further; but these examples, which the thoughtful student will observe are drawn chiefly from S. John, may suffice. The fact that in his writings the word ἀληθινός is used two-and-twenty times as against five times in all the rest of the New Testament, is one which he will scarcely dismiss as accidental. See also note on iii. 18."—ARCHBISHOP TRENCH on 'Synonyms of New Testament,' p. 27. See also note on v. 35.

^b **Grace and truth came by Jesus Christ.**—"Of grace, whereby is meant *God's love in action*, we hear but little comparatively in the Old Testament, and that little is connected generally with those typical rites whereby the minds of men were carried onward to the coming Saviour. With the Gospels begins the further dispensation of grace. Yet in the Gospels we read of no general gift of grace to mankind; its season was not yet arrived: the womb of time was still pregnant with the gift which was to enoble the whole human family. What then do the Gospels say of grace? They speak of its communication to that heir of man's race, to that representative of humanity, in whom those spiritual blessings were still gathered together, which were soon to be diffused throughout His brethren. Every mention of grace in the Gospels refers to its communication to the *Man* Christ Jesus, the one Mediator, in whom were concentrated those gifts which He afterwards imparted to mankind. 'The Child grew, and the grace of God was upon Him!' 'And we

Cornelius a Lapide, in Joan. i. 18; vol. viii. p. 888.

beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.' The Gospels then speak of grace, not as bestowed on humanity at large, but on the Humanity of Christ: for it was the appointment of Infinite Wisdom that this gift was not bestowed from Him to others till humanity had first been perfected in Himself. 'It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' Though the humanity of the Second Adam had by nature been pure from spot, yet was suffering the appointed course through which it was perfected for the work of mediation. 'For their sakes I sanctify Myself, that they also might be sanctified through the Truth.' Thus did that Manhood which was taken in the Virgin's womb become a meet instrument for leavening the whole mass of corrupted nature. And this work being perfected, we see the new Adam, who, like His earthly predecessor, 'had been made a little lower than the angels, crowned through the suffering of death with glory and honour.' And then did 'He ascend up on high, and having led captivity captive, gave gifts unto men.' That which He had received because He was human He had power to give because He was divine. Thus did He bestow upon all His members that gift of grace which had hitherto centred in Himself. Therefore do we read for the first time respecting our Lord's disciples, 'great grace was upon them all.' In this manner was the gift of the Holy Ghost, which had hitherto had its dwelling in the New Head of humanity, bestowed upon His body the Church. The love of God had flowed forth into the Manhood of the Incarnate Son, that thence it might diffuse itself through His brethren."—R. I. WILBERFORCE on Holy Baptism, p. 15.

^c **The only-begotten Son, &c.**—"Athanasius manifestly attributes a threefold nativity to the Son. The first is that whereby as the Word He existed from everlasting of the Father and with the Father, as the co-eternal offspring of the eternal mind of the Father. This alone is the true and properly so-called nativity of the Word, in so far forth as He is the Word of God and God. It is by reason of this nativity, Athanasius thought, that He is called in the Scriptures the Only-begotten; and it is in this respect alone that he thought also that the Son is of the Father; that is to say, has derived the beginning and origin of His subsistence from the Father. The second nativity consists in that condescension whereby the Word went out from God the Father to create the universe. Athanasius held that it is in reference to this that He is called in the Scriptures the First-born of every creature. From this nativity

It is plain from the other Evan. lists that S. John does not record all the testimonies which the Baptist bears to Jesus as the Christ.* He probably selects the following as the most public and official, as that given in direct answer to

the authoritative inquiries of the priests and Levites, as to the nature of the office which John was sent to fill.

19. ¶ And this is the record of John, when

no accession was made to the Divine Person of the Word; seeing that, as he says, it was rather a humiliation and condescension on His part. Lastly, His third nativity then took place when the same divine Person came forth from the bosom and glory of the Father and entered into the womb of the Blessed Virgin; and thus 'the Word was made flesh,' or was born man, in order that through Him we men might receive the adoption of sons.—**BR. BULL,** 'Defence of the Nicene Creed,' vol. ii. p. 505.

* Verse 18.—For *viós* Luchmann reads *θεός*; Tregelles places *θεός* in the margin.—**SCRIVENER,** N. T., 1876.

It has been observed that, owing to the reading of three primary Greek MSS. having become known only within the last half century, this verse has not shared with other disputed texts of high doctrinal interest either the advantages or the disadvantages of repeated controversial discussion. The latest and most exhaustive discussion of the subject is that by Dr. Hort, published in 1876. In two dissertations, a very model of patient research, he examines the question whether the reading here should be *viós* or *θεός*, or as it would be written in the early MSS. *ἦν* or *ἦν*, and arrives at the following general conclusion (p. 1): "The result, I think it will be found, is to show that *ἡ ἀποκάλυψις θεός* should be accepted in place of the received reading *ἡ ἀποκάλυψις viós*, alike on grounds of documentary evidence, of probabilities of transcription, and of intrinsic fitness." He gives a summary of the documentary evidence in the following words:—

"To gather up the documentary evidence with the usual abbreviations, we have—

θεός: *ⲛ* B C * L 33.

Memph., *Syr. vulg.*, *Syr. hel. mg.* [? *Aeth.*]

**Valentiniani*, *Iren.*, **Clem.*, **Orig.*, [Euseb.]

†*Syn. Anc.*, **Epiph.*, **Did.*, **Bas.*, **Greg. Nyss.*, **Cyr. Alex.*

Ch. Cæs.

viós: *A* X, &c., &c. [? *D*].

Latt. om., *Syr. vet.*, *Syr. hel.*, *Syr. hier.*, *Arm.* [*Aeth. codd.*]

[? *Iren. (lat.)*], ? *† Ep. Ant.*, ? *† Act. Arch. (lat.)*, **Euseb.*

**Ath.*, †*Eust.*, ? *† Alex. Al.* [? *Bas.*], *Greg. Naz.* [? *Greg. Nyss.*]

†*Tit. Bost.*, **Theod. Mops.*, **Chrys.*, &c.

"Testimonies marked with * prefixed are clear and sufficient; those marked with † depend on a single quotation, with a neutral context. The Latin Fathers, as almost always, attest only what was read in the Latin versions: all Latin authorities have *unicus Filius* or *unigenitus Filius*; q. adding *Dei*."—**DR. HORT**, 'Two Dissertations on John i. 18,' p. 6, ed. 1876.

Canon Lightfoot says the "Only-begotten God" would seem to have equal or superior claims to "the only-begotten Son," and must either supersede it or claim a place side by side with it.—**ON** the Revision of the English Testament, p. 27, ed. 1871.

The following is the conclusion arrived at by Profs. Milligan and Roberts in their examination of the evidence for the reading here.

"In reviewing this evidence it is to be observed—

"(1) That the weight of manuscript authority is decidedly in favour of the reading 'God.'

"(2) That versions testify to a wider range of this reading than of the other in the early Church.

"(3) That the Fathers cannot be implicitly relied on, as the more important of them may be quoted on both sides.

"(4) That, notwithstanding this, there is a degree of distinctness and precision in their references to 'God,' as the reading, that we do not find in their references to 'Son.'

"(5) Besides this, it was quite natural that they should often

speak of 'the only-begotten Son,' for the term 'Son' was that commonly used of Jesus. It was not so natural that they should speak of 'the only-begotten God,' for the language is not only strange in itself, but the term 'God' was commonly used of the Father. It is impossible therefore to account for their use of this latter expression at all, unless they were thoroughly satisfied that it was the true reading. 'Son' was to them the appropriate designation of Jesus, and their argument is, that this 'Son' is called 'God' in the passage of S. John now before us.

"(6) This argument is strengthened by the fact that the Valentinian heretics read 'God,' a circumstance which would tend to make the Church suspicious of it, unless convinced that the reading was correct.

"(7) It is to be noticed that there were other variations of the reading known, besides that which we are considering, such as 'the only-begotten Son of God,' 'the only-begotten Son God,' 'the only-begotten.' These variations unquestionably point to 'God' as the original and fundamental reading; that out of which, and the difficulties connected with which, they would most naturally arise.

"(8) 'God' is by much the more difficult of the two readings. We can at once understand how 'Son' should be substituted for it. It is almost impossible to conceive how the contrary substitution could take place. Or, if it be thought that the variation began in the margin, and from thence passed into the text, we see without difficulty how 'God' being supposed to be in the latter, 'Son' should be placed in the former as an explanatory gloss, but not how 'God' should be put in the margin, if 'Son' were originally in the text.

"(9) Lastly, the internal evidence is very strongly in favour of reading 'God.' It is the constant tendency of S. John to refer at intervals to what he had placed at the beginning of a section or passage, or to what had been the leading thought upon which he had been dwelling. The eighteenth verse of the first chapter closes the prelude to his Gospel, and is exactly the place, therefore, where we might expect to meet with such a summary. But in that prelude he had had his mind fixed on two points; that in Jesus we have that Word of God which is God, and that Jesus is the only-begotten of the Father. Now, then, as he draws all the sublime statements of this prelude to his Gospel to a close, he sums them up in the words, 'No man hath seen God at any time; the only-begotten God, which is in the bosom of the Father, hath declared Him.' We accept this as the true reading of this most important verse."—"The Words of the New Testament," by Profs. MILLIGAN and ROBERTS, p. 162, ed. 1873.

On the other hand, Scrivener maintains that the real force of the evidence justifies the reading *ἡ ἀποκάλυψις viós*. "Those who will resort to 'ancient evidence exclusively,' for the recension of the text, may well be perplexed in dealing with this passage. The oldest manuscripts, versions, and writers are hopelessly divided, so that we can well understand how some critics (without a shadow of authority worth notice) have come to suspect both *θεός* and *viós* to be accretions, or spurious additions to *ἡ ἀποκάλυψις*. If the principles advocated in ch. vii. be true, the present is just such a case as calls for the interposition of the more recent uncial and cursive codices; and when we find that they all, with the single exception of Cod. 33, defend the reading *ἡ ἀποκάλυψις viós*, we feel safe in concluding that, for once, Codd. *ⲛ* B C and the Peshito do not approach the autograph of S. John so nearly as Cod. A, the Curetonian Syriac, and Old Latin versions."—**DR. SCRIVENER**, Introduction, p. 526, ed. 1874.

For additional arguments in support of the reading *ἡ ἀποκάλυψις viós*, see McClellan, 'New Testament,' p. 707, ed. 1875.

the Jews* sent priests and Levites from Jerusalem to ask him, Who art thou?

V. A. unto him from Jerusalem.
Vulg. quando miserunt Iudei ab Ierosolymis sacerdotes et Levitas ad eum.

There were many reasons to induce the priests and scribes to turn their eyes towards John the Baptist. By his priestly descent he was one of their own order. The miracle which had attended his birth would be well known in Jerusalem; for it had happened when his father, Zacharias, was engaged in the public ministration of the service of the Temple. The sanctity of John's life, his baptism, the novelty of his preaching, of his dress and mode of living, and his success among the people, all combined to draw the attention of the authorities at Jerusalem to him.

The signs of the times, too, were ominous of some great event. The sceptre had departed from Judah, and was now in the hands of Herod, the Edomite. The seventy weeks foretold by Daniel (ix. 24) for the coming of the Messiah were completed. As the national interpreters of the Scriptures they would be well acquainted with all this. Their contempt for the claims of the carpenter's son, if rumours

respecting Him had as yet reached them, might lead them readily to acquiesce, in case John should declare himself the Messiah, the Christ. John's reply seems to indicate that their question was put in such a form as to require a direct answer, whether he were the Christ or not; and if not, as some think, to lead him to make such a claim.

20. And he confessed, and denied not; but confessed, I am not the Christ.

S. omits but confessed.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet?^b And he answered, No.

Margin, a prophet.

S. And they asked again: S. omits And: S. Art thou a prophet?

Vulg. Et interrogavit eum: Quid ergo? Elias es tu? Et dixit: Non sum. Propheta es tu? Et respondit: Non.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I *am* the voice^c of one crying

* **The Jews**—“The scrutiny and judging of a prophet belonged only to the Sanhedrin or great Council at Jerusalem: and so is the Talmudic tradition, in the treatise Sanhedrin Perek i.: ‘They judge not a tribe, nor a false prophet, nor the high priest, but in the judicatory of Seventy and One.’ And to this law and practice of theirs those words of Christ relate in Luke xiii. 33, ‘It cannot be that a prophet perish out of Jerusalem,’ because a prophet could not be judged upon life and death in any place but there.

“This Court and Council sent these messengers to John to make inquiry after him, and after his authority; and so is the word, *the Jews*, to be understood in this verse, for the representative body of the Jews in the great Judicatory. And they sent priests and Levites to examine him, as men of the greatest knowledge and learning in the Law, and men of the likeliest abilities to try him, and to dispute and discourse with him according to that in Mal. ii. 7, ‘The Priest’s lips should keep knowledge, and they should see the Law at his mouth.’”—LIGHTFOOT, ‘Harmony of the Four Evangelists,’ John i.; vol. i. p. 521.

^b **Art thou a prophet?** (ὁ προφήτης εἶ σύ):—“There is some question whether to read it in the force of the article, or no; there are some that do read it so, and some that do not. The Syriac and the Vulgar Latin take no notice of the article at all, but read it as if it were without, ‘Art thou a prophet?’ And so doth the margin of our English Bible; and others, with our English text, do interpret the words as speaking of some peculiar prophet, which was neither Christ nor Elias, but some other pointed at and intended by that prediction. (Deut. xviii. 15; *viz* Cyril and Chrys., &c.) . . .

“I cannot but apprehend that their questioning of the Baptist in these words, ὁ προφήτης εἶ σύ, is indefinitely meant, ‘Art thou a prophet?’ Not this or that prophet, but art thou a prophet at all? For prophecy had been long decayed amongst them; and when they saw one appear now of so prophetic a character as the Baptist was, and when he had resolved them he was neither Christ nor Elias, their properest question then was, Art thou then any other prophet come after so long a time, as there have been no prophets amongst us? And he answers, No; that is, not in their sense, not a prophet of the same ministry with those in the Old Testament, but of another nature, or not one of those prophets of

the Old Testament revived, as Matt. xvi. 14, but a minister foretold of by one of those prophets, as Isa. xl. 3.

“The reason that I refuse the strict interpretation of this question, ‘Art thou that prophet?’ as if they spake of some particular man, is partly because the article ὁ is not always to be construed in such a strictness, as pointing out a particular thing or person, but is very commonly, nay, most commonly, of a more large and general signification. But chiefly because I find not in the Jewish writers any particular prophet mentioned, whom they expected to come, as they did Christ and Elias; and for aught I find, they do not interpret that place in Deut. xviii. 15 of any such a particular person, but of the succession of prophets in general,” &c.—LIGHTFOOT on John i. 23; vol. i. p. 525.

“**Voice, word.**—“Φωνή from φωνά, rendered in our version ‘voice’ (Matt. ii. 18), ‘sound’ (John iii. 8), ‘noise’ (Rev. vi. 1), is distinguished from ψόφος, in that it is the cry of a *living creature*, being sometimes ascribed to God (Matt. iii. 17), to men (Matt. iii. 3), to animals (Matt. xxvi. 34), and, though improperly, to inanimate objects as well (1 Cor. xiv. 7), as to the trumpet (Matt. xxiv. 31), the wind (John iii. 8), the thunder (Rev. vi. 1). But λόγος, a word, saying, or rational utterance of the νοῦς, whether spoken or unspoken, being, as it is, the correlative of reason, can only be predicated of men, of angels, or of God.

“... The great theologians of the early Church—above all, Origen in the Greek, and Augustine in the Latin—loved to transfer the antithesis of the φωνή and the λόγος to John the Baptist and his Lord; the first claiming for himself no more than to be ‘the voice of one crying in the wilderness’ (John i. 23), the other emphatically declared to be ‘the Word which was with God, and was God’ (John i. 1).

“In drawing out the relations between John and his Lord, as expressed by these titles, the Voice and the Word, *Vox* and *Verbum*, φωνή and λόγος, Augustine traces with a singular subtlety the manifold and profound fitnesses which lie in them for the setting forth of those relations. A word, he observes, is something even without a voice: for a word in the heart is as truly a word as after it is outspoken; while a voice is nothing,—a mere unmeaning sound, an empty cry,—unless it be also the vehicle of a word. But when they are thus united, the voice in a manner goes before the word, for the sound strikes the ear before the sense

in the wilderness,^a Make straight the way of the Lord, as said the prophet Esaias.

The Baptist answered their question in the sense in which they asked it. Both our Saviour Himself (Matt. xi. 14) and the Angel (Luke i. 17) declared that John was the Elijah of the New Testament dispensation. But he was not Elijah in the sense in which the Jews were looking for him; he was not Elijah the Tishbite reappearing among them.

The prophet Malachi (iv. 5) had declared that Elijah the prophet—or, as the Septuagint renders it, Elijah the Tishbite—should come before the great and terrible day of the Lord. The Jews, because they were ignorant that there would be two Advents of Christ—the first in humility, the second in glorious majesty—had mistaken the prophet's meaning,¹ and were now anxiously looking for the coming of Elijah the Tishbite in person. When, then, the Baptist declared in the strongest possible form, that he was not the Christ, they ask him, Art thou Elijah? When he saith, I am not: they ask him, Art thou the prophet? They may mean either the prophet of whom Moses spake (Deut. xviii. 15–18), or some distinguished prophet, who would immediately precede the coming of the Messiah.

John Baptist's mission was not to prophesy, but to arrest the attention of the people, and direct it to Jesus as the

Christ; to preach repentance, and to prepare the way for Christ's approach; and to bear witness to Him, and to point Him out to the people. John was not a prophet who foretells the distant coming of his King; he was the herald who announces His arrival, His actual presence among them.

Ezekiel (xxxvi. 25) had prophesied that the Christ should cleanse His people from all their filthiness by baptism, and that He would give them a new heart and a new spirit. Zechariah (xiii. 1) had also declared that He would open for the house of David, and for all the inhabitants of Jerusalem, a fountain for the remission of sin and uncleanness. The priests and scribes who were sent from Jerusalem to examine John would be well versed in such passages as these. The Pharisees had the reputation of being skilled in the words of Scripture, and in all the questions of the day. Whether those who were sent were Pharisees themselves, or, as some translate the passage, had been sent by the Pharisees, they were sure to represent the intelligence and acuteness of that sect. They therefore retort upon John, with a charge of inconsistency in baptizing, if he were not "the Christ," or Elijah, or the prophet.

24. And they which were sent were of the Pharisees.^b

S.V.A*. And they were sent of the Pharisees,
Vulg. Et qui missi fuerant, erant ex phariseis.

¹ Cornelius a Lapide, in Joan. i. 21; vol. viii. p. 890.

Cornelius a Lapide, in Malachi iv. 5; vol. vii. p. 855.

is conveyed to the mind; yet while it thus *goes* before it in this act of communication, it is not really before it, but the contrary. Thus, when we speak, the word in our hearts must precede the voice on our lips, which voice is yet the vehicle by which the word in us is transferred to, and becomes also a word in, another; but this being accomplished, or rather in the very accomplishment of this, the voice has passed away, exists no more; but the word which is planted now in the other's heart, as well as in ours, remains. All this Augustine transfers to the Lord and to His forerunner. John is nothing without Jesus; Jesus just what He was before without John; however, to men the knowledge of Him may have come through John. John the first in time, and yet He who *came* after, most truly having *been* before him. John, so soon as he had accomplished his mission, passing away, having no abiding significance for the Church of God; but Jesus, of whom he had told, and to whom he witnessed, abiding for ever. (Sermon 296.)—ARCHBISHOP TRENCI, 'Synonyms of New Testament,' p. 318.

* "The Wilderness in which John the Baptist dwelt until his thirtieth year, and into which Jesus, when His time arrived, passed for His forty days of prayer and watching, begins at the gates of Hebron and Jerusalem, spreads beyond and below these cities to the south and west, and covers the mountain slopes of Judah from the crest of the high table-land of Ramah and Olivet down to the Fountain of Elisha and the shores of the Dead Sea. It is a tract of country about the size and shape of Sussex, not being a mere waste of scorching sands, herbless and waterless all the year, like the deserts of El Arish and Gizeh, but only a dry, unpeopled region, in which the wells are few, the trees low and stunted, the wadies full of stones instead of water, and the caves tenanted by leopards and wolves. It contains no town, not even a village. It has no road, no khan. The fox, the vulture, the hyæna prowl about its solitude. But even in the wilderness nature is not so stern as man. Here and there, in clefts and basins, and on the

hill-sides, grade on grade, you observe a patch of corn, a clump of olives, a single palm; but the men who sow the grain, who shake down the fruit, are nowhere to be seen. They dare not stay upon the grounds which they rip with their rude ploughs, or on which with careless husbandry they watch the olive-trees grow: they hie away for protection to the hamlets, and watch-towers on the hill-tops; to Maon, Tekoa, Bethlehem, and Bethany; for the Taáma Bedaween claim to be lords of the soil, and the spring grass and wild herbage tempt the Adouan from El Belta, the ancient Ammon, into these stony parts. No Syrian peasant dares to build his hut on land over which a Bedaween spreads his tent. In the wilderness of Judah the children of Esau are still what they were of old, the only abiding sheikhs and kings."—DIXON'S 'Holy Land,' vol. i. p. 244.

"We were in a most dreary country: calcined hills and barren valleys, furrowed by torrent beds, all without a tree or shrub, or sign of vegetation. The stillness of death reigned on one side, the sea of death, calm and curtained in mist, lay upon the other; and yet this is the most interesting country in the world. This is the Wilderness of Judæa; near this God conversed with Abraham, and here came John the Baptist preaching the glad tidings of salvation. These verdureless hills and arid valleys have echoed the words of the Great Creator; and at the head of the next ravine lies Bethlehem, the birthplace of the meek Redeemer,—in full sight of the Holy City, the theatre of the most wondrous events recorded on the page of history,—where that Self-Sacrifice was offered, which became thenceforth the seal of a perpetual covenant between God and man!"—LYXON'S 'Expedition to the Dead Sea,' p. 383.

* "The Pharisees in this Evangelist are generally to be understood the Sanhedrin; nor indeed do we find in S. John any mention of the Sadducees at all. Consult John i. 24, iv. 1, viii. 3, and xi. 46, &c.

"Josephus (Antiq. xiii. 10, 5) says the Pharisees have such a

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

S. And they said unto him (*omits* asked him and).
Vulg. Et interrogaverunt eum, et dixerunt ei.

26. John answered them, saying, I baptize with water: but there standeth* one among you, whom ye know not;

Vulg. medius autem vestrum stetit, quem vos nescitis.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

S.V. who cometh (*omit* He it is): S.V. *omit* is preferred before me.
Vulg. Ipse est qui post me venturus est, qui ante me factus est.

The Baptist answers the Pharisees' question by pointing out to them the difference between his baptism and that of the Messiah. His baptism was not that foretold by the prophet. It did not confer a new heart and a new spirit. It

was in no sense a fount to wash away sin and uncleanness. His baptism was merely the badge of those who undertook to repent of their sins, and to look forward to the Christ. His baptism was no outward rite conveying grace to the soul; it was a washing of the body only, and did not affect the soul.¹

My baptism, he would say, is only a preparation for the Messiah's. By inducing men to repent of their sins, I put them into a state to receive the forgiveness and the Holy Spirit, which the Christ will shortly bestow on them by baptism. He is already in the very midst of you, but ye know Him only as the carpenter's son. It is He of whom I have already spoken, who coming after me is preferred before me, and for whom I am not worthy to perform the most menial acts.

28. These things were done in Bethabara^b beyond Jordan, where John was baptizing.

S.V.A. in Bethany: S. beyond the river of Jordan.
Vulg. Hæc in Bethania facta sunt trans Jordanem.

¹ S. Gregory Nazian., *Oratio in Sancta Lumina*, 17; vol. ii. p. 353.

S. Chrysostom, in Joan. i. 26; Homil. xvi.

sway amongst the people, that, if they should say anything against the king or high priest, they would be believed.

"And a little after, the Pharisees have given out many rules to the people from the traditions of the Fathers, which are not written in the laws of Moses: and for that very reason the Sadducees rejected them, saying they ought to account nothing as law or obligatory, but what is delivered by Moses, and what hath no other authority but tradition only ought not to be observed. And hence have arisen questions and mighty controversies, the Sadducees drawing after them the richer sort only, while the multitude followed and adhered to the Pharisees. (*Antiq. xiii. 10, 6.*)

"Hence we may apprehend the reason why the whole Sanhedrin is sometimes comprehended under the name of the Pharisees, because the common people, and the main body of that nation, were wholly at the management of the Pharisees, governed by their decrees and laws."—LIGHTFOOT on S. John ix. 13; vol. ii. p. 571.

^b *There standeth* (ἵστημι).—"The Syriac rendeth it in the present tense, as doth also our English, and so doth Beza and divers others, and so indeed might the Greek word very well bear it; but since it is said, John saw Jesus coming the next day, it is an argument that He was not present there now, and therefore it is most properly to be read in the time past, 'there hath stood one among you.'"—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 513.

^c *Bethabara*.—"The site of Bethabara is of interest as the probable one of our Lord's baptism, and as such has been eagerly sought. As yet, however, no trace of the name has been recovered, and the arguments on the probable position are far from satisfactory. Bethabara is only once mentioned in the New Testament, as the place where John was baptizing soon after, and probably at the time of the commencement of Christ's ministry (John i. 28). We learn, first, that it was 'beyond Jordan' (πέραν τοῦ Ἰορδάνου); and second, probably in the 'region round about Jordan' (Matt. iii. 5); the *περιχωρος*, which is supposed identical with the *Ciccar* of the Old Testament, a term by which Dean Stanley understands the Zor, or lower valley through which the Jordan flows in the middle of the Ghor or broader depressed plain.

"From the fact that 'Jerusalem and all Judea' went out to be

S. Cyril Alex., in Joan. i. 26; vol. vi. p. 188.

S. Thomas Aquinas, *Sum. iii. quest. 38, art. 3*; vol. iv. p. 346.

baptized, Bethabara has been generally located in the southern part of the valley, near to the traditional site of the baptism; and in explaining the topography of the flight of Midian, and the slaughter of Oreb and Zeeb, I have had occasion to point out that such a site would best fit the Bethabara of the Book of Judges—the ford held by the men of Ephraim, and generally thought to be identical with the New Testament Bethabara.

"The word Bethabara ('House of the crossing over,' or 'Ford') is one very likely to be applicable to many points on the course of the Jordan. In the south it would have a special application, and might be considered as traditionally preserving the memory of the great 'crossing over'—the passage of the Jordan by the children of Israel under Joshua. It would seem probable that the Bethabara, or house of the ford, was a small hamlet or group of houses in the immediate vicinity; and it may even be supposed that part was west, part east of the river, thus explaining the qualification of 'Bethabara beyond Jordan.' This is rendered yet more probable if the *περιχωρος* be properly equivalent with the *Ciccar*, as in this case the site of Bethabara is limited to a distance of about half a mile from the water.

"Curiously enough, the oldest manuscripts read Bethany instead of Bethabara, but the reading is not admitted, nor would the Judean Bethany be a fit place for baptism, or in any way to be described as in the region of Jordan. Bethabara is mentioned as a known place by Eusebius, but he seems evidently to refer to the modern traditional site. In the absence of more exact information, it has been generally identified with Bethnimrah, which has been fixed at the modern Nimrin. This identification rests solely on the fact that Eusebius describes Νέμμα as a large village in Katania, and called Abara.

"It seems, however, to have escaped notice that there is a serious objection to placing Bethabara so far south. Our Lord descended from Galilee to Jordan, and to Galilee He returned after the Baptism and Temptation. In the chapter which relates the testimony of John the Baptist to Christ, and which contains the passage, 'These things were done in Bethabara beyond Jordan, where John was baptizing,' we learn, in continuation (ver. 43), 'The day following Jesus would go forth into Galilee;' and the next chapter commences, 'And on the third day there was a marriage in Cana of Galilee,' at which Christ was present (John ii. 1).

Three of the oldest MSS., the Sinaitic, the Vatican, and the Alexandrine, as well as others of later date, read "in Bethany beyond Jordan." Origen¹ has the unfortunate reputation of having introduced Bethabara into the text, instead of Bethany, which he says was found in almost all the MSS. and also in Hieracleon (whom Cave places A.D. 126), but was persuaded that Bethabara was meant, because on making inquiry he found there was a place called Bethabara, but not a Bethany in the neighbourhood where he supposed this spot must lie; the only Bethany which he knew being, as he says, near Jerusalem, and not on the other side of the Jordan. Several² of the early writers subsequent to Origen either read Bethabara, or refer to it as a better reading.

But the Bethany referred to in the text could not be the Bethany, the town where Lazarus and his sisters lived. That was on the west side of Jordan; this beyond Jordan, or on the east side of it. Bethabara and Bethany have much the same meaning: the one being the house of the ferry or ford, and the other the house of the ship or ferry-boat. It is not, therefore, improbable that these are two names for the same place, or for adjoining places.

The following appears to be the order of events. After Jesus had been baptized by John,^a which this Evangelist does not relate, He retires into the wilderness for forty days to be tempted by the devil. In the meantime a deputation

of priests and Levites had arrived from Jerusalem to examine the Baptist on the nature of his office, when he delivers the foregoing testimony to Jesus in His absence. Then on the next day John seeth Jesus, who was returning from the Temptation, coming to him, when he again bears witness to Him in His presence, apparently before his own disciples. Then on the next day John again bears witness to Jesus, who was again present, before two of his disciples.

The only objection to this is on the ground that the expression "there standeth one among you" (*μέσος δὲ ὑμῶν ἑστῆκεν*) is to be understood literally, as implying that Jesus was actually then and there standing in the midst of them. It may, perhaps, be more correctly interpreted as meaning that the Christ was dwelling in the very midst of them, going in and out daily amongst them, but that they did not recognize Him, that they knew Him only as the son of Joseph and Mary, or it may be explained as in the note.

Thus the Baptist delivers three testimonies to Jesus on three consecutive days: (1) in His absence, to the deputation from the Jewish Sanhedrin at Jerusalem; (2) in His presence, to the general body of John's own disciples; (3) in His presence, to two of John's disciples.

29. ¶ The next day John^b seeth Jesus coming unto him, and saith, Behold the Lamb

¹ Origen, in Joan. i. 28. tomus vi.; vol. iv. p. 269.

² S. Chrysostom, in Joan. i. 28; Homil. xiv.

S. Epiphanius, Hæres. li. 13; vol. i. p. 912.

"It seems to me, therefore, that the search for this site should be confined to the immediate neighbourhood of Jordan, within thirty miles of the site of Cana of Galilee (the present Khirbet Kana); and it is precisely in such a position, one mile north of the mouth of Wady Jalud, within an easy two days' journey (twenty-five miles) of Nazareth and Cana, and at one of the principal fords, that we have found the name.

"The fords of Jordan, some shifting and insignificant, but others permanent and lying on principal roads, have as yet been very little known. We were careful to collect every one we could, and to verify the names and positions. It was no slight task, as our sketch of the river now shows upwards of fifty, of which eight only are to be seen on Murray's map, lately published. The labour of this part of the Survey was very trying, but we should be sufficiently rewarded by this simple discovery, if generally accepted.

"The ford in question is called Makhâdhet 'Abâra, or the 'Ford of the crossing over,' for the name is derived from the Arabic root, 'Abr, having the meaning of crossing; and thus, though the second *a* is an *aleph*, and would not occur in the Hebrew Beth-'abara, the Arabic root and the Hebrew root, and consequently the meaning of the name in both languages, are identical.

"Makhâdhet 'Abâra is one of the principal northern fords; the great road descending Wady Jalud in its northern side, and leading to Gilead and the south of the Hauran, passes over by it. The situation is well fitted for the site of the baptism, not only on account of its nearness to Galilee and Nazareth, but also because the river-bed is here more open, the steep banks of the upper valley or ghor lesser and farther retired, thus leaving a broader space for the collection of the great crowd which had followed John the Baptist into the wilderness.

Theophylact, in Joan. i. 28; vol. i. p. 523.

Euthymius, in Joan. i. 28; vol. iv. p. 45.

S. Jerome, de Situ et Nominibus; vol. iii. p. 884.

"As regards the village itself, no traces seem now to exist. In the valley of Jordan there were scarcely any ruins, and those round Jericho all date seemingly in Christian times. Were the former villages similar to the miserable mud hovels of Jericho, Seythopolis, and Delhemiyeh, it would, however, be quite possible for all traces to have vanished of the hamlet here, standing eighteen centuries ago. The position on a principal road would in any case make the proposed site that most probable for a hamlet, and it seems unlikely that any more important place would have been situated so near to the banks of the river."—Palestine Exploration Fund, page 72, April 1875.

^a Christ's place of Baptism.—"On the twenty-eighth (Easter-Tuesday, March 1738) we set out, from near Jericho, about two o'clock in the morning, to go to the river Jordan; we went north-east, and the Greeks soon left us to go south-east: for those of both religions propose to go to the place where Christ was baptized, but happen to differ in their opinions, and are three or four miles wide of each other. . . . The river Jordan is deep and very rapid; it is wider than the Tiber at Rome, and may be about as wide as the Thames at Windsor."—POCOCKE'S Travels, vol. ii. p. 32.

"When the children of Israel passed over Jordan, they went six miles and a quarter to Gilgal, where they set up an altar of twelve stones, in memory of that passage, at the distance of a mile and a half from Jericho (Joseph. Antiq. v. 1; Josh. iv. 20). So that it is probable they passed over the river Jordan about this place, which seems to be the nearest part of the river to Jericho, and is said to be about seven miles from it."—Ibid. p. 33.

^b Interpolations.—Dean Burgon observes that the word John here, and the word Jesus in John i. 43, vi. 14, xiii. 3, xxi. 1, are confessedly interpolations, their presence being accounted for

of God, which taketh away the sin of the world.

Margin, beareth.
S.V.A. he seeth.
Vulg. Altera die vidit Ioannes Iesum venientem ad se.

30. This is He of whom I said, After me cometh a man which is preferred before me: for He was before me.

Those by whom the Baptist was surrounded were Jews, men who from their earliest years had been so accustomed to the sacrifice of a lamb morning and evening, that the very mention of a lamb without any further addition would naturally suggest to their minds a victim, a sacrifice, and atonement for sin. When then the Baptist points out Jesus, and cries, "Behold the Lamb of God, which taketh away, or beareth, the sin of the world," if they assigned any meaning to his words, they would see in Jesus the Victim to be offered in sacrifice, by His death to make atonement for the sin of the world. The Baptist, too, would be well aware that such would be the sense which his words would convey to the Jewish mind. Yet he lays no restriction on his meaning, no limit to the efficacy of this Sacrifice; no limit either in time, or in amount of guilt. The Baptist then goes on to say, that he had learnt this by special revelation from heaven.

31. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.

S. omits saying: S. and abiding.
Vulg. dicens: quia vidi Spiritum descendentem quasi columbam de caelo, et mansit super eum.

33. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.

34. And I saw, and bare record^a that this is the Son of God.

A. that He is: S. that this is the chosen of God.
Vulg. et testimonium perhibui quia hic est Filius Dei.

When the Baptist says that he did not know Jesus until

He was revealed to him by a special sign, he may not mean that he did not know Jesus at all, not even as his own kinsman, nor as the reputed son of Joseph and Mary; though even this would not be very surprising, when we consider the retired life which John had led from his childhood upward, in the wilderness, apart from the haunts of men. What he undoubtedly does assert is, that he did not know Jesus as the Lamb of God, as the Word made flesh, as the Christ, until God had by special revelation declared Him; that he did not know Him, at least with such fulness of knowledge as to manifest Him unto Israel. He came for that very purpose, but he must wait until he had received the appointed sign.

Some knowledge of Jesus as the Christ John seems to have had before His Baptism. As such he had demurred to baptize Him (Matt. iii. 13). This knowledge, such as it was, may have been the result of his own inferences from what he had seen and heard of Jesus. John had come to manifest Jesus unto Israel: but before he was allowed to do this, he implies that his knowledge must be confirmed in the most unmistakable manner; that he must have a direct revelation from heaven, before he could point Him out as the Lamb of God, that taketh away the sin of the world.¹

By a comparison of the Evangelists we see that three, S. Matthew, S. Mark, and S. John, say that the Holy Spirit descended from heaven upon Jesus "like a dove," and that Luke is even more definite still, and says that He descended "in a bodily shape like a dove." We can scarcely imagine it possible that these expressions were intended to mean no more than that the Holy Spirit came down from heaven upon Jesus, and that the manner of His descent was like that of a dove flying down. It is far more in accordance with the traditional belief of the Church in all ages, to conclude that the Holy Spirit made use of the form of a dove to descend visibly upon Jesus.² At the Day of Pentecost He descended upon the Church in the form of tongues, and sat upon each of them (Acts ii.). At the same time we must be careful not to suppose that the dove was more than an instrument for His visible descent. There was no union between the Holy Spirit and the dove, as in the Hypostatic Union, when the Word was made flesh. The dove may have been chosen for its symbolic use, as by its gentleness and purity, indicative of the influences and of the fruits of the Holy Spirit.

The visible descent of the Holy Spirit upon Jesus was a proof to John that Jesus, the Son of Mary, was also the Son of God. This was his warrant henceforth to proclaim Him to Israel as the Lamb of God, which taketh away the sin of

¹ S. Augustine, in Joan. i. 33, tract. v.; vol. iii. p. 1415.
S. Chrysostom, in Joan. i. 33; Homil. xvii.

by the fact that in these places an *ecclesiastical lesson begins*, that therefore some word more definite than "He" was required to indicate the person speaking or acting.—BURTON on "The last Twelve Verses of S. Mark," p. 221; see also note on i. 43.

² A I saw and bare record (καὶ ὡρακα καὶ μεμαρτύρηκα).—

S. Cyril, in Joan. i. 33; vol. vi. p. 196.

² Grotius, in Matt. iii. 15; Critici Sac. vol. vi. p. 106.

"The latter proof appears to denote that the testimony borne by John at the Baptism of Christ remains firm and valid: *I have seen and I have testified*."—WINER, 'Grammar of the New Testament,' p. 288.

the world. It has also been considered¹ as a pledge from God to the Church, that Baptism preceded by repentance, and celebrated as Jesus afterwards commanded, with water in the Name of the Father and of the Son and of the Holy Ghost, should always be accompanied by the Holy Spirit. For eighteen hundred years the Church has acted in the belief, that as surely as the Holy Spirit, in the form of a dove, descended visibly upon Jesus, and remained upon Him, so surely, though not visibly, would the Holy Spirit descend upon every sincere penitent, who is baptized with the Baptism of Christ.

On the next day the Baptist again bears testimony to Jesus, before two of his disciples. Either these two disciples had not been present the day before, when he pointed Jesus out as "the Lamb of God, which taketh away the sin of the world," or John repeats his testimony before them, in order, by a kind of gentle pressure, to induce them to withdraw themselves from him, and to attach themselves to Jesus as His disciples.

See S. Matthew, chap. iii. page 96.

35. ¶ Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as He walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

S. omits And.

Vulg. et secuti sunt Iesum.

Neither S. Matthew, S. Mark, nor S. Luke says anything about our Saviour's actions from His Baptism, with the exception of the Temptation, until the imprisonment of John the Baptist, when He departs into Galilee. The Evangelist S. John is silent about the Temptation, but he alone fills up

the interval, and traces the steps of Jesus from the time when He returned from His Temptation until the imprisonment of the Baptist. The other three Evangelists relate only John's actions, and the testimony which he bore to Christ before His Baptism, while S. John relates both other acts and other testimonies of the Baptist to Christ besides those before His Baptism. It is in strict accordance with this that S. John here relates that Peter and Andrew follow Jesus before He calls them to be His disciples, while the other Evangelists make no mention of it; for this was while the Baptist was still at liberty. S. Matthew (iv.) relates that Jesus called Peter and Andrew, and that then they follow Him. But there is no contradiction here. These are relations of two different events, with an interval of several months between them, one before the Baptist's imprisonment, and the other after.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi,^a (which is to say, being interpreted, Master,) where dwellest Thou?

Margin, alidest.

S. omits Then: S. omits unto them.

Vulg. Conversus autem Iesus . . . dicit eis.

39. He saith unto them, Come and see. They came and saw where He dwelt,^b and abode with Him that day: for it was about the tenth hour.

V. Come, and ye shall see: S.V.A. They came therefore: S.V.A. omit for: A. the sixth hour.

The earliest² commentators who have explained this passage, understood S. John as calculating the hours from sunrise, or 6 o'clock in the morning, and so interpreted the "tenth hour" to be 4 o'clock P.M., or two hours before sunset.

¹ S. Augustine, in Joan. i. 33, tract. vi.; vol. iii. p. 1428.

² S. Chrysostom, in Joan. i. 39; Homil. xviii.

S. Cyril Alex. in Joan. i. 39; vol. vi. p. 217.

Theophylact, in Joan. i. 39; vol. i. p. 527.

[Euthymius,

Euthymius, in Joan. i. 39; vol. iv. p. 55.

Jansenius, in Concord. Evang. xvii. p. 142.

Maldonatus, in Joan. i. 39; vol. ii. p. 446.

Cornelius a Lapide, in Joan. i. 39; vol. viii. p. 894.

^a **Rabbi.**—"This and other titles of their doctors, as Rab, and Rabban, and Rabbi, were but lately grown into use and request among them, and sprang up but very little before the birth of Christ. The prophets, and the men of the great synagogue, and all the generations till the times of Hillel, had been content with their bare proper names, as Sadoc, Baithus, Antigonus, Shammai, Hillel, Shemaya, Abtalion, and the like, very frequent and common in mention in the Jewish authors. But Simeon the son of Hillel (he that took our Saviour in his arms, Luke ii.) was the first Doctor among them *cum titulo*, and he was called Rabban. From his times and forward, titles came exceedingly into request and fashion among them, and none more common than the title Rabbi, as appeareth frequently in the Gospel, and infinitely in their own writers." &c.—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i., vol. i. p. 514.

^b **Houses.**—"Many of the dwelling-houses (at Kerasesh, Chorazin) are in a tolerably perfect state, the walls being in some cases six feet high; and as they are probably the same class of houses as that in which our Saviour dwelt, a description of them

may be interesting. They are generally square, of different sizes—the largest measured was nearly thirty feet—and have one or two columns down the centre to support the roof, which appears to have been flat, as in the modern Arab houses. The walls are about two feet thick, built of masonry or of loose blocks of basalt; there is a low doorway in the centre of one of the walls, and each house has windows twelve inches high, and six and a half inches wide. In one or two cases the houses were divided into four chambers."—'Recovery of Jerusalem,' p. 347.

"Several lamps, weights, jars, and an iron bar were found in this canal, and also a stone roller for rolling flat roofs, precisely similar to those in use on the flat roofs of the Lebanon; so it is evident that at some period at least one house in Jerusalem was covered with a flat roof of wooden joists and mud: and I am inclined to the opinion that this was the general mode of construction of roofs until after the city was destroyed by Titus, when wood becoming scarce, the vaulted roof came into use."—Ibid. p. 108.

This continued to be the received explanation until the eighteenth century, when, in order to reconcile the apparent discrepancy between S. John and S. Mark as to the time of the Crucifixion, it was suggested that S. John did not use the same method of reckoning the hours of the day that the other Evangelists did,¹ but that he used a notation of time which he had learnt during his residence in Asia Minor, and reckoned the hours, as we do, from midnight to midday, and from midday to midnight, and that by the "tenth hour" he meant 10 o'clock A.M.

Not to mention here other reasons—see S. Matthew, ch. xxvii. p. 469—it may be asked, Is it probable that S. John would use a method of calculating the hours of the day different from that which was used by the other Evangelists and by the inhabitants of the country, and by the foreigners resident in the country where the events recorded took place, and give no intimation of this, and that too in a book which may be said to abound with explanations of customs and expressions peculiar to the Jews?

Reckoning "the tenth hour" to be 4 o'clock P.M., some commentators understood the Evangelist as meaning that the two disciples abode with Jesus the rest of that day, or the two hours that remained of that day; others that the disciples were so eager to learn from Jesus, that they abode with Him a whole day, that is, a period of not less than twenty-four hours. Whatever was the time, it was long enough to convince them that Jesus was the Messiah.

40. One of the two which heard John *speak*, and followed Him, was Andrew, Simon Peter's brother.

A. Now one of the two.

Some, by comparing this verse with chapter xxi. 2, have conjectured that Thomas was the other disciple; but it was a very common opinion among the early writers that the other disciple was S. John himself.² In relating the transactions in

which he and others were concerned, this Evangelist's invariable custom is never to speak of himself by name. Throughout the whole of his Gospel he never once mentions his own name. John and his brother James were partners in the fishing trade with Andrew and his brother Simon. It would thus follow very naturally that they would be companions in other matters of common interest, especially if, as appears, they were both disciples of the Baptist.

Thus Andrew was first drawn to Jesus by the testimony of John the Baptist, and then by an internal conviction derived from his own conversation with Jesus. Full of love and zeal after this conversation, he is not content to keep the discovery to himself. He hastens to communicate to his brother that they have found the Messiah, the object of their search.

41. He first findeth^a his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.^b

Margin, the Anointed.

Vulg. Invenimus Messiam (quod est interpretatum Christum).

42. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Margin, Peter.

S.V. omit And before he brought: S.V.A. omit And before when: S.V. the son of John.

Vulg. Intuitus autem eum Jesus, dixit: Tu es Simon filius Jona; tu vocaberis Cephas, quod interpretatur Petrus.

Jesus begins to teach Simon, on his very first introduction to Him, that He is more than man, that the past and the future are alike open to Him. He discovers to him his name and his origin, Simon, son of Jona. He changes his name from Simon to one that was more expressive of his future, either of his future faith in Jesus as the Son of God, or of his future office in the Church.

S. Augustine,³ in explaining this passage, observes that as

¹ Dr. Townson's Discourses on the Four Gospels, p. 215.

² S. Chrysostom, in Joan. i. 40; Homil. xviii.

S. Epiphanius, Hæres. li. 14; vol. i. p. 916.

Theophylact, in Joan. i. 41; vol. i. p. 528.

Euthymius, in Joan. i. 41; vol. iv. p. 57.

[Jansenius,

^a He first findeth.—"In John i. 41, and in John viii. 7, the Greek *πρώτος* requires in the one case, 'He is the first to find;' and in the other, 'Let him be the first to cast a stone at her.' There is assuredly a wide difference between doing a thing before we do anything else, and being the first to do it."^b—The 'Church Quarterly Review,' April 1876, p. 137.

^b Which is, being interpreted, the Christ.—"These are the words of the Evangelist the historian, and not the words of Andrew; for it was needless for him to tell Peter what was the meaning of Messiah, and accordingly the Syriac translator hath omitted this clause; and that in verse 42, 'which is by interpretation, Peter;' and that also, chap. iv. 25, 'which is by interpretation, Christ,' as knowing it unnecessary to tell an Hebrew, or a Syrian, what is meant by Messiah, or Cephas."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 515.

Jansenius, in Concord. Evang. cap. xvii. p. 142.

Cornelius a Lapide, in Joan. i. 37; vol. viii. p. 893.

³ S. Augustine, in Joan. i. 42, tract. vii.; vol. iii. p. 1444.

Dean Jackson, on the Creed, bk. iii. ch. 8; vol. ii. p. 249.

^c The son of Jona.—"There are that conceive a corruption to be in the writing of this word, for, they say, it should be Joanna. And of that mind is Jerome the Vulgar Latin, Erasmus, at John xxi. 15; and of that writing is Erasmus, his Greek copy there, and some others here. But upon what ground this facile and most general reading of Jona (for so the Syrian, Arabic, most and best Greek copies, and most translations utter it) should be forsaken, and one so far-fetched and strained as Joanna be embraced and taken for the right, I cannot yet understand or apprehend."—Ibid., John i.; vol. i. p. 531.

"Jona was a name among the Jews very commonly used, and we meet with it frequently among the Talmudic authors, written Jonah; why therefore should not Peter's father be allowed the name of Jonah, as well as that of John?"—Ibid., John i. 42; vol. ii. p. 523.

Petrus is derived from Petra, which means the Church, Jesus, by this change of name from Simon to Peter, pointed both to the Church which He was about to found, and also to the prominent share which Peter would have in building up His Church.

Philip was the first whom Jesus expressly called to be His disciple. Being of the same city as Andrew and Peter, Bethsaida, it is possible that Philip had already been favourably impressed towards Jesus by their report of Him. Bethsaida was a city or town on the west side of the Sea of Galilee. A little to the south of Bethsaida was Cana, also in Galilee, the city of Nathanael, who appears to have been a friend of Philip.

43. ¶ The day following Jesus^a would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

S.V.A. He would go: S.V.A. and Jesus saith unto him.

Vulg. In crastinum voluit exire in Galileam, et invenit Philippum. Et dicit ei Jesus.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

S. omits Now.

Vulg. Erat autem Philippus a Bethsaida.

Nathanael is only once besides mentioned in the Gospels (John xxi. 2)—at least, by this name. He is said to have been a man with a reputation for great skill in the Law, and some¹ have thought that this was probably the reason why Jesus did not choose him to be one of his twelve Apostles; because He chose none but the poor and unlearned, that His power in converting the world might be the more manifest in their weakness. Others² have held that Nathanael was chosen among the twelve Apostles, only that he is spoken of under another name, that of Bartholomew. The following are the reasons which have led to this opinion:—

1. The other Evangelists (Matt. x. 3; Mark xiii. 18; Luke vi. 14) join Philip and Bartholomew together, while S. John calls Philip and Nathanael. 2. If Nathanael and Bartholomew

be not the same, we nowhere read of the call of Bartholomew by Jesus. 3. The other three Evangelists speak of Bartholomew, but never of Nathanael; and S. John names Nathanael, but not Bartholomew. The plain inference from which is, that these two names denote the same person. 4. S. John (xxi. 2) associates Nathanael, Peter, Thomas, James, and John as fishing together, when Jesus appeared to them after His Resurrection, on the Lake of Tiberias. Four of these were Apostles; it is therefore probable, or at least not improbable, that the fifth, Nathanael, was also an Apostle: and if he were an Apostle, he must be the same as Bartholomew. 5. Bartholomew was not a proper name at all, but merely a description of his descent—son of Tolmai—while Nathanael was the proper name. A similar instance we have in the case of Simon Bar-jona (Matt. xvi. 17), Simon being the proper name, and Bar-jona, son of Jonas, a description of his origin. 6. Of no man's character did our Saviour express greater admiration, and to none did He promise greater things than to Nathanael. He might therefore, with great probability, have chosen him one of His twelve Apostles.

45. Philip findeth Nathanael,^b and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Philip may be here describing Jesus to Nathanael, as He was known by common rumour, Jesus of Nazareth, the son of Joseph. As such Nathanael, who was of Cana, a city close to Nazareth, would easily recognize Him. It may be that Philip in these words gives his own opinion of Jesus, as the Messiah, as He who was foretold by Moses and the prophets, and yet as the son of Joseph. At a much later period than this (John xiv. 9), Philip had a very imperfect opinion as to who Jesus really was. Though He had been three years with His disciples, Philip had scarcely then mastered the truth that Jesus, whom men called the son of

¹ S. Augustine, in Joan. i. 45, tract. vii.; vol. iii. p. 1446.

² Rupertus, in Joan. i. 45; vol. iii. p. 272.

* **Interpolations.**—Introductory clauses or proper names are frequently interpolated at the commencement of Church Lessons (*περικοπαι*), whether from the margin of ordinary manuscripts of the Greek Testament (where they were usually placed for the convenience of the reader), or from the Lectionaries or proper Service Books, especially those of the Gospels (*Εὐαγγελιστάρια*). Thus in our English Book of Common Prayer the Name of Jesus is introduced into the Gospels for the 14th, 16th, 17th, and 18th Sundays after Trinity; and whole clauses into those for the 3rd and 4th Sundays after Easter, and the 6th and 24th after Trinity. To this cause is due the prefix *εἰπε δὲ ὁ κύριος* (Luke vii. 31); and *καὶ ἀποκριθεὶς πρὸς τοὺς μαθητὰς εἶπε* (Luke x. 22); and such appellations as *ἀδελφοὶ ἢ τέκνον Τυμώθε* (after *ὁ δὲ* in 2 Tim. iv. 5) in some copies of the Epistles. Hence the frequent interpolation (*e.g.*, Matt. iv. 18; vii. 5; xiv. 22) or change of position (John i. 43) of *Ἰησοῦς*.—SCRIVENER'S

Jansenius, in Concord. Evang. cap. xvii. p. 145.

Cornelius a Lapide, in Joan. i. 45; vol. viii. p. 896.

'Intro. to Criticism of New Testament,' p. 11. See also note on i. 29.

^b **Nathanael.**—"We find the name Nathanael in the Old Testament also: as 1 Chron. xv. 24; Ezra x. 22, &c. But Philip and Andrew, and Nicodemus, &c., were names of a later edition, taken up into use since the Grecian power and language had overspread Judæa, and those Eastern countries. This Nathanael was of Cana of Galilee (John xxi. 2), one of the first disciples called, and that continued with Jesus to the very last, as it appeareth by that place in John. Now since all these that are mentioned in this chapter by name—as Peter, and Andrew, and Philip—were made Apostles, it is somewhat strange if Nathanael missed the like place."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 515.

"From a comparison of the lists of the Apostles and John xxi. 2, with this narrative, Nathanael is undoubtedly the same as *Bartholomew*."—McLILLAN, 'New Testament,' p. 545.

Joseph, was the Son of God, the Word made flesh, One with the Father and equal to the Father.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? ^a Philip saith unto him, Come and see.

S. omits And.

Vulg. Et dixit ei Nathanael.

Nazareth was a small obscure town in Galilee,^b a district despised by the inhabitants of Judæa for the rudeness and want of cultivation of its inhabitants, and also perhaps for the great admixture of Gentiles or foreigners which it always contained. Here Jesus was conceived (Luke i. 26), but He was not born here, but in Bethlehem of Judæa. The popular opinion at this time was that Jesus was born at Nazareth. From knowing only this popular rumour arose Nathanael's prejudice against Jesus as the Christ. But his objection was to Galilee, not to Nazareth in particular. He would have had a similar objection against any place in Galilee. This appears from John vii. 41, &c. How can this Jesus be the Christ? reasons Nathanael; He was born in Nazareth, and the prophets say that the Christ shall spring from Bethlehem. Nathanael's question to Philip, "Can there any good thing come out of Nazareth?" was prompted partly by the reputation of Galilee, and partly by the prediction of the prophets. But Nathanael did not shut himself up in the belief of this, and close his heart to all explanation and examination on the subject. Here doubtless was one proof of the guilelessness of his character. Nathanael in this shows himself an earnest and a sincere seeker after the truth.

47. Jesus saw Nathanael coming to Him, and

^a **Nazareth.**—"It is one peculiarity of the Galilean hills, as distinct from those of Ephraim or Judah, that they contain or sustain green basins of table-land just below their topmost ridges . . . Such, above all, is Nazareth; fifteen gently-rounded hills seem as if they had met to form an enclosure for this peaceful basin—they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of those green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture. The expression of the old topographer, Quaresmius, was as happy as it is poetical: 'Nazareth is a rose, and, like a rose, has the same rounded form, enclosed by mountains as the flower by its leaves.' The village stands on the steep slope of the south-western side of the valley."—STANLEY'S 'Sinai and Palestine,' p. 365.

^b "There is a well, named after the Virgin, to the east of the city, which we gazed at with extreme interest; it still supplies Nazareth with water, and thither, without doubt, came the Virgin Mother and her Saviour Son, day after day, to draw water—as we saw the daughters of Nazareth coming while we stopped our horses to drink of it."—LORD LINDSAY'S 'Letters from the Holy Land,' ii. 84.

^c **Galilee.**—"The geographical position of Naphtali produced great effects upon its history. The tribe occupied border-land. It came into close contact with the Syrians of Damascus, with the mountain tribes of Lebanon, and especially with the great commercial

saith of him, Behold an Israelite indeed, in whom is no guile!

S. and saith of Nathanael.

Vulg. Vidit Iesus Nathanaël venientem ad se, et dicit de eo.

48. Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree,^c I saw thee.

The words "the true and guileless Israelite" may have been a name by which Nathanael was known amongst his friends, as descriptive of his singularly upright dealing towards others, in the same way that Aristides was called "the just" among his fellow Athenians. As Jesus had given to Peter the first intimation that He knew more than mere man could know by telling him what was his name, and who was his father, though He had never seen him before, so He acts towards Nathanael, and addresses him by the appellation by which he was known among his intimate friends. When Nathanael expresses his surprise that Jesus knew him at all, and especially that He knew the name which his friends had given him, Jesus goes on to inform him that He knew not only his upright dealing towards men, and the name by which they described that, but that He knew also his righteous conduct towards God; that He knew even his most secret acts of devotion, which, as he thought, could be known only to himself, as they were performed within the thick impenetrable shade of the fig-tree. It was by slight proofs at first and by slow degrees that He led on both Peter and Nathanael to acknowledge that He was God as well as Man. Thus Jesus both gave His sanction to the truth of the description, "an Israelite indeed,

nation of Phenicia. Separated from the body of the Jewish people, forced into connection with strangers, the Naphtalites became less exclusive than their brethren. The Phenicians traded with them, and settled among them. (1 Kings ix. 11-13.)

"That sharp line which separated Jew and Gentile was in part at least obliterated. In worship, in manners, and even in language, they accommodated themselves to their Gentile neighbours, and at length the whole land was called 'Galilee of the Gentiles,' and its people lost caste with the exclusive Jews of the South. These facts may help to explain the question of Nathanael: 'Can any good thing come out of Nazareth?' (John i. 46;) and the remark of the woman regarding Peter, 'Thou art a Galilean, and thy speech agreeth thereto' (Mark xiv. 70)."—"Giant Cities of Bashan," p. 261.

^c **The fig-tree.**—"The advantages of the fig-tree as a shade are shown in the following:—"As we approached, one of the camel-drivers, pointing to a cluster of six large fig-trees, cried out, 'Tacht et-teen,'—under the fig-tree. And soon we felt the pleasantness of this shade; for there is something peculiarly delightful in the shade of the fig-tree. It is far superior to the shelter of a tent, and perhaps even to the shadow of a rock; since not only does the mass of heavy foliage completely exclude the rays of the sun, but the traveller finds under it a peculiar coolness, arising from the air gently creeping through the branches. Hence the force of the Scripture expression, 'when thou wast under the fig-tree.'"—'Mission to the Jews from Scotland,' p. 108.

in whom there is no guile," as applied to Nathanael, and also used it as a means to discover to him who He was.

49. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.

S. said, Rabbi: V. omits and saith unto Him: A. Thou art King.
Vulg. Respondit ei Nathanaël, et ait. Rabbi, tu es Filius Dei, tu es rex Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51. And He saith unto him, Verily, verily,* I say unto you, Hereafter^b ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

S.V. omitt hereafter.

Vulg. Et dicit ei. Amen, amen dico vobis, videbitis celum apertum.

In His conversation with Nathanael, Jesus refers to two well-known events in the life of the Patriarch Jacob: (1) His wrestling with the Angel of God, in memory of which his name was changed to Israel; for as a prince he had power with God and with man, and had prevailed (Gen. xxxii. 24). (2) To the vision which appeared to him at Bethel (Gen. xxviii. 12): "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

Jesus addresses Nathanael by a term which indicated that he, like Jacob, had wrestled with God in prayer, and had prevailed with Him. In reply to Nathanael's question, how He could know anything of his character at all, Jesus alludes to certain of his secret acts of devotion and meditation, which Nathanael thought could be known only to God and to himself. But to reveal the secret thoughts of the heart was but a small thing for the Word made flesh. He intimates that He had much greater things than this to do; that His work was to renew the intercourse between heaven

and earth, which by man's sin had been so long interrupted, to reconcile man to God, to establish on earth the economy which Jacob's dream had prefigured.

It is probable that in these words Jesus refers to the Church and to her spiritual privileges, to the angels who should act as ministering spirits for them who should be heirs of salvation, to the unbroken communication which should henceforth be maintained between heaven and earth, as much perhaps as to any special appearance of angels, in the Nativity, in the Agony in the Garden, in the Resurrection, or in the Ascension. Though these words were spoken to Nathanael, the promise was to all: "Ye shall see."

In calling Jesus the Son of God, some¹ have supposed that Nathanael, convinced by the greatness of the miracle which He had shown, in revealing to him his most secret acts, confessed that He was the Son of God by nature, One with the Father and equal to the Father; others,² that by these words he only meant to say that Jesus was in some eminent, unusual degree favoured by divine revelation from God. It would seem more than probable³ that neither Nathanael, nor Philip, who had heard the testimony of John the Baptist, nor any of them, except the Baptist, as yet understood the full meaning of the words "the Son of God." They believed Him to be the Messiah, who had been foretold by the prophets, and, in some sense, to be the Son of God; but it is doubtful whether they understood that He was the Word made flesh, the Second Person in the Godhead, One with the Father and equal to the Father. Jesus leads them on by degrees to a perfect knowledge of this great Mystery.

It was probably⁴ for this purpose that, after Nathanael had confessed Jesus to be the Son of God, He calls Himself the Son of Man. This is the name by which He is constantly styled in the Gospels, and always by Himself. It may be that He uses this expression here to recall Nathanael's thoughts to the first promise, and to teach him that He is the Second Adam, the seed of the woman who should bruise the serpent's head (Gen. iii. 15), who should undo the mischief wrought by the disobedience of the First Adam, and who should renew man's intercourse with angels, which the First Adam by his sin had forfeited.

¹ S. Cyril Alex. in Joan. i. 49; vol. vi. p. 224.

S. Augustine, in Joan. i. 49, tract. vii.; vol. iii. p. 1448.

Maldonatus, in Joan. i. 49; vol. ii. p. 454.

² S. Chrysostom, in Joan. i. 49; Homil. xvi. [Theophylact,

Theophylact, in Joan. i. 49; vol. i. p. 530.

Euthymius, in Joan. i. 50; vol. iv. p. 67.

³ Jansenius, in Concord. Evang. cap. xvii. p. 145.

Cornelius a Lapide, in Joan. i. 49; vol. viii. p. 897.

* **Verily, verily** (Greek, Amen, amen).—"Let the reader observe a peculiar use of the word Amen among the Jews. The judges adjured a man, saying, 'We adjure thee by the Lord God of Israel, or by Him whose name is Merciful, that thou hast nothing of this man's in thy hand; and he answered, Amen;' or they said, N. the son of N. is cursed of the Lord God of Israel, or of Him whose name is Merciful, if such a man's goods be in his hand, and he discover it not; and he answered, Amen.' (Maimonides' tract Shevuoth, ver. 11.) And so he related concerning vows, that 'whosoever vowed any holy thing, and I bound it up with Amen, he was tied.' (Ec. Vid. Sam. Petit, variarum Lect. i. 7, who concludeth hereupon

thus, 'Cum dicit Christus, 'Αμην λέγεις ἑαυτῷ, idem est ac dicere, Juratus vobis dico.'—LIGHTFOOT, 'Harmony of the Four Evangelists,' John i.; vol. i. p. 515.

^b **Hereafter**.—"Our English and Erasmus render ἀπ' ἄρα 'hereafter,' and so have left the time at a very large and uncertain scantling. But the Syriac and the Vulgar render it 'from this time' or 'henceforward,' and so it most properly and naturally meaneth. For it signifieth not only a date of time, and some one action done after that date at a time uncertain, but a continuance of such actions or things from that date forward."—Ibid. vol. i. p. 537.

CHAPTER II.

[1. *Christ turneth water into wine, 12. departeth into Capernaum, and to Jerusalem, 14. where He purgeth the Temple of buyers and sellers, 19. He foretelleth His Death and Resurrection. 23. Many believed because of His miracles, but He would not trust Himself with them.*

[*Valg. Iesus ad nuptias invitatus, aquam in vinum convertit, et a Capernaum veniens Ierosolymam, eiecit de Templo negotiatores; ac signo a Iudæis petito, dicit: Solvite Templum hoc, etc.; multi propter signa crediderunt in nomine Iesu, quibus ipse non credebatur.*]

CANA of Galilee, the village where our Saviour turned the water into wine, and where he afterwards healed the nobleman's son (John iv. 46), was the home of Nathanael (John xxi. 2). There is some doubt as to the true site of the ancient Cana. But the truth of the Gospel narrative is not in any way affected by our uncertainty as to the site of Cana.

1. And the third day^a there was a marriage in Cana^b of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and His disciples, to the marriage.

The Evangelist does not say that the mother of Jesus was invited, but that she was there; that Jesus was invited, and that the invitation was extended to His disciples. All this goes to make it probable, that this was the marriage of some intimate friend or relative of the family.

An opinion prevailed at one time, but resting on a very insufficient foundation, that this was the marriage of the

Evangelist S. John. Those who first gave expression to this seem to have had no better reason than a few words which were either falsely attributed to S. Augustine, or, if his, were incorrectly understood. These words are, "*Johannes, quem Dominus de fluctivaga nuptiarum tempestate vocavit.*"¹ But it is evident from many passages that S. Augustine, in common with other Fathers of eminence in the Church, held that S. John continued unmarried to the end of his life.²

Not a word is said about Joseph, the husband of Mary, whether he were at the marriage or not. The last occasion on which he was mentioned was eighteen years before this, when Jesus was twelve years old (Luke ii. 41). Hence it has been inferred, with some degree of probability, that Joseph was not living when Jesus began His public ministry.³

The disciples who were invited along with Jesus to the marriage were not His Apostles. Jesus did not choose His Apostles until after John Baptist was cast into prison (Matt. iv. 12); and the events related in this chapter took place before that (John iii. 24). The disciples⁴ were probably the

¹ S. Augustine, *Prefatio in Joan.*; vol. iii. p. 1380.

² S. Epiphanius, *Hæres. lxxviii.*; vol. ii. p. 713.

S. Jerome, in *Jovin. i. 26*; vol. ii. pp. 246, 248.

S. Augustine, in *bono Conjugal. 21*; vol. vi. p. 391.

— in *Joan. xxi. 22, tract. cxxiv.*; vol. iii. p. 1976.

Maldonatus, *Prefat. in Joan.*; vol. ii. p. 373. [Cornelius

Cornelius a Lapide, in *Joan. ii. 1*; vol. viii. p. 900.

³ S. Epiphanius, *Hæres. lxxviii.*; vol. ii. p. 713.

Jansenius, in *Concord. Evang. cap. xviii. p. 146.*

Maldonatus, in *Joan. ii. 2*; vol. ii. p. 458.

Cornelius a Lapide, in *Joan. ii. 2*; vol. viii. p. 901.

⁴ Maldonatus and Cornelius a Lapide, *ut supra.*

^a And the third day.—"The third day refers back probably to John i. 44. The journey in returning to Galilee did not require more than two days. Cana, now Kana el-Jelil, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris: see 'Bibl. Res. in Palest.,' iii. p. 204."—ROBINSON, 'Harmony of the Four Gospels in Greek,' p. 188.

^b Cana.—"About two miles further (that is, five miles from Sepphoris) is Kephre Kenna, where, the Latins say, our Saviour wrought His first miracle of turning water into wine at the marriage of Cana. On the south side of the village is a fountain, out of which, they say, the water was taken that was turned into wine. . . . It is certain this situation, so near Nazareth, makes it very probable that it was the place where this miracle was wrought; but the Greeks have a tradition that it was at Gana, on the west side of the plain of Zabulon, about three or four miles

north-west of Sepphoris; and it is very extraordinary they should allow that the water was carried from this fountain, which is at the distance of four or five miles from it. Whichever was the place, it seemed to be a matter unsettled about the beginning of the last century, when a writer on the Holy Land (Quaresmius) endeavoured to fix it here, as the most probable place; though Adrichomius seems to give such a description of it from several authors as would incline to think that it was the other Kana."—POCOCKE, *Travels*, vol. ii. p. 66.

"Dixon ('Holy Land,' vol. i. p. 332) discusses the claims of these two places to be the Cana of Scripture at great length, and gives it in favour of Kephre Kenna. Robinson 'is in favour of Khurbet Kana, or Kana el-Jelil, as he calls it.'—'Bibl. Researches,' vol. iii. p. 205.

five mentioned at the end of the last chapter: viz., Andrew and his companion, whose name is not given, but supposed to be the Evangelist S. John; Simon Peter, Philip, and Nathanael. Another ground for thinking that S. John was present at this miracle, is the circumstantiality with which he relates it. It has been observed that he gives to this miracle a minuteness of detail which he only gives to the actions at which he himself was present. His not naming himself is in keeping with his usual custom.

The events of the last few days S. John records with a chronological exactness that is remarkable.

Some¹ have supposed that "the third day" was reckoned from the event last mentioned, from the conversation which Jesus had held with Nathanael, and His departure into Galilee. This would leave one clear day between His departure into Galilee and the marriage in Cana. Others² have thought that "the third day" is dated from the testimony of John the Baptist. John stood, and two of his disciples, and he testified of Jesus, and they followed Him. And the day following Jesus would go into Galilee, and meeteth with Philip and Nathanael, and the third day there was a marriage. If the latter be the meaning intended, S. John would teach us that Jesus began to work His miracles and to exercise His ministry publicly on the fourth day after His return from the Temptation.

3. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

¹ S. And they had no wine, because the wine of the marriage was finished.
Then saith the mother of Jesus unto Him, They have no wine.
² Vulg. Et deficiente vino, dixit mater Iesu ad eum: Vinum non habent.

4. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

¹ V. A. And Jesus saith.
² Vulg. Et dixit ei Iesus: Quid mihi et tibi est mulier? nondum venit hora mea.

The meaning of our Saviour's reply to His mother is beset with considerable difficulty. Some³ of the early writers too hastily concluded that the Blessed Virgin in her appeal to her Son was actuated by a love of personal influence, or by a feeling of vainglory. Others,⁴ interpreting her words in a sense that is more consistent with the context, and with what is related of the Virgin Mary and of our Lord's treatment of her, in other places of the Gospels, have arrived at a different conclusion.

Christ's words do not imply a rebuke to His mother. They are an explanation of the principle on which He would act throughout His ministry: viz., that no love of

kindred, that no considerations of human relationship would influence Him in His conduct, except on one single occasion, and that had not yet arrived.

1. Our Saviour's own words to His mother do not necessarily imply a rebuke to her. Conduct in her such as to require a rebuke from her Son would be inconsistent with all her former life. Unless impelled by the unmistakable sense of the words, why should we select a meaning to this passage which attributes to the Blessed Virgin a weakness which hitherto she had never shown, and which is inconsistent with every action which is recorded of her? At no time, either before this or after it, does she show any love of personal influence, any desire to gain applause among her friends, by her power over her Son, or by her connection with Him in any way. This might be very naturally the conduct of an ordinary woman. But the Virgin Mary was not an ordinary woman. Human as she was, she had always acted on higher motives than the generality of mankind. In the trial under which Zacharias failed, in the belief of God's promise contrary to the general course of nature, she was triumphant. Zacharias did not believe the word of the angel that a child should be born to him, because he was an old man and his wife well stricken in years. But the Blessed Virgin did not disbelieve the angel's word, that she should conceive in her womb and bring forth a son, because she knew not man. Her exclamation was: "Behold the handmaid of the Lord: be it unto me according to thy word." This had been the guiding principle of her life ever since. The angel said unto her: "Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women" (Luke i. 28). Is it reasonable to suppose that she of whom this was said, would act on the usual low motives that influence others?

We have the testimony of the angel that up to the time of the Annunciation she had acted on the very highest of motives. Are we then to conclude that her thirty years' intercourse with God—intercourse such as no other being was ever favoured with—are we to conclude that this had no influence with her, or rather that it had a degenerating influence, that it gave her a lower tone of action than before? Was she less holy, more selfish, and more unworthy than before? It would be impossible to conceive this; it would contradict all our experience.

Nor was the Blessed Virgin an uninterested spectator of the mighty events that were taking place around her. We know that she had watched with eager eyes every development of the great Mystery, her miraculous Conception of Jesus, His Birth, His Life. She had kept all these things, and pondered them in her heart (ii. 19). She was probably

¹ Origen, in Joan. ii. 1, tomus vi. 39; vol. iv. p. 288.

² Epiphanius, Hæres. li. 16; vol. i. p. 929.

³ Jansenius, in Concord. Evang. cap. xviii. p. 145.

⁴ Cornelius a Lapide, in Joan. ii. 14, vol. viii. p. 809.

⁵ S. Chrysostom, in Joan. ii. 3; Homil. xvi.

Theophylact, in Joan. ii. 3; vol. i. p. 532.

Euthymius, in Joan. ii. 3; vol. iv. p. 71.

¹ S. Cyril Alex. in Joan. ii. 3; vol. vi. p. 225.

² Jansenius, in Concord. Evang. cap. xviii. p. 146.

³ Maldonatus, in Joan. ii. 3; vol. ii. p. 459.

⁴ Cornelius a Lapide, in Joan. ii. 4; vol. viii. p. 802.

aware of His Baptism by John, of the visible descent of the Holy Spirit upon Him,—it may be, too, of His Temptation, and of the witness of the Baptist.¹

What had she now said to Him to require a rebuke? His loving subjection to her for thirty years did not embolden her to bid Him, or even to intercede with Him, in behalf of her friends. She simply states their need, and leaves the consideration of it to Himself. Her only words are, "They have no wine." Are these such words as to require a rebuke from our Lord to His mother, and that mother such as the Blessed Virgin was, before all the assembled company, and to be handed down for all ages as a memorial against her?

The term "woman," in our translation, imparts a degree of harshness to the sentence, which it does not possess in the original. Unless our Lord had called her "mother," no other word in the Greek language would have been so tender or so delicate as the term which we have translated "woman."

2. Our Saviour's answer to His mother is an explanation of the principle on which He would act throughout His whole public ministry, which He was then just commencing. No love of kindred, no considerations of mere human relationship would influence Him, except on one single occasion, and that time had not yet come. His miracles must be performed for the glory of God and the salvation of man, irrespective of all family ties. The public statement of this principle of action was necessary at the beginning of His ministry, and an opportunity offers itself in the house of an intimate friend or relation before the working of His very first miracle.

The common opinion, and one very consonant with the usual practice among men, no doubt would be, that His power to work miracles might be fairly exercised for the special benefit of His friends and relations. Something of the kind seems to have been the feeling of the woman who exclaimed, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." (Luke xi. 27.) A similar feeling He corrected, when those around said unto Him, "Behold Thy mother and Thy brethren stand without, desiring to speak with Thee." (Matt. xii. 47.)

"The mother of Jesus saith unto Him, They have no wine." Through the length of the feast, or the number of guests, or through the poverty of the bridal party, the wine had failed. He, who was her Son, and their friend or relation, could supply their want. Such might be the current of her thoughts, and our Saviour answers those thoughts. "Jesus saith unto her, Woman, what have I to do with Thee? Mine hour is not yet come." This may mean, that the time for manifesting Himself to men by

miracles was not yet come.² It has also been explained in a way more in accordance with the sense in which the expression "Mine hour" or "His hour" is used on other occasions; that is, with reference to the time of His Passion. The rest of His answer, "What have I to do with thee?" has also been interpreted as referring to this. From His mother He had received His Human nature; but this of itself could not perform miracles. His power as God could alone work miracles, and that could not be exerted for the assistance of those who were relations, merely because they were connected by the ties of family or blood. An hour would come when He would fully recognize in His mother the strong claims of human relationship, the claims which she had upon Him for assistance and support as His mother. That hour would not be until He was hanging on the cross; then He would as a Son provide a home for His mother in the house of His beloved disciple, S. John the Evangelist. (John xix. 26.)³

His mother sees from His answer to her that He will supply the want of wine, though His reason for so doing will not be the one which she had supposed—His relationship to the bridal party, but for the manifestation of His glory, and that His disciples might believe on Him. In this persuasion—

5. His mother saith unto the servants, Whatsoever He saith unto you, do it.⁴

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

S. omittit set.
Vulg. Erant autem ibi lapideæ hydræ sex positæ secundum purificationem Judæorum.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

S. And Jesus.
Vulg. Dicit eis Iesus.

8. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

¹ S. Chrysostom, in Joan. ii. 3, Homil. xxi.

Theophylact, in Joan. ii. 3; vol. i. p. 532.

Euthymius, in Joan. ii. 3; vol. iv. p. 71.

² Jansenius, in Concord. Evang. cap. xviii. p. 146.

Maldonatus, in Joan. ii. 4; vol. ii. p. 463.

Cornelius a Lapide, in Joan. ii. 4; vol. viii. p. 902.

³ S. Augustine, in Joan. ii. 4, tract. viii.; vol. iii. p. 1455.

* Whatsoever He saith unto you, do it.—See note on Matt. xx. 23, p. 328.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

S. multi quædam: S. V. omittit: S. aut. Vulg. Et dicit: Omnis homo primum bonum vinum ponit: et cum inebriatur, tunc et quod deterius est: Tu autem servasti bonum vinum usque adhuc.

The servants were required to fill the waterpots, that they might be evidence that no fraud or deception was practised—they were to fill waterpots, of which there could be no suspicion—they were to fill them with water, and up to the brim, that there might be no possibility of fraud by pouring into them any liquid or drug so as to impart the taste and colour of wine.

At a very moderate calculation these six stone jars or waterpots would contain 110 gallons, and at the lowest calculation they would hold sixty galls, a greater quantity of wine than would be consumed at this feast.¹

The office of ruler of the feast² was to regulate all the matters of the feast, and to decide any question of order and precedence that might arise. Whether he was one of the guests who might be chosen on each occasion to fill this post, or whether he was there for that express purpose, his office was evidently one of considerable consequence. His opinion on all matters would be held decisive, and for several reasons. Besides being invested with authority, his anxiety to preserve order and decorum would restrain him from anything like indulgence himself. Thus the keenness of his own taste would not be blunted. His knowledge as to the quality of wine, as we may fairly suppose, would from his experience be beyond question. But how little did this ruler of the feast know of the depth of meaning which his words contained. When he called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now." The real Bridegroom, who was also at this feast, the Bridegroom of the Church, had indeed kept the good wine until now.

"The Law was given by Moses, but grace and truth came by Jesus Christ" (i. 17). These words are a summary of the difference between the Old and the New Covenant. This difference may also be expressed, and was probably meant to be expressed, in another way. The water which Jesus at this marriage-feast converts into wine, is as the blessings of the Law; the wine, the good wine, as the richer blessings of the Gospel. In this light the miracle wrought at the very beginning of His ministry is prophetic of the blessings which He should confer on mankind. This miracle not only

manifested forth His power as God, and strengthened the feeble faith of His disciples in Him; it was also the key-note of the merciful dispensation which He was then inaugurating. Looking upon this action of our Saviour in its lowest view, not as prophetic, but in its social aspect, the first public display of His Divine power would for ever be associated in the minds of men with the joys of the bridegroom, the festivities of wedded love, and the sanctities of home.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

S. His glory. Vulg. Hoc fecit initium signorum Iesus in Cana Galilee.

These words might be understood in three different ways.

1. Some have supposed that the Evangelist meant that this miracle in Cana of Galilee was the first miracle that Jesus ever wrought.

2. So far as the grammatical construction is concerned he might mean, that Jesus wrought miracles before this, but that this was the first of those which He wrought in Cana of Galilee.

3. Others have held that the Evangelist meant that Jesus wrought other miracles before this, but that this was the first which He wrought to manifest His glory, and to induce men to believe in Him as the Messiah.

The *first*³ was the interpretation which was generally held by the Fathers and early commentators, who believed that this was absolutely the first miracle which Jesus wrought, and that S. John had purposely said this to intimate that no credence was to be given to the histories of the miracles which Jesus wrought in His Childhood, which began to be circulated among the Christians in early times. The *second* would be held by those who believed in the truth of the report, that as a Child He had wrought miracles. The *third*⁴ was held by those who believed that Jesus had before this miraculously supplied the necessities of the family at Nazareth.

About the character of the act which He had just performed there could be no mistake. The witnesses were too many and too independent of each other. Every person at the marriage could bear testimony as to the qualities of the wine which He had made. Thus by suspending the ordinary course of nature, or by acting above and beyond it for a time, Jesus proved that His power was not restrained within the same limits as that of a mere man, and therefore that He was more than a mere man. By this means He prepared the way for His future teaching, that He was sent by the

¹ Smith's Bib. Dict., article Measures.

² S. Chrysostom, in Joan. ii. 9, Homil. xxii.

Theophylact, in Joan. ii. 9; vol. i. p. 533.

³ S. Chrysostom, in Joan. ii. 11; Homil. xvi. xxiii.

Theophylact, in Joan. ii. 11; vol. i. p. 535.

Euthymius, in Joan. ii. 11; vol. iv. p. 79.

S. Thomas Aquinas, Sum. iii. quest. 43, art. 3; vol. iv. p. 391.

Jansenius, in Concord. Evang., cap. xviii. p. 148.

Cerinthian's Epistle, in Joan. ii. 11; vol. vii. p. 994.

⁴ Maldonatus, in Joan. ii. 11; vol. ii. p. 468.

Father, that He was One with the Father, and equal to the Father.*

Thus by His presence and first miracle that He wrought, Jesus adorned and beautified the holy estate of matrimony. He teaches that in the exercise of His Divine power He could be influenced by no motives of personal intimacy or human relationship; He manifests His power as God; He lays the foundation of faith in Him in the hearts of His disciples, or confirms what already existed in a feeble, wavering condition; and He sets forth, as it were in figure, the rich blessings of the Gospel.

12. ¶ After this He went down to Capernaum,^b He, and His mother, and His brethren, and His disciples: and they continued there not many days.

S.V. Capernaum: S. omits and His disciples: A. and He continued.
Vulg. Post hoc descendit Capernaum ipse, et mater ejus, et discipuli ejus:
et ibi manserunt non multis diebus.

Capernaum was a city to the N.E. of Cana, situated in "the land of Gennesaret," which was a rich, busy plain on the west shore of the Sea of Galilee, and which at that time was one of the most prosperous and crowded districts in the whole of Palestine. Being on the shore, Capernaum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent. Capernaum was better fitted than Nazareth to be the centre from which a knowledge of His teaching and miracles could be disseminated. Nazareth was an obscure village, where He Himself was despised for the supposed lowliness of His Birth and connections.

This is not the journey to Capernaum mentioned in S. Matthew iv. 13, because that was after John Baptist had been cast into prison, and this before (John iii. 24; iv. 1).¹

His mother, and His brethren, and His disciples are still with Him.

For our Lord's brethren see Commentary on S. Matthew, chap. xii., page 223.

13. ¶ And the Jews' Passover^c was at hand, and Jesus went up to Jerusalem,

S. John expressly indicates three Passovers by name; the

one here, another chap. vi. 4, and the last chap. xviii. 39. He also mentions a Feast of the Jews (v. 1), which, as appears most probable, was the Passover. He thus speaks of four Passovers during our Saviour's ministry, while the other three Evangelists mention only one Passover; namely, that at which Jesus was crucified. But there is no contradiction between S. John and the other three Evangelists as to the number of the Passovers: for none of those three ever utter a single word which in any way implies that the Passover of which they speak is the only one that occurred during Christ's ministry.

The reason that leads the first three Evangelists to allude to one Passover only, while S. John speaks of three at least, was probably this: S. Matthew, S. Mark, and S. Luke confine themselves almost exclusively to the history of Christ's sayings and doings in Galilee; they never relate any of His works in Judæa until He went up to Jerusalem the last time for His Crucifixion, while S. John chiefly records His ministry in Judæa, and principally in Jerusalem. To take S. Matthew as a representative of the other three. From chapter iv. to xix. is taken up entirely with our Saviour's work in Galilee; in chap. xix. He sets out on His journey to Jerusalem for the Crucifixion, and from xxi. to the end is contained the history of the last week of His ministry. Thus only one visit to Jerusalem is here recorded. But it is very different in S. John's Gospel. His special object evidently was to record that portion of our Saviour's work which He performed in Judæa and Jerusalem, and exceptionally only that in Galilee.

Thus though the Evangelists have given different results, they have been actuated by the same principle; namely, to note the time of the Passover, when it is in some way connected with the events which they are describing. For instance, it would have been impossible to give anything like a full account of the Crucifixion without recording that it occurred during the celebration of the Passover, and therefore all the four Evangelists refer to this Passover. But it was easy enough to record the Sermon on the Mount, the parable of the sower, or the labourers in the vineyard, &c., without alluding to the Passover, because these were in no way connected with it. They were not delivered either in the place

¹ Jansenius, in Concord. Evang., cap. xix. p. 149.

* **A miracle.**—"By a miracle I understand, speaking generally, not the mere use of the common natural powers accumulated or enlarged, but an operation involving what, I suppose, would be called medically an organic departure from her customary laws; an operation, too, which must absolutely be performed upon man himself or some other object, after some manner which shall be appreciable in its results by his faculties, and calculated to satisfy them, when in their greatest vigilance, that it is a real experience and not a mere delusion of the senses."—THE RIGHT HON. W. E. GLADSTONE, 'Studies on Homer,' vol. ii. p. 361.

^b **Capernaum** is compounded of two words, Cephara and Naum. Now that Cephara signifieth a village, it is undoubted, for the word occurreth several times in that sense in the Old Testament (1 Sam. vi. 18; 1 Chron. xxvii. 25; Nehemiah vi. 2, &c.). But whether the latter word Naum were written נָעוּם or נָחוּם is some doubt.

Cornelius a Lapide, in Joan. ii. 13; vol. viii. p. 905.

fulness. The Hebrew map of Canaan writes it נָחוּם, the 'Town of Nahum,' or the 'Town of Consolation,' which name suited very well with it, now when Christ had His habitation in it; but it is commonly supposed that it was called נָעוּם, or the 'Town of Beauty,' because of the pleasant situation of it on the banks of Gennesaret, and because of the beauty of the buildings of the town itself."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John ii.; vol. i. p. 539.

^c **The Passover.**—"Of the three great feasts to be kept at Jerusalem, it will be found that the Lord went up to the Passover in the first year of His ministry, to Pentecost in the second, and to Tabernacles in the third; then again to the Passover whereat He was crucified. N.B.—S. John alone records the first three, viz. one for each year; but S. Luke alludes to them (Luke xiii. 6, 7)."—McCLELLAN, 'New Testament,' p. 546.

where the Passover was kept, or during the time of its celebration. But to describe the purging of the Temple at the first Passover during His ministry, as related by S. John, without giving any intimation that it occurred immediately before the Passover, would have been to miss some of the principal points in the action: for it was probably in consequence of the approaching Passover that the market was held in the Temple Court at all. For this market existed chiefly for the convenience of the strangers who flocked to Jerusalem during the celebration of the three great feasts. It was the Passover that collected the immense concourse of people, who by His miracles and His teaching were induced to believe in His supernatural power. It was the nearness of the Passover that would give in the minds of the people a particular significance to His purifying of the Temple. They had assembled a few days before the Passover in order to purify themselves for the worthy celebration of it, and Jesus shows them that God would have His Temple purified as well as the worshippers.

Four Passovers would comprise three years of His ministry. The time between His Baptism and this His first Passover is said to be a few months, probably six. S. John enables us to see how part of this time was spent. Forty days were spent in the Fast before the Temple came to Him. How long the threefold temptation occupied, we are not informed, nor how long He abode in the wilderness after the Temptation was ended and when the angels ministered unto Him, or before He returned to John the Baptist. Three days we have account of Him at the Jordan, and going into Galilee (John i. 29, 35, 43), and the next day after that He is at Cana at the marriage feast. This was probably the fourth day from His first appearing after He had left the wilderness, and the third since He entertained John's two disciples. We have thus a clear account of six weeks, or thereabouts, of the time which He spent between His Baptism and His first Passover. The rest was probably spent in going about Galilee and preaching the Gospel. It has been stated by a writer in the fourth century that the marriage in Cana of Galilee took place on the sixtieth day from the Baptism of Jesus.¹

At the time S. John wrote his Gospel he was living among the Gentile Christians of Asia Minor, and he therefore explains that the Passover, to be present at which our Saviour now goes up to Jerusalem, was a Jewish feast. His cleansing of the Temple at the commencement of His ministry had only a temporary effect. When His presence was withdrawn, we see the Jews returned to their usual profanation, and He repeats His work in the early part of the last week of His ministry (Matt. xxi. 12).

Our word "Temple" is the translation of two Greek words, (1) *ἱερόν*, which means the whole consecrated precinct, including the outer or unroofed court; (2) *ναός*, the portion

appropriated as the abode of God's Presence. In the following paragraph both these words are used: the first when our Lord drives out the buyers and sellers, &c., from the Temple; and the second, where He says, "Destroy this Temple, and I will raise it up in three days."

Every Israelite was bound, within the seven days that the Feast of the Passover lasted, to these two things—1. To appear before the Lord in the Court, and that with a sacrifice. 2. To solemn joy and mirth, and that also with sacrifices. The former was called by the Jews "appearance;" the latter, Chagigah, the festival. God commanded His people thus: "Thou shalt sacrifice the Passover unto the Lord thy God, of the flock and the herd" (Deut. xvi. 2). The Paschal lambs would be taken from the flock, and the after sacrifices, the Chagigah, from the flock and the herd, or from the herd only. The Targum of Jonathan says: "Ye shall kill the Passover before the Lord your God, between the eves, and your sheep and oxen on the morrow, in that very day, in joy of the feast."² It was to sell to the people the Paschal lambs, and the sheep and oxen for the Chagigah sacrifices, that the market was held in the Temple Court, either by the priests or by their connivance and authority.

14. And found in the Temple (*ἐν τῷ ἱερῷ*) those that sold oxen and sheep and doves, and the changers of money sitting:

S. that sold sheep and oxen.
Vulg. vendentes boves, et oves, et columbas.

15. And when He had made a scourge of small cords, He drove them all out of the Temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

S. He made a scourge of small cords and drove them.
Vulg. Et cum fecisset quasi flagellum de funiculis, omnes eiecit de templo, oves quoque, et boves.

16. And said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise.

A. and make not.
Vulg. Et his qui columbas vendebant, dixit . . . et nolite facere domum Patris mei, domum negotiationis.

17. And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up.

S.V. omit And: S.V.A. of Thine house eateth Me up.
Vulg. Recordati sunt discipuli ejus, quia scriptum est: Zelus domus tue comedit me.

The market here mentioned was held in the Temple, or in the outer court, and, as mentioned above, was for the sale of such animals as were required for the sacrifices of the

¹ S. Epiphanius, Hæres. li. 16; vol. i. p. 240.

² Lagoutte on Mark xv. 25; vol. ii. p. 347.

Temple. The money-changers were there to facilitate the purchase of these animals, as well as the payment of the Temple-rate, the half-shekel, which each man from twenty years old was to pay as an offering to the Lord (Exod. xxx. 13). No defence is set up for this traffic, on the ground that it had a kind of quasi-religious character about it, as being chiefly in the hands of the priests, or that the animals were required for God's service, and the payment for the maintenance of the Temple and its worship, for incense, wood, shewbread, &c., or that the sale was not exactly in the Temple, but in the outer Court. The house of God was for prayer, and not for trade, and the unhallowed selfish thoughts which are too apt to mingle themselves with trade.

It is probable that the practice of holding their market in the Temple Court was introduced after their return from the Captivity, as none of the prophets allude to it. This time Jesus accuses them of sacrilege only; the next time, when He expels them from the Temple, He accuses them of extortion and injustice. He says they had made His Father's house a den of thieves (Matt. xxi. 12).

Some of the early writers were accustomed to look upon our Lord's expulsion of the buyers and sellers, &c., from the Temple as one of His greatest miracles. One man, outwardly like themselves, backed by no earthly authority, ejects from the Temple a multitude, whose gains and whose character He attacks. The awe inspired by His deed, and by the manner of the doer of it, renders them powerless to resist.

Enraged at their expulsion from the Temple, at the interruption to their traffic, and at the charge of sacrilege which Jesus brings against them, the Jews in turn accuse Him of acting without authority. They knew that He had received no countenance from the chief priests, and they

require of Him a sign to prove that He was commissioned by God to act as He did.

As a proof of His divine power, of His commission from God and Oneness with God, He appeals to His future Resurrection. He does this in language which they misunderstand. This is one of the many instances where, in His conversation with the Jews, our Saviour uses words in one sense which they understand in quite a different sense, but which He does not explain to them. The reason doubtless is, that they are not in a frame of mind to receive such explanation. Either their faith or their knowledge is too imperfect.

18. ¶ Then answered the Jews and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things?

19. Jesus answered and said unto them, Destroy this Temple,^a and in three days^b I will raise it up.

20. Then said the Jews, Forty and six years was this Temple in building,^c and wilt Thou rear it up in three days?

21. But He spake of the Temple of His Body.

^a S. of the Temple of the Body.

Vulg. Ille autem dicebat de templo corporis sui.

22. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said.

^b S.V.A. omit unto them.

Vulg. recordati sunt discipuli ejus, quia hoc dicebat, et crediderunt scripturam.

* Destroy this Temple (*λύσατε τὸν ναὸν τοῦτον*).—"Even recent expositors erroneously take Imperative in John ii. 19, xx. 22, for a Future, supporting their view by a reference to the Hebrew of such passages as Gen. xx. 7, xlv. 18. Inasmuch as every command relates to a future time, the Future tense as a general expression of futurity may be used for the Imperative; but the special form of the Imperative cannot, *vice versa*, be employed for the more general Future. Such a disregard of logical principles would involve speech in inextricable confusion."—WINER, 'Grammar of the New Testament,' p. 328.

^b "In three days does not signify that three whole days are to be spent on something, but that something is to take place within that space of time, and, by consequence, before its expiration."—*Ibid.*, p. 404.

* Years of the building of the Temple.—"At our Lord's first Passover after His Baptism the Jews asserted that 'the present Temple (*ὁ ναὸς οὗτος*) had been forty and six years in building' (John ii. 13, 22). The present Temple was that of Herod, and it was begun in the eighteenth year of Herod's reign (Jos. A. xv. 11, 1, 2). Strictly speaking, in the more limited sense, this Temple (*ναὸς*) had been 'built by the priests in one year and six months' (jd. 6), but the connected buildings and courts were not finally completed till about thirty-five years after our Lord's death (jd. xx. 9, 7). To determine then the year of the present Passover, we have simply to reckon forty-six years from 'the eighteenth year of Herod's reign.' Here, however, we meet with a difficulty almost exactly similar to

that which we encountered in deciding upon 'the fifteenth year of the reign of Tiberius.' The reign of Herod, like that of Tiberius, had two different beginnings, one that of his declaration as king by the Romans in 714 (Jos. A. xiv. 14, 5, 'the first day of his kingdom'), the other that of the commencement of his sole reign upon the execution of the Maccabean King Antigonus in 717 A.U.C. Both these dates are recognized and employed by Josephus himself, not only in regard to Herod's reign generally (A. xiv. 14, 5; xvii. 8, 1), but also in regard to this very building of the Temple (A. x. 11, 1; B. i. 21, 1). This, it will be noticed, is a confirmation of our conclusion as to a twofold reckoning in the case of Tiberius. Inasmuch however as Josephus generally reckons from the death of Antigonus (see Gesw. Diss. v.), we shall conclude that he reckons 'the eighteenth year' from that date, viz. from 717 A.U.C., which accordingly, in Jewish reckoning, will be from Nisan (April) 734 to Nisan 735. The exact month was the Jewish Kisleu, our December (Jos. A. xv. 11, 6, with xiv. 16, 4); whence computing in Jewish method the forty-six years of John ii. 20, we reach Nisan 780 for the Passover in question. Wieseler (p. 153; as also Meyer, Tisch, Lange), in violation of his own acknowledgment as to Jewish methods of computation (pp. 47-49), makes it Nisan 781; an error which, as he rightly places the Lord's death in 783, also shortens the Lord's ministry by a whole year. Our Lord's first Passover therefore after His Baptism being in April 780, His Baptism falls on 6th January, 780, and the Nativity thirty years previously, viz. on December 25, 719 A.U.C."—McLELLAN, 'New Testament,' p. 406.

Roughly speaking, there had been three Temples. The first was built by Solomon, and was completed in seven years (1 Kings vi. 37). This was plundered and burnt by the Chaldeans under Nebuchadnezzar, when he carried the two tribes captive to Babylon, B.C. 584 (2 Kings xxv. 13-15; 2 Chron. xxxvi. 17-20). The second Temple was built by Zerubbabel, after their return from the seventy years' captivity at Babylon (Ezra iii. 12). This second Temple, which was greatly inferior to the first Temple in glory and splendour, Herod the Great rebuilt. He did this in order to conciliate the people, and reconcile them to his usurped rule over them; and his successors had continued to add to it, and adorn and beautify it up to the present time. Josephus says¹ that Herod reigned thirty-four years, and that he began to rebuild the Temple in the eighteenth year of his reign.² In this way it could be said that the building of the present Temple had been extended over forty and six years.

Our Lord's words, "Destroy this Temple, and in three days I will raise it up," were prophetic. They had much the same force as if He had said, "You will destroy this Temple, and in three days I will raise it up again." When they quote these words against Him before the Council, they incorrectly represent Him as saying that He would destroy the Temple, not that they would (Mark xiv. 58). He spake of the Temple of His Body, where dwelt all the fulness of the Godhead. They thought that He spake of the Temple where God occasionally but specially manifested His Presence, which was but a type of His Body. Neither the Jews nor His disciples understood His words at the time. The Jews probably never understood them. After His

Resurrection His disciples called these words to mind, and recognized the fulfilment of them.

23. ¶ Now when He was in Jerusalem at the Passover, in the feast day,^a many believed in His name, when they saw the miracles which He did.

24. But Jesus did not commit Himself unto them, because He knew all men,

25. And needed not that any should testify of man: for He knew what was in man.

What was the nature of the miracles which Jesus wrought at the Passover, beyond the cleansing of the Temple, we are not informed. As afterwards, they were probably healing the sick and casting out devils. Two instances of the effects which they produced on the mind are mentioned. They convinced Nicodemus that Jesus must be a teacher come from God, and they attracted the favourable attention of the Galileans (John iv. 45) who were present at this Passover, and bespoke their good will towards Him. It was now four hundred years since the Jews had had among them a prophet who had wrought miracles. Since the day that Daniel closed the mouth of the lions, we have no instance recorded of the working of miracles by any prophet or public teacher, until Jesus turned the water into wine at the marriage in Cana of Galilee.

His knowledge of what was in man induced Him at the beginning of His ministry, when His work was still to do, to withhold Himself from the people. But the same knowledge led Him in the fulness of time, when His work was done, to trust Himself to them.

¹ Josephus, Antiq. xvii. 8; vol. ii. p. 770.

Whiston's Trans., Antiq. xvii. 8, p. 470.

² Josephus, Antiq. xv. 11; vol. i. p. 699.

Whiston's Trans., Antiq. xv. 11, p. 429.

^a **The feast-day.**—"This feast-day at the Passover may best be conceived to be the first day of the festival week, or the day after the Passover was eaten; for on that day was the appearance of the people in the Court of the Temple, as the law appointed, that thrice every year they should appear before the Lord; for that appearing mentioned in the Law (saith Rambam) was that every one appear in the Court the first holy day of the festival, and

bring an offering.' (In Hagg., per. i.) On that day therefore, the concourse of the people being the greatest, it is most proper to suppose that Christ began to show Himself in His miraculous power, as He had done a day or two before in His prophetic zeal, in driving the market out of the Temple."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John iii.; vol. i. p. 564.

INTRODUCTORY NOTE TO CHAPTER III.

Jordan.—"The absurdity of the etymology of Jordan from Jor and Dan, the supposed names of two sources, is obvious; for the name Jordan is merely the Greek form (*Ἰορδάνης*) for the Hebrew יַרְדֵּן, Jarden, the Descender, which has no relation to the name Dan. Further, the name Jordan was applied to the river from the earliest times; and we have it constantly in the Scriptures in the time of Abraham, at least five centuries before the name was given to the city at its source. Yet this etymology goes back at least to the time of Jerome (Comm. in Matt. xvi. 13): 'Jordanes oritur ad radices Libani; et habet duos fontes, unum nomine Jor, et alterum Dan; qui simul mixti Jordanis nomen efficiunt,' &c."—ROBINSON'S 'Later Bib. Res.,' p. 412.

"From the Hasbeya source to the Dead Sea, the direct distance is about 120 miles. I estimate the addition to be made for winding of the channel from the source to the end of the Sea of Galilee as 20 per cent., and for the rest as 100 per cent. (judging from Warren's outline of that part).

"This would make the water in the first part to be 60 miles long; and in the second part 140 miles, or in all 200 miles of channel, from the source to the Dead Sea.

"The Hasbeya source is 1700 feet above the Mediterranean, and the Dead Sea is 1300 feet below the Mediterranean, so that the total fall of Jordan is 3000 feet, which would be 15 feet per mile of its channel, or 25 feet per mile of its direct distance. . . .

"The surface of the Lake of Tiberias is 653 feet below the ordinary sea-level (its greatest depth is 165 feet).

"From Kerak, at its southern end, the river descends about 650 feet into the Dead Sea. As a general outline, then, it may be said that the Jordan runs 20 miles, falling 1400 feet, into a basin (Lake Hooleh) 12 miles long; then runs 10 miles, falling 700 feet, into another basin (Sea of Galilee), 14 miles long; then runs 65 miles, falling 700 feet, into a basin (Dead Sea) 50 miles long and 1800 feet deep. Here the waters of Jordan being fresh, and therefore lighter than the highly-saturated salt water of the Dead Sea, the river stream most probably disperses over the upper surface only, and so, being evaporated before they mingle much with the brine that lies heavy and deep below, they are wafted by

the south wind in clouds once more to Hermon; and condensed into snow-flakes, with water from the Abana and Pharpar, also borne up to Hermon, they trickle down again to run along old Jordan's bed, their endless round."—MACGREGOR, 'The Rob Roy on the Jordan,' p. 817.

"During the whole course of the Jordan from source to end there does not seem to be one notable cascade or regular 'fall.'"—*Ibid.*, p. 309.

"The Jordan seems never to have been navigable for traffic. If any boat went down the lower part before Molyneux (1847), or the upper part before the Rob Roy (1868), it must have been for exploration.

"Newbold says (As. Soc. I., vol. xvi. 23), 'that we hear no mention of boats or bridges in the different passages of the Israelites.' Ferry-boats, however, seem to have been established very early: we hear of one for Jordan in 2 Sam. xix. 18."—*Ibid.*, p. 416.

"The Jordan flows through a rent or fissure in the plain some twenty or thirty feet below the level of the broad ancient river-bed; so that the fringe of reeds or canes, which makes the bank bright and cool, is invisible a few yards off."—DIXON'S 'Holy Land,' i. p. 295.

"Nine hours after leaving Jerusalem; we reached the banks of the river, concealed till you are close upon it by dense thickets of trees, reeds, and bushes, the pride of Jordan, growing luxuriantly to the very edge of the water."—LORD LINDSAY'S 'Letters on Holy Land,' ii. p. 64.

"I found, when I came to the river-side, that the track reappeared upon the opposite bank, plainly showing that the stream had been fordable at this place. Now, however, in consequence of the late rains, the river was quite impracticable for baggage-horses. A body of waters, about equal to the Thames at Eton, but confined to a narrow channel, poured down in a current so swift and heavy, that the idea of passing with laden baggage-horses was utterly abandoned."—'Eothen,' p. 140.

"We had skirted the band of foliage from the shore of the Lake, delighting in the varied tints of orange, red, and greens of every hue, against the background of dark-blue mountains behind it. Now descending into the depth of the ghôr, or deep valley which the rushing Jordan has worn

for itself, we entered into the charming shade of the tall fine trees—poplars, willows, tamarisks, planes, terebinths—and a thick jungle of agnus castus and everlastings, both in blossom, the fine tall canes waving their beautiful flowery heads and flaunting leaves in the breeze—‘the reeds shaken by the wind.’ These reeds are the *Arundo donax*, the ‘Pride of Jordan,’ on which the young lions lay when they mourned—because the floods came and hid the reeds, and they were chased away (Zech. xi. 3).

“The plain of the Jordan—now called El Ghôr—would appear to have been always the most important plain in Israel, as its name in Scripture is Ha-arabah (Joshua xviii. 18), the plain *par excellence*; and the river is the only really large one in the land of Canaan: its three sources we had seen already—that at Hasbeya, that at Tel el Khady, and that at Banias; but the ancient inhabitants reckoned only the last as its veritable source. The Hebrew name is Yarden, the descender; and the old Arabic writers preserved this in the word ‘Ordoun for the upper part of the stream—below the Lake of Galilee it is called Scheriat-el-Kebeer, the great watering-place. The valley is enclosed between ridges, rising with steep precipitous sides, between 1000 and 2000 feet; the eastern side is the loftiest. The breadth of the

valley here is about nine or ten miles; but it becomes very much narrower farther north. The river is itself sunk below the level of the valley between *two* sets of banks; those confining the water are low; the upper ones are much higher, and at a considerable distance from the stream. The continuous rush of its volume of water has worn this track for itself. Lower down, all along the Jericho plain, there are *three* sets of terrace banks; the middle one is covered with shrubs, canes, and low herbs. The average breadth of the river is about 150 feet.

“Its valley, from being so much depressed below the level of the Mediterranean, is of an intensely hot climate—‘a gigantic furnace,’ as Van de Velde calls it, in the vivid account he gives of his own sufferings there: he was in the Ghôr in the month of May, when, of course, the inevitable scirocco was constantly upon them, and he says that ‘the heat was considerably worse to bear than anything he had ever felt even in South Africa.’”—BEAUFORT’s ‘Travels in Syria,’ ii. p. 136.

“We were particularly struck with the appearance of the Jordan valley, over which far and wide was spread a bright green carpet of turf, a sight we had not seen before in Palestine.”—‘Recovery of Jerusalem,’ p. 374.

CHAPTER III.

[1. Christ teacheth Nicodemus the necessity of regeneration. 14. Of faith in His Death. 16. The great love of God towards the world. 18. Condemnation for unbelief. 23. The baptism, witness, and doctrine of John concerning Christ.]

[Vulg. Nicodemum nocte obijt de recensendo ex aqua et Spiritu, ac de sui instor anei serpentis exaltatione, quodque Deus Filium suum misit ad salvandum mundum: facta questione de purificatione, bonnes suis discipulis de Christo murmurantibus, laudat ipsum, dicens illum crescere oportere, se autem minui, et quod Pater omnia dederit in manu ejus: ut qui in eum credit, habeat vitam eternam; qui vero non credit, maneat ira Dei super eum.]

THE following conversation between Jesus and Nicodemus was held at Jerusalem, whither He, and the five disciples before mentioned, had gone up for the Passover. His driving out the buyers and sellers, &c., from the Temple, and purging it of all sacrilegious traffic, as well as the other miracles which He had wrought, had begun to draw upon Him the attention of the more earnest among those who were present at this Passover. The reappearing of a Teacher among them who could work miracles, after the cessation of this power for four hundred years, would necessarily excite the greatest interest amongst all classes at Jerusalem.

Among those who had been forcibly struck by the miracles which Jesus wrought, as related in the last chapter, ver. 23, was Nicodemus. The Evangelist mentions two points which make the conversion of Nicodemus to the teaching of Jesus the more remarkable—his religious belief and his worldly position. He was a Pharisee, one of the sect which was the bitterest persecutor of Jesus all through His ministry, and the effect of whose principles was radically opposed to the humility which He inculcated. He was also a ruler of the Jews, a member of the Sanhedrin, the great Council of the Jewish nation. By principle he was most opposed to the teaching of Jesus, and by his position he had the power to oppose its progress. The conversion of such a man proved at once the power of the Gospel and the sincerity of the man.

1. There was a man of the Pharisees, named Nicodemus,^a a ruler of the Jews:

2. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do

these miracles that Thou doest, except God be with him.

S. V. A. came to Him: S. and no mán.

Vulg. Hic venit ad Iesum nocte, . . . nemo enim.

It was no great proof of cowardice in Nicodemus to come to Jesus by night. Had he not possessed great sincerity of character, he was just in that position of life that would have deterred him from coming at all. He was a "master of Israel," a "ruler of the Jews," one who was accustomed to sit in the Council of the nation. On the other hand, Jesus was reputed, and as far as Nicodemus would know, correctly reputed, to be the son of a poor carpenter, born in an ignoble village in the despised district of Galilee, and His disciples five poor illiterate fishermen from the same district. To attach himself to such a company as this, there was required in Nicodemus an unusual share of honesty and moral courage. Nothing but a very strong conviction of the truth of what Jesus had said, coupled with an eager desire to learn more about it, could have influenced a man in his rank of life to come even by night to Jesus. Night, too, was probably the only time during which he could gain a private interview with Him. If he came, as some have thought, the very next night after he had seen the miracles and heard the doctrine, it would be a proof of his eagerness and earnestness, as well as of his courage. This was looked upon as a proof of his sincerity rather than of his fear. In the two other places where Nicodemus is mentioned, it is added, as if to his credit, that it was he who came to Jesus by night (John vii. 50; xix. 39).

It is uncertain whether Nicodemus meant to imply by the phrase "we know," &c., that the Sanhedrin as a body was convinced of this, or whether he referred to himself personally,

^a Nicodemus.—"Nicodemus undoubtedly was a spectator and witness of the miracles which Jesus had done at the Passover; and so the Syriac translator seemeth to conclude, when he rendereth the beginning of this chapter thus: 'Now there was one of the Pharisees named Nicodemus there;' and so his own words seem to argue, as spoken not upon hearsay, but upon ocular witness,

'We know that Thou art a Teacher come from God, for none can do such miracles,' &c. He having seen those wondrous workings by day come to Jesus that night, as may in most probability be conjectured, and the word *νυκτός* very properly rendered in such a definite and determinate construction."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John iii.; vol. i. p. 564.

using, as is common in many languages, the first person plural for the first person singular, or whether he meant that it was commonly known and acknowledged, as being a matter which was put beyond all question by the miracles which He had wrought.

As far as we can learn by the narrative, the five disciples mentioned in the first chapter were still with Jesus, and it may be that S. John was himself present at the interview

between Jesus and Nicodemus. Though this is not stated, there is nothing improbable in the supposition.

3. Jesus answered and said unto him, Verily, verily,^a I say unto thee, Except a man be born again, he cannot see the kingdom of God.^b

Μαται, ἰσχυραδωσιν.
Σωτηριανδ'σιν ὁμοιου.
Αμην. Νουσις οὐκ ἔστιν ἡ βασιλεία τοῦ Θεοῦ.

^a Verily, verily.—“Verily, verily.” Greek, ‘Amen, amen.’ Consider these two particulars concerning it: 1. What our Saviour doth properly intend and mean by Amen, when He useth it so oft; and, 2. Why John the Evangelist doth constantly use it doubled, when the other three never use it so at all.

“1. As to the first, it is to be observed that the word Amen is an Hebrew word, and is very commonly used in the Old Testament; but this withal is to be observed, that it is never used in the Old Testament but by way of wishing or appreciation (the 16th verse of Isaiah lxxv. only excepted). As when it cometh single, as Deut. xxvii., twelve times over, where the LXX. render it *γενοίτο*. ‘Be it done.’ 1 Kings i. 36, where the LXX. have it *γένοιτο οὗτος*, ‘So be it.’ Nehem. v. 13, Jer. xxviii. 6, Ps. cvi. 48. Or when it cometh double, Numb. v. 22, Ps. xli. 13, lxxii. 19, and lxxviii. 52, which the LXX. express *γενοίτο, γένοιτο*. ‘Be it done, be it done;’ or ‘So be it, so be it.’ In all these places it is used by way of prayer or imprecation, according as the subject-matter was to which it was applied, as David Kimchi expresseth it. It is spoken, saith he, either by way of prayer, or by way of undertaking, as that they take upon them a curse if they transgress.

“But in these utterances of our Saviour the sense of it is altered from precatory to assertory, or from the way of wishing to the way of affirming: for what one Evangelist expresseth, ‘Amen I say unto you, This poor widow,’ &c., Mark xii. 43; another uttereth *ἀληθὲς Ἀμέν*, ‘Of a truth I say unto you,’ Luke xvi. 1; Matthew saith, ‘Amen I say unto you, That some that stand here,’ &c., which Luke giveth *ἀληθὲς Ἀληθὲς*, ‘Of a truth I say unto you’ (iv. 27). So ‘*Ἀμην* in Matt. xxiii. 36 is rendered *ay*, ‘truly,’ Luke xi. 51. For indeed the word Amen doth properly betoken and signify truth, as is apparent by the construction of that verse forementioned, Isaiah lxxv. 16, ‘He who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth,’ as not only our English, but also R. Sol. and David Kimchi, do well render it; and the gloss of Kimchi upon the place is worth the citing. He saith in the earth, because in all the world there shall be one truth, and that shall be the truth of the God of truth.

“Now Christ is called Amen, Rev. iii. 14, as being not only the faithful and true witness, but even He in whom all the promises of God are yea and Amen, 2 Cor. i. 20, and even truth itself.

“Therefore when He cometh to publish the Gospel, which is that one truth that should be in all the world, He speaketh of His own, and useth a different style from the Prophets (which used to authorize their truths with ‘Thus saith the Lord’), and speaketh *ἀποστολως*, upon His own authority, as the God of truth. ‘Amen, I say unto you.’ In this word, therefore, is included two things, namely, the truth spoken and the truth speaking it; and the expression doth not only import the certainty of the things delivered, but also recalleth to consider that He that delivers it is Amen the God of truth, and truth itself. And this consideration will help to give a resolution to the second scruple that was proposed, and that is, why John alone doth use the word doubled, and none other of the Evangelists.

“I am but little satisfied with that gloss given by some upon this matter, namely, that John doth constantly double this word because the matters spoken by him are of a more celestial and sublime strain than the matters spoken by the other Evangelists, and therefore the greater attention is challenged to them by this

gemination: for neither can I see, nor dare I think of, any such superiority and inferiority in the writings of the Evangelists.

“Nor do I suppose that Christ used this gemination Himself (for it is very strange that in those speeches that this Evangelist mentioneth He should do so, and in the speeches that the others mention He should not do so, when it may be, sometimes it was, the very same speech); but I conceive that the Evangelist hath doubled the word, that he might express the double sense which the single word in our Saviour’s mouth and in the other Evangelists includeth. And so he addeth nothing to what Christ spake, but explaineth His speech to the utmost extent. He saith in the other Evangelists, Amen singly, but He meaneth thus doubly. ‘This is truth, and I am truth that speak it.’ Now John, that he might clear this double meaning, doth double the word, Amen, Amen; the one whereof doth refer to the thing that is spoken, and the other to the person that speaketh it.

“But the question proposed is not yet resolved, why John should do thus, rather than any of the other: but the same answer that resolveth why John should relate so many things that none of the other three do ever mention, will resolve this: namely, that it was God’s will and disposal that there should be four that should write the Gospel, and that some writing one thing, and some another, some after one manner, some another, the Story should be divinely made up to its full perfection. Now John wrote last, and he had warrant and opportunity to relate what the others had omitted. And as for the particular in hand, he saw that the other had only produced this word single, as Christ indeed had continually uttered it, and that they had some of them expounded it in a place or two *ἀληθὲς* and *αὐτὸς*, to show that it was to be taken in these speeches in a meaning different from that precatory strain in which it was constantly used in the Old Testament, but yet that there was something more included in the word, and therefore he is warranted by the Holy Ghost to explain it to the full in two words, Amen, Amen. And thus the counsels of the Lord of old, uttered and revealed by the Prophets, do in the preaching of the Gospel by our Saviour prove Truth, truth, (Isaiah xxv. 1.)—LIGHTFOOT, ‘Harmony of the Four Evangelists,’ John i.; vol. i. p. 535.

Regeneration.—“What is regeneration? It is the effect of that gift of grace which the Father of all mercies was pleased to embody in the manhood of the Incarnate Son, that thereby humanity at large might be re-constructed; and which, in Him and by Him, is received by those happy members of the family of man to whom the Gospel comes, and by whom it is not rejected through unbelief or impentence. It is not therefore the general influence of the Divine power, but the gift bestowed through the Mediator; neither is it the mere promulgation by Christ of a better law, but His re-creating presence. Nor yet is it attained by all men, nor even by all to whom it is offered; but by those to whom it is given of God, and who do not reject it. It is *Christ taking up His dwelling in man*; ‘for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but the new creation; and as many as walk according to this rule, grace be on them and mercy, and upon the Israel of God.’—R. I. WILBERFORCE on Holy Baptism, p. 27.

“What is meant by the work of man’s regeneration? In its original form this work assuredly was general, complete, and immediate; but its object was only that Head of our race in whom

4. Nicodemus saith unto Him, How can a man be born when he is old?^a can he enter the second time into his mother's womb, and be born?

To see the kingdom of God is to enter into it, as is plain from ver. 5, or to partake of it: as, to see corruption, Psalm xvi. 10; to see death, Luke ii. 26, John viii. 51; to see evil, Psalm xc. 15; to see sorrow, Revelation xviii. 7; to see good, Ecclesiastes vi. 6, &c., to be in these states, or to partake of them. In verse 36, to see life is to have life.

S. John always doubles the Amen, even when the other Evangelists give it singly. A love of brevity, so far as was consistent with truth, may have influenced them. But, writing last of all the Evangelists, and with the special object of recording the sayings and conversations of Jesus at length, and using his own discretion as to the way, he endeavours to convey the full meaning of our Saviour's words to the people. He also relates conversations which the others had omitted, or he relates at length what they had recorded in a condensed form.¹

The word *ἀνωθεν*, here translated "again," sometimes means from above, from heaven, as in verse 31. From verse 4 it would seem that Nicodemus understood it in the sense of over again, afresh; and this by many² has been supposed to be its meaning here. Some³ of the Greek commentators thought that Jesus meant from heaven, and that Nicodemus understood Him to mean over again, afresh. But it is possible that Jesus did not speak to Nicodemus in Greek; and so there might not be the same ambiguity in the word He used as there is in *ἀνωθεν*.

Every man is born once, of his parents, which is his natural birth, according to the usual course of nature. By this birth he becomes a descendant of Adam, and inherits all the weakness to resist temptation which belonged to Adam, after he had yielded to the temptation of the serpent, and had disobeyed the command of God. By his natural birth every man is born a child of wrath (Eph. ii. 3). By his natural birth every man is born in the power of darkness (Col. i. 13). But the Baptist came preaching that another kingdom was about to be established, the kingdom of heaven, or the kingdom of God; and he persuaded men to prepare to enter into this kingdom of heaven. In the next few verses Jesus explains to Nicodemus, and, as some⁴ think, in answer to his inquiry, how to gain admittance into the kingdom of heaven. It must be by birth, but not the birth which he had already passed through. Every man, in order to see or to enter the kingdom of heaven, must be born afresh, over again.

In answer to Nicodemus, whose thoughts run entirely on his natural birth, and who asks, how it was possible for this to be repeated,—how a man after he has grown old, which probably was the case with Nicodemus himself,⁵ can be born again,—our Lord explains that this birth is altogether different in character from his first or natural birth.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit,^b he cannot enter into the kingdom of God.

S. he cannot see the kingdom of heaven.

Vulg. Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest intrare in regnum Dei.

Cornelius a Lapide, in Joan. iii. 3; vol. viii. p. 911.

² Origen, in Epist. ad Roman. lib. v. 8; vol. iv. p. 1038.

³ Cyril Alex. in Joan. iii. 3; vol. vi. p. 241.

Theophylact, in Joan. iii. 3; vol. i. p. 539.

⁴ Jansenius, in Concord. Evang. cap. xx. p. 155.

Maldonatus, in Joan. iii. 3; vol. i. p. 481.

Cornelius a Lapide, in Joan. iii. 3; vol. viii. p. 911.

⁵ Jansenius, Maldonatus, Cornelius a Lapide, ut supra.

[Cornelius

manhood was purified perfectly and at once by the taking it into God. The regeneration of collective manhood was wrought in the instant of our Lord's Incarnation; and therefore of the two places in which the term regeneration occurs in Scripture, one refers to the consummation of that kingdom of Christ of which His Incarnation was the commencement. But when this work is wrought in individual men, what is effected is not the complete and instant change of their whole nature, but only the infusion of that Divine seed of a higher humanity by which their spiritual progress is commenced. Such a gift does not exclude the action of man's own responsibility. It is but to place men in a higher state of trial by the infusion of a principle above nature. The new seed must have time to overcome the old principle of corruption; its existence must be recognized, its growth encouraged."—R. I. WILBERFORCE on Holy Baptism, p. 32.

^a Being old.—"So is the Greek *geronion* (γέρων ὢν). The Syriac hath kept close to the sense given, 'Can an old man be born?'"—LIGHTFOOT, 'Harmony of the Four Evangelists,' John iii.; vol. i. p. 562.

^b Except a man be born of water and of the Spirit.—"To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that 'certain' have taken those words as meant of material water, when they know that of all the ancients there is not one to be named that ever did otherwise either expound or allege the place than as implying external baptism."—HOOKER, 'Eccles. Polit.,' v. 59, 3; vol. ii. p. 263.

"The true necessity of baptism, a few propositions considered will soon decide. All things which either are known causes or set means whereby any great good is usually procured, or men delivered from grievous evil, the same we must needs confess necessary. And if regeneration were not in this very sense a thing necessary to eternal life, would Christ Himself have taught Nicodemus that to see the kingdom of God is impossible, saving only for those men which are born from above?

"His words following in the next sentence are a proof sufficient, that to our regeneration His Spirit is no less necessary than regeneration itself necessary unto life.

"Thirdly, unless as the Spirit is a necessary inward cause, so

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

Margin, from above. Vulg. Oportet vos nasci denuo.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

A. or whither it goeth: S. that is born of the water and of the Spirit.
Vulg. sed necis unde veniat, aut quo vadat: si necis omnis qui natus est ex Spiritu.

Jesus teaches Nicodemus that those only can be citizens of the kingdom of heaven who have a spiritual nature, and

that birth by the union of flesh and blood cannot impart the spiritual nature; that flesh and blood can only impart a carnal nature, and that the Birth of water and of the Spirit can alone give this spiritual nature. The Birth of water and of the Spirit referred to in this passage, the Fathers, with singular unanimity, interpret of the Sacrament of Baptism.¹

Three different senses have been given to the word *πνεῦμα*, rendered "wind" in verse 8. Some² suppose that Jesus is still speaking of the Holy Spirit, and is explaining to Nicodemus that no man can find out why He appears to influence one man and not another, and why in one way and not another.

Some³ have also thought that it denotes the soul here; others⁴ again, and with greater probability, that it means the

¹ S. Justin Martyr, *Apologia* i. sect. 94, p. 89.

Origen, in *Epist. ad Roman.*, lib. v. cap. 8; vol. iv. p. 1037.

— in *Luc. Homil.* xiv.; vol. iii. p. 1835.

Eusebius Pamphil. in *Isaiah* iii. 2; vol. i. p. 109.

S. Basil, *Homil. in Sanctum Baptisma*; vol. iii. p. 428.

S. Cyril Hierosol. *Catechesis*, iii. 4; p. 430.

S. Gregory Nazian. *Oratio* xl. in *Sanctum Baptisma*, 4; vol. ii. p. 361.

S. Gregory Nyssen, *Oratio in Baptisma Christi*; vol. iii. p. 580.

S. Chrysostom, in *Joan.* iii. 5; *Homil.* xxv.

Theodorus Mopsuestensis, in *Joan.* iii. 5; p. 741.

Nonaus, in *Joan.* iii. 5; p. 22.

S. Cyril Alex. in *Joan.* iii. 5; vol. vi. p. 244.

Theophylact, in *Joan.* iii. 3; vol. i. p. 539.

Euthymius, in *Joan.* iii. 3; vol. iv. p. 91.

Tertullian, *de Baptismo*, cap. xii.; vol. i. p. 1213.

S. Cyprian, *Testimon.* iii. 25; p. 750.

S. Ambrose, *de Spiritu Sancto*, iii. 10; vol. iii. p. 791.

S. Jerome, in *Ezek.* xvi. 9; vol. v. p. 131. [S. Augustine,

S. Augustine, in *Joan.* iii. 3, tract. xii.; vol. iii. p. 1486.

V. Bede, in *Joan.* iii. 5; vol. iii. p. 668.

S. Thomas Aquinas, *Sum. iii. quest.* 66, art. 9; vol. iv. p. 617.

See also Dr. Pusey on Baptism, vol. ii. part ii. p. 30; 4th ed.

² Tracts of the Times.

³ S. Gregory Nazian. *Oratio* xxxi. *de Spiritu Sancto*, 29; vol. ii. p. 168.

S. Ambrose, *de Spiritu Sancto*, iii. 10; vol. iii. p. 791.

S. Augustine, in *Joan.* iii. 8, tract. xii.; vol. iii. p. 1486.

S. Gregory Magnus, in 1 *Kings* xvi. 13, lib. vi. 3; vol. v. p. 460.

⁴ Maldonatus, in *Joan.* iii. 8; vol. ii. p. 486.

S. Chrysostom, in *Joan.* iii. 8; *Homil.* xxvi.

S. Cyril Alex. in *Joan.* iii. 8; vol. vi. p. 246.

Theophylact, in *Joan.* iii. 8; vol. i. p. 540.

Euthymius, in *Joan.* iii. 8; vol. iv. p. 99.

Jansenius, in *Concord. Evang.* cap. xx. p. 157.

Cornelius a Lapide, in *Joan.* iii. 8; vol. viii. p. 912.

water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that *ἐξ ὕδατος*, even of water? Why are we taught that with water God doth purify and cleanse His Church (*Ephes. v. 26*)? Wherefore do the Apostles of Christ term baptism 'a bath of regeneration' (*Tit. iii. 5*)? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to remission of sins (*Acts ii. 38*)?

"If outward baptism were a cause in itself possessed of that power, either natural or supernatural, without the present operation whereof no such effect could possibly grow, it must then follow that, seeing effects do never prevent the necessary causes out of which they spring, no man could ever receive grace before baptism; which being apparently both known and also confessed to be otherwise in many particulars, although in the rest we make not baptism a cause of grace, yet the grace which is given them by their baptism doth so far forth depend on the very outward sacrament, that God will have it embraced not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace, because baptism is a sacrament which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ (Leo, *Sermo de Pass. Dom.* xii. 6; vol. i. p. 357, Migne), and so through His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness (Tertullian, *de Carnis Resurrectione*, 8; vol. i. p. 806, Migne; Greg. Nazian. *de Sanct. Baptismo*, *Oratio* xl. sec. 2; vol. ii. p. 360), as also that infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life."—*Ibid.*, v. 60, l. 2; vol. ii. p. 264.

"The question in hand betwixt our Saviour and Nicodemus was

about his entrance and introduction into the Kingdom of God, or his coming under the days and benefit of Messiah's appearing, which he was sensible was now come.

"And therefore Calvin mistakes and mis-states the question in this place, which made him so resolutely to refuse the general exposition of water for Baptism: 'I can by no means be swayed to think that Christ speaketh of Baptism here, for that would have been unreasonable.' And why unreasonable? Why, he gives this reason, 'Because Christ was exhorting to newness of life.' But that is not the prime and proper question or theme in hand. The matter in hand was about Nicodemus' translation into the days of the Messiah (of which the nation had so high thoughts); that is, as he thought, into a changed state of happiness, and, as it was indeed, into a changed principling and profession, to come under new grounds of religion, and under a new manner of profession different from what he was under before. Our Saviour tells him, he must not think to slip into the participation of this Kingdom without any more ado than this, 'Now the days of the Messiah are come, I shall have my share of the happiness of them, and they will even drop into my mouth;' but he must be newly moulded, out of his reliance upon his birth prerogative, out of his legal righteousness, out of his carnal performances and ceremonious services, and by a new birth, as it were, must be introduced into this new world and condition. Now, even those that deny that Baptism is spoken of here, yet cannot deny that Baptism was the way which Christ had appointed for introduction into this new profession; and if the introduction thereunto was the question that was in agitation, as indeed it was, they can as little deny that Baptism is meant and spoken of here."—LIGHTFOOT, 'Harmony of the Four Evangelists,' *John* iii.; vol. i. p. 572.

wind, and that Jesus is teaching Nicodemus not to disbelieve in the Birth of water and of the Spirit, because he cannot see it; that there are other things which are not subject to the bodily senses, which still have a real existence, and which we judge of from their effects; that we cannot discern the wind, for instance, or the soul. We know them only from certain properties, from certain effects or results. We know nothing of their origin, of their nature, of their final destination, still we believe in their existence. In the same way we are to judge of every one born of the Spirit. The senses cannot be cognizant of the fact, but we are to believe it on the word of the Saviour, and to receive further confirmation by the effects.

By this illustration Jesus teaches Nicodemus (1) that the truth and reality of the Birth of water and of the Spirit is as distinctly perceived by the fruits and consequences of it, as the wind is by its sound; (2) that the Spirit accomplishes this work by an agency as free and unlimited as is the wind, which cannot be restrained or confined in its course; (3) that this work is as inscrutable, and as much beyond the power of human reason to fathom, as it is to discover where the course of the wind begins or where it ends.

Not only does Jesus teach Nicodemus this as a doctrine necessary to be understood, but He enforces it almost as a positive command, "Ye must be born again," *δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν*.

When Nicodemus still professes his inability to comprehend this, Jesus reminds him that his office as a master or teacher of Israel should lead him to investigate this question, at least so far as to satisfy himself of the truth of it. He implies that this was no new doctrine; that the prophets had long before foretold that the heart of man should be changed, and that by the outward washing of the body and the unseen operation of the Holy Spirit accompanying it. Ezekiel (xxxv. 25), for instance, had said: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your

filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them."

The ceremonial washings of the body under the Mosaic Law, with which Nicodemus would be perfectly familiar, did not affect the heart at all. They were never used for that purpose. Those washings were outward in their application, and outward in their effects. The Holy Spirit did not operate through them to cleanse the heart. But the Baptism of Jesus in the river Jordan had inaugurated a new era, a new dispensation. By His own Baptism, and by the visible descent of the Holy Spirit upon Him, He had for ever sanctified the element of water for this purpose. He had given a pledge that the Holy Spirit should for ever accompany the Baptism which He should institute.

9. Nicodemus answered and said unto Him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel,^a and knowest not these things?

Vulg. Tu es magister in Israel, et hæc ignoras?

11. Verily, verily, I say unto ^athee, We speak that we do know, and testify that we have seen; and ye receive not our witness.^b

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13. And no man hath ascended up to heaven,

^a The teacher of Israel (*ὁ διδάσκαλος τοῦ Ἰσραὴλ*).—"Nicodemus is regarded as the teacher of Israel, *καὶ ἐξ ὧν*, he in whom all erudition was concentrated, so that the contrast *καὶ ταῦτα οὐ γινώσκεις* may be more fully indicated."—WINER, 'Grammar of the New Testament,' p. 127.

"Campbell observes that the article here is remarkable, and that it is omitted in no MS. It must therefore be concluded to have a sense which is indispensable to the passage; and Campbell is certainly right, when he contends that it ought to be expressed in translations. It is, indeed, the more remarkable, that we should find the article in all the MSS. . . .

"To determine the precise meaning of the appellation is a task which, I believe, no commentator pretends to have accomplished. We know that Nicodemus was a person of high consideration, and a member of the Sanhedrin; and some suppose him, and not without reason, to have been the same Nicodemus who is frequently mentioned in the Talmud; in which case he was not, in wealth and consequence, inferior to any Jew of that time. Still it will be asked, Why did our Saviour say to Nicodemus, 'Art thou the teacher of Israel?' I have only conjecture to offer; but even this may be tolerated, where nothing certain is known, and when even conjecture has scarcely been attempted. It has been observed

that the Jews gave their Doctors high and sounding titles; in the same manner, probably, as among the Schoolmen in the Middle Ages, one was called the *Angelic Doctor*, another the *Admirable*, and a third the *Ineffragable*. Might not, then, Nicodemus have been styled by his followers *ὁ διδάσκαλος τοῦ Ἰσραὴλ*? On this supposition, nothing is more probable than that our Saviour should have taken occasion to reprove the folly of those who had conferred the appellation, and the vanity of him who had accepted it; and no occasion could have been more opportune than the present, when Nicodemus betrayed his ignorance on a very important subject. . . . The reproof is more severe in the present form of expression, since it seems to signify not only that the followers of Nicodemus distinguished him by this appellation, but also that he thought himself not altogether unworthy of it."—MIDDLETON on the Greek Article, p. 242.

^b Witness, testimony (*μαρτυρία*).—"How many readers have read in the English the third chapter of S. John, and missed the remarkable connection between our Lord's words at verse 11 and the Baptist's taking up these words at verse 32; and this because *μαρτυρία* is translated 'witness' on the former occasion, and 'testimony' on the latter."—ARCHBISHOP TRENCH on Authorized Version, p. 57.

but He that came down from heaven, *even* the Son of Man which is in heaven.^a

S.V. *omni* which is in heaven.

Vulg. *Filius hominis qui est in celo*.

Jesus calls upon Nicodemus to believe the truth of what He had said, not on the ground that he understood it, but on His evidence; on the ground that He, who could not possibly be mistaken, declared it was so.

He admits that the subject is one of difficulty to the mere intellect. If Nicodemus could scarcely comprehend His teaching on the Birth of water and of the Spirit, when it is explained in terms derived from the natural birth, when it is compared with what takes place in the regular course of nature, and when its operations are illustrated by similar operations in the works of nature, such as the wind, how could he possibly understand it if all these helps and illustrations were withdrawn, and it were presented to him in its full naked aspect? Or, according to others,¹ if Nicodemus could not comprehend the doctrine of birth by Baptism, how could he possibly understand other and higher mysteries, such, for instance, as relate to the Godhead?

In the concluding part of His conversation on the new birth, our Saviour leads Nicodemus on to a more correct knowledge respecting Himself. Nicodemus had addressed Him as a "teacher come from God," and He here instructs him that He is not merely a teacher come from God, He is God Himself,—God who fills heaven and earth.

The expression "ascended up to heaven" is used with reference to man, and to man's limited intelligence. To God, who fills all things, such an expression could not be applied in the same sense in which it is applied to man. Man, who lives on earth, can only know what is done in heaven either by ascending to heaven himself, or by trusting the testimony of one who has already been there. Jesus, as God, had no need to ascend up into heaven in order to learn the things of heaven. By His nature as God He was already in heaven;

He knew what was done in heaven, He knew with a knowledge that mere man can never possess.

The connection of our Saviour's argument is something of this kind. Even earthly things, comparatively speaking, such as the new birth, you could not discover by reason, you can only understand it when revealed to you, and only then by the most familiar explanation; what will you do then in the case of higher mysteries than this, in the case of what may be called heavenly things? You must believe them on the testimony of some one who knows. "I am the only one who can know: for no man has ascended into heaven. I, as God, fill heaven as well as earth; I therefore know all things, even the things of heaven. Nevertheless you receive not My testimony, you believe not My teaching."

In disbelieving the testimony of Jesus they rejected their own salvation; for the Son of Man, He who was both God and Man, was the great object of all saving faith. Nay, more, the great object of their faith was not simply the Son of Man, but the Son of Man exalted, or crucified; and Jesus teaches Nicodemus that men must look to the crucified God Incarnate for help, just as the Israelites looked to the brazen serpent. The children of Israel who had been bitten by the fiery serpents, when they looked upon the brazen serpent which Moses at God's command had set up, were miraculously healed (Numb. xxi.). The brazen serpent set up on a pole was a type of the Son of Man, the God Incarnate exalted upon the Cross. The Israelite, with his body poisoned by the bite of the fiery serpent, but healed by his looking upon the brazen serpent, was a type of the Christian with his soul poisoned by the bite of the old Serpent, but healed by his faith in the crucified God.²

14. ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

¹ S. Chrysostom, in Joan. iii. 12; Homil. xxvii.

Theophylact, in Joan. iii. 12: vol. i. p. 341.

Euthymius, in Joan. iii. 12: vol. iv. p. 103.

^a The Son of Man which is in heaven.—Westcott and Hort remove from the text the weighty and doubtless difficult, but on that account only the more certainly genuine, words *ὁ υἱς τοῦ ἀνθρώπου*, setting them in the margin between marks which intimate that they are not weighty enough to stand even with double brackets in the text. Tischendorf rejected them (as indeed does Professor Milligan) in his 'Synopsis Evangelica,' 1864, but has since repented of his decision. The authorities for omission are *Σ B L T* [v.] alone among manuscripts. *C D E F* are defective here; but the clause is contained in *A E G H I K M S U V Γ Δ Π*, and in all cursives save one, *A**, and one Evangelistarium omitting *ἐν*. No versions are cited against it, except the *Æthiopic* and one *MS.* of the *Memphitic*: it appears in every one else, including the *Latin*, the four *Syriac*, and the *Armenian*. There is really no patristic evidence to set up against it, for it matters nothing that Eusebius might have cited the words twice, and did not; that Cyril of Alexandria, who alleges them once, passed them over once; that Origen

² S. Chrysostom, in Joan. iii. 14; Homil. xxviii.

Dean Jackson on the Creed, Bk. viii. ch. 31; vol. vii. p. 154.

also (in the *Latin* translation) neglected them once, inasmuch as he quotes them twice, once very expressly. Hippolytus [220] is the prime witness in their behalf, for he draws the theological inference from the passage (*ἀποσταθείς ἡ βασιλεὺς αὐτῶν ἐπὶ τῆς ὁδοῦ καὶ ἐν αἰσῶσι*), wherein he is followed in two places by Hilary and by Epiphanius. To these add Dionysius of Alexandria [iii.], Novatian [iii.], Aphraates the Persian [330], Didymus, Lucifer, Chrysostom [iv.], and Theodoret [v.]; and we then have a consensus of versions and ecclesiastical writers from every part of the Christian world joining Cod. A and the later manuscripts in convicting *Σ B L*, &c., or the common sources from which they were derived, of the deliberate (?) suppression of one of the most mysterious, yet one of the most glorious, glimpses afforded to us in Scripture of the nature of the Saviour on the side of His proper Divinity.—SCHWENK, Introduction, p. 326, ed. 1874: see also McCLELLAN, 'New Testament,' p. 710.

15. That whosoever believeth in Him should not perish, but have eternal life.

A. on Him : S.V. should have eternal life (*omit* not perish, but).

Vulg. Ut omnis, qui credit in ipsum, non pereat, sed habeat vitam æternam.

In referring to the account of the brazen serpent in the Pentateuch, Jesus Christ gives His sanction to the substantial accuracy of the history of the Israelites as received in His time. He gives His testimony not only to the general accuracy of the history of the Israelites, but also to its prophetic character. He accuses them, by their traditions, of falsifying the meaning, the spirit of their Scriptures, but He never accuses them of altering the Scriptures themselves.

Nicodemus is not represented as asking any further questions during the rest of the interview, but Jesus continues to explain to him the nature of His doctrine, and anticipates any objections that might be made against His being God on the ground of His Crucifixion. So far from that being a proof that He was not God, it was the very proof that He was God. It is the proof of God's love for the world, and of such love as only God can show. Lost in sin as the world was, God sent not His Son to condemn, to punish it, but to save and restore it. Such love as this was the work of God only.

16. ¶ For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

S.V. the only-begotten Son.

Vulg. ut Filium suum unigenitum daret.

17. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

S.V. the Son.

Vulg. Filium suum.

He goes on to show Nicodemus that the cause of men's condemnation is their unbelief in the Incarnation. Men refuse to believe that He, Jesus the Son of Mary, was God. This is the cause of their condemnation.

18. ¶ He that believeth on Him is not condemned : but he that believeth not is con-

demned already, because he hath not believed in the name of the only-begotten Son of God.

S.V. *omit* but.

Vulg. qui autem non credit, iam judicatus est.

The cause of man's condemnation is his unbelief in the Incarnation. But what is the cause of his want of belief in the Incarnation? Was it the greatness of the Mystery? Was it the difficulty in comprehending or in believing it? Our Saviour says that the cause of their unbelief was their indulgence in sin, their love of sin. Their heart was hardened against proof by indulgence in sin, their eyes were closed against the light by indulgence in sin. The same miracles which had arrested the attention of Nicodemus, and which had led him to conclude that Jesus was a teacher come from God, and that no man could do the miracles which He did unless God were with Him, had no influence on the Pharisees as a body. But the difference was in the state of their heart, of their life, and not in the quality of the proof that was offered to them.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil^a hateth the light, neither cometh to the light, lest his deeds should be reproved.

Margin, discovered.

Vulg. ut non arguantur opera.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The effect which this conversation had upon Nicodemus we see in his subsequent conduct. Soon after this we find him defending Jesus against the chief priests and Pharisees, and demanding that He should not be condemned until He had been heard (vii. 50). Later still, he is associated with Joseph of Arimathea in the holy office of embalming, anointing, and burying the Body of Jesus (xix. 39).

After His conversation with Nicodemus, Jesus retired from Jerusalem, the chief city of Judæa, and went with His disciples into the country of Judæa.¹

¹ Maldonatus, in Joan. iii. 22; vol. ii. p. 498.

Cornelius a Lapide, in Joan. iii. 22; vol. viii. p. 917.

^a S. Chrysostom, in Joan. iii. 22; Homil. xxix.
Theophylact, in Joan. iii. 22; vol. i. p. 546.

^b That doeth evil.—“As there is an opposition here of *light* and *darkness*, that is, of the truth and error, of a true doctrine and false, so is there an opposition of *doing evil* and *doing the truth*, and the one may be the better understood by the other. *ἁγία πνεύματι*, which is the phrase used here, and *ἀμαρτίαν ποιεῖν*, which phrase is used by this same Evangelist (1 John iii. 8), do not nakedly signify to sin, for the Saints of God do sin (James iii. 2; 1 Kings viii. 46), and cannot do otherwise (Rom. vii. 15, &c.); and yet John saith, that whosoever is born of God, *ἀμαρτίαν οὐ ποιεῖ* (1 John iii. 9); but these phrases, *to do evil* and *commit sin*, do signify a setting of a man's self to do evil *deceitfully*

peccato, as Beza translates it. So, on the contrary, *to do truth* is *dare operam veritatis*, as he also renders it here, when a man's bent and desire is to do uprightly; when gracious desires of doing truth and uprightness lie in the bottom, though the scum of many failings swim aloft in the heart; when to will is present, as Rom. vii. 18, and when the mind is to serve the law of God, as Rom. vii. 25. Whosoever is so composed inclineth not the light, but delighteth to come to it, and to the touchstone of the truth, that his works may be made manifest.”—LIGHTFOOT, ‘Harmony of the Four Evangelists,’ John iii.; vol. i. p. 580.

22. ¶ After these things came Jesus and His disciples into the land of Judæa; and there He tarried with them, and baptized.*

In chap. iv. it is said "that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." We can scarcely conclude from these two passages taken together that Jesus never baptized at all, but that He did not baptize *many* or *generally*. The opinion of early writers¹ appears to be that Jesus baptized His disciples, or some of them, and they the rest. No disciples have been mentioned by name as yet, except the five in chap. i. He did not appoint His Apostles until after John the Baptist's death.

One difference between the baptism of John and Christ's Baptism is seen in the fact that John administered his baptism himself only. He did not delegate it to others, and it was called John's baptism, because John administered it, and not because he instituted it and commanded others to administer it by his authority. On the other hand, Christ's Baptism was called His, not because Christ administered it, but because Christ by His authority and power instituted it, and commanded His disciples through all ages to administer it. The baptism of John would not be John's if administered by any other. The Baptism of Christ, administered in the way He commanded, would continue to be His Baptism, and

to convey His power to cleanse, to the end of the world. He would work in and through His disciples to the end of time.

Some² have supposed that the Baptism which Jesus administered through His disciples before His Ascension, differed in character from that which He administered by His disciples after His Ascension, and that His Baptism before His Ascension did not convey the New Birth—the blessings of the Holy Spirit.

It is true that the Holy Spirit was not given visibly and in its fulness until after His Ascension. But even before His Death He forgave the sins of the paralytic (Matt. ix. 2); He forgave the sins of Mary Magdalene, and filled her with the grace of love (Luke vii. 36-50). What He could grant by a word, He could bestow through the sacrament; and it has been rightly held³ that we have not sufficient reason to conclude that He would withhold His promised blessing, even for a time, even until after His Ascension. If the Sacrament of the Eucharist, which Jesus instituted before His death, was perfect, we may safely conclude that the Sacrament of Baptism was equally perfect, even before the visible and full outpouring of the Holy Spirit.

23. ¶ And John also was baptizing in Ænon near to Salim,^b because there was much water there: and they came, and were baptized.^c

¹ S. Augustine, Epist. cclxv. (alias 108) ad Seleucianam 5; vol. ii. p. 1086.

Euthymius, in Joan. iii. 22; vol. iv. p. 117.

Cornelius a Lapide, in Joan. iii. 22; vol. viii. p. 918.

² Tertullian, de Baptismo, cap. xi.; vol. i. p. 1212.

Rupertus, in Joan. iii. 22; vol. iii. p. 352.

S. Chrysostom, in Joan. iii. 22; Homil. xlix. [Theophylact,

Theophylact, in Joan. iii. 22; vol. i. p. 546.

³ S. Augustine, in Joan. iv. 1, tract. xv.; vol. iii. p. 1511.

S. Thomas Aquinas, Sum. iii. quest. 66, art. 2; vol. iv. p. 604.

Maldonatus, in Joan. iii. 22; vol. ii. p. 499.

Cornelius a Lapide, in Joan. iii. 22; vol. viii. p. 918.

* Jesus and His disciples baptize in the land of Judæa.—
"The duration of the Lord's Judean ministry is not stated, and must chiefly be determined by the following considerations and the date of John's imprisonment: (1) The needful caution hinted at in John ii. 24, the description of the sojourn in iii. 22, and the absence from the ensuing Pentecost, argue a *brief* ministry concluding before the Pentecost, i.e. before May 30. (2) It was terminated during the season of drought in Judæa (John iii. 22, 23). (3) From the language of surprise ('behold, this man baptizeth') in which the fact of Christ's ministry of baptism is communicated to John by John's disciples, its exercise cannot already have been of very long continuance; and yet, from the success reported ('all come unto Him'), it must have been long enough for an all-prevailing influence, at least in a particular neighbourhood (John iii. 26; and, for 'all,' cf. Mark i. 37; Luke iv. 15; viii. 40; iv. 45). (4) The tone of John's last witness (John iii. 25-36), 'dying in music' (cf. Plat. Apol. c. 30), is prophetic of speedy removal from public life; the 'waning moon.' (5) Upon this removal our Lord's departure for Galilee closely followed (Matthew iv. 12; John iv. 1). (6) On the arrival in Galilee, the Passover miracles are yet fresh in the minds of the Galileans, and the Passover is still 'the Feast' (John iv. 44, 45). Hence the duration must be fixed at about *five weeks*. Greswell, ii. 214, reckons it at twenty-seven days.

* N.B. The brief Judean ministry, not recorded by the Synop-
tists, may be alluded to in Matthew iv. 25; viii. 10-12; and
parallels. —MCCLELLAN, 'New Testament,' p. 547.

^b Ænon.—"The traditional site of Ænon, after Eusebius and Jerome, is in *Samaria*, about eight miles south of Scythopolis. Robinson, however, places it near Sychar, still in *Samaria*. But it is inconsistent with all the notices of the Baptist to suppose that he was ever commissioned to *Samaria* (Matthew iii. 1; xi. 7; Luke i. 15, 77; John iii. 22, 23, &c.). Such a mission would have given deep offence to the Jews, and been a patent reason for that declining success of John, for which, in John iii. 26, his disciples seek an explanation. Hence we must identify John's Ænon and Salim either (as Wieseler, Lewin, al.), with the O. T. Ænon and Saleim in the southern borders of Judah (Josh. xv. 32, xix. 7; Wies. C. S. p. 223), or (as Barclay) with places near Wady Farak, about six miles north-east of Jerusalem (Kitto, B. C. iii. 737)."
Ibid., p. 547.

^c "One of our main objects in visiting the Ghôr (a broad valley or plain, described by Josephus as extending from the Lake of Tiberias to the Dead Sea), was to make search after the Ænon and Salim mentioned in connection with John the Baptist. I regret to have to say that our search was fruitless.

"We learn from the Scriptural narrative that John the Baptist was 'baptizing in Ænon near to Salim, because there was much water (many waters) there.' Salim, therefore, was the more important town; and Ænon, apparently, a place of fountains near by.

"According to Jerome, both Ænon and Salim were situated in this part of the Ghôr, eight Roman miles south from Scythopolis. They were probably at a considerable distance from the Jordan;

24. For John was not yet cast into prison.

All the Evangelists refer to the imprisonment of the Baptist, but S. John is the only one who relates any of the works which Jesus wrought before John was cast into prison. He alone records the miracle of the water turned into wine at the marriage in Cana of Galilee, of His driving out the buyers and sellers from the Temple at the beginning of His ministry, and His conversation with Nicodemus.

John Baptist was not yet cast into prison, but his ministry was fast drawing to a close. How long his ministry lasted is uncertain. It has been conjectured by modern commentators, and apparently with a great degree of probability, that John commenced his ministry about October, A.D. 26, which was the beginning of a Sabbatical year. But there is a difference of opinion as to the time of his imprisonment by Herod; for though all the four Evangelists, as well as the contemporary historian Josephus, mention the taking of Herodias by Herod, and John's reproof of him for this, and consequent imprisonment, not one of them gives sufficient grounds to determine for certain the time when this occurred.* Different conclusions have been drawn respecting this, some¹ maintaining that John's ministry lasted less than a year, and others² more than two years.

25. ¶ Then there arose a question between

¹ McClellan, *New Testament*, pp. 543 and 548.

² Wieseler, *Chronolog. Synopsis*, p. 215, &c.

³ S. Chrysostom, in Joan. iii. 25; Homil. xxiv.

Nonnus, *Metaphr. Evang.* Joan. iii. 25; p. 27. [Theophylact,

some of John's disciples and the Jews about purifying.

S. V. A. and a Jew.

Vulg. Facta est autem questio ex discipulis Ioannis cum Iudeis de purificatione.

26. And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to Him.

Some³ of the Greek commentators, following an early reading, imply that this question about purifying arose between John's disciples and one Jew; but the Latin commentators generally, and some of the Greek,⁴ read "the Jews." The precise form which the dispute took is not expressed, but enough is given to lead us to conclude that it had reference to the comparative merits of the two baptisms, or their relation to each other. The Jew might be disposed to underrate the baptism of John, because it did not cleanse or sanctify those who came to it. The disciples of John would naturally consider themselves interested in his honour and reputation. They knew that he was the first of the two to baptize, that he had baptized great multitudes, and amongst them Jesus Himself. Others might speak of the many miracles which Jesus had wrought, and remind them that John Baptist had

Theophylact, in Joan. iii. 25; vol. i. p. 547.

Euthymius, in Joan. iv. 25; vol. iv. p. 119.

⁴ S. Cyril Alex. in Joan. iii. 25; vol. vi. p. 260.

S. Augustine, in Joan. iii. 25, tract. xiii.; vol. iii. p. 1496.

otherwise the Evangelist would hardly have mentioned the abundance of water. In another passage, Jerome regards this Salim as the residence of Melchizedek, and affirms, that in his day the palace of Melchizedek was still shown, which by the magnitude of its ruins attested the ancient magnificence of the work.

"It was natural to infer that, of such extensive ruins, some traces might yet remain. Our inquiries were constant and persevering, but we could obtain no trace of corresponding names or ruins. . . .

"It may further be remarked, that so far as the language of Scripture is concerned, the place near which John was baptizing may just as well have been the Salim over against Nābulus."—ROBINSON'S "Later Researches in Palestine," p. 353.

"The village of Salim (near Nābulus) is directly north of Beit Firik, on a low hill on the north side of the plain. It was said to have two sources of living water, one in a cavern, and the other a running fountain called 'Ain Kibir.'"—*Ibid.* p. 298.

"Nābulus (the ancient Sychar) is furnished with water in singular abundance in comparison with the rest of Palestine. On the east is the large fountain of Defneh, running off east and turning a mill. On the west are the similar fountains by which we are encamped. In the higher part of the city itself are two large fountains, and another in the ravine above, on the side of Mount Gerizim. The water of these three flows off west, partly along the streets of the city, and partly in a canal, from which gardens are irrigated, and several mills supplied."—*Ibid.* p. 299.

* John Baptist's imprisonment.—"The exact date of John's imprisonment cannot be determined with absolute certainty; but

we can arrive at a sufficiently close approximation. It arose out of Antipas's marriage with Herodias (Mark vi. 17, 18), and the marriage itself out of Antipas's visit to Rome on some unrecorded business (Jos. A. xviii. 5, 1). Now Greswell, by an error regarding Ascension Day of this year, fixes it on May 16, A.D. 27; which is a little too early. Wieseler and Lewin, on the other hand, on the strength of a purely imaginary connection between Antipas's visit and a supposed condolence with the Emperor upon the death of Livia, in A.D. 29; which is certainly far too late. We may obtain a safer and more accurate result as follows. Josephus repeatedly particularises that Antipas's business on this occasion was despatched in Rome (Jos. A. xviii. 5, 1). Now the Emperor quitted Rome in A.D. 26, never to return (Tac. Ann. v. 57; Suet. Tib. 39). Hence, as Antipas's visit to Rome was confessedly to strengthen his influence with the Emperor, it cannot be placed later than the summer or autumn of A.D. 26; and inasmuch as in A.D. 27 Antipas founded the city of Tiberias in honour of the Emperor (Euseb. Chron. which exactly agrees with Jos. A. xviii. 2, 3), the most reasonable inference is, that the visit was in connection with this foundation. Antipas may therefore not improbably have wintered in Rome in A.D. 26; returned home in the spring of A.D. 27 (cf. Herod the Great's case, Jos. A. xvi. 4, 6; 5, 1); fulfilled his contract of marriage with Herodias in April or May; and imprisoned John shortly before Pentecost, say on Ascension Day, May 22; which would exactly accord with the time required by the Gospel narratives (see also Greswell, ii. 213, &c.; iii. 420, &c.; Wieseler, 215, &c.; Lewin, p. lvii. &c.)."—McClellan, *New Testament*, p. 548.

wrought no miracle, and that John in his testimony had preferred Jesus to himself.¹

27. John answered and said, A man can receive nothing, except it be given him from heaven.

Margin, take unto himself.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him.

S. *audite me.*
Vulg. Ipsi vos mihi testimonium perhibetis.

29. He that hath the Bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I *must* decrease.

Some² suppose that John uses the words, "A man can receive nothing, except it be given him from heaven," of himself, and that they form the reason which John gives to his disciples for not assuming the pre-eminence over Jesus, namely, because God had not given him that; others³ that John uses these words of Jesus, and that they are the reason which he gives to induce his disciples to acquiesce in the superior success of Jesus over himself, namely, on the ground that Jesus could not acquire this superiority unless God had given it to Him.

In order still more to check the feeling of jealousy which his disciples were beginning to entertain towards Jesus, and to reconcile them to a still further increase of His fame among men and to a further decrease of his own, John goes on to give several additional reasons. Jesus is the Christ, while John is but the forerunner; He is the Bridegroom, while John's highest glory is to be the friend of the Bride-

groom; He is above all, from heaven, while John is from the earth; He is the Son of God.

John had already borne witness to Jesus as He who should baptize with the Holy Ghost and with fire; as the Lamb of God which taketh away the sin of the world; and he now bears witness to Him as the Bridegroom, He who by His Incarnation had betrothed to Himself the Church, the Body of faithful men, as His Bride. Like a true friend of the Bridegroom, John had prepared and made ready for the marriage. He had shared His joy at hearing His voice.

John intimates that so far was he from feeling any jealousy because men began to leave his baptism and come to Jesus, that it was the very thing which had been wanting to fill up his joy. The commencement of his joy was when God revealed to him the coming of His Son; it was increased when he beheld and baptized Him; it was now completed, fulfilled, when all men began to leave him and come to Christ.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.

S. *but he that is on the earth.*
Vulg. qui est de terra, de terra est, et de terra loquitur.

32. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony.

S. *He that cometh from heaven, testifieth what (S^c. whom) He hath seen and heard.*
Vulg. Et quod vidit, et audivit, hoc testatur.

33. He that hath received His testimony hath set to his seal that God is true.⁴

Vulg. Qui accepit ejus testimonium, signavit quia Deus verax est.

34. For He whom God hath sent speaketh

¹ S. Chrysostom, in Joan. iii. 26; Homil. xxix.

S. Cyril Alex. in Joan. iii. 26; vol. vi. p. 261.

S. Augustine, in Joan. iii. 26, tract. xli.; vol. iii. p. 1496.

V. Bede, in Joan. iii. 26; vol. iii. p. 674.

² S. Cyril Alex. in Joan. iii. 27; vol. vi. p. 261. [S. Augustine,

S. Augustine, in Joan. iii. 27, tract. xlii.; vol. iii. p. 1497.

V. Bede, in Joan. iii. 27; vol. iii. p. 674.

³ S. Chrysostom, in Joan. iii. 27; Homil. xxix.

Theophylact, in Joan. iii. 27; vol. i. p. 548.

Euthymius, in Joan. iii. 27; vol. iv. p. 121.

* That God is true.—In the Latin, *verus* and *verax* would severally represent ἀληθής and ἀληθινός, and in the main reproduce the distinctions existing between them; indeed, the Vulgate does commonly by their aid indicate whether of the two words stands in the original; but the English language, since it has lost or nearly lost 'very' (*erat*) as an adjective, retaining it no otherwise than as an adverb, has only the one word 'true' by which to render them both; so that the difference between the two disappears in our Version: and this of necessity, and by no fault of our translators, unless indeed we account it a mistake on their parts that they did not recover 'very,' which was Wiclif's common translation of *verus* (thus John xv. i, 'I am the verri vine'), and which to recover would not have been very difficult in their time, would be scarcely difficult in ours. It would have been worth while to make the attempt; for the difference, which we thus efface, is a most real one. What exactly the nature of it is, a single example will at once make evident. God is Θεός ἀληθής,

and He is Θεός ἀληθινός; but very different attributes and prerogatives are ascribed to Him by the one epithet and by the other. God is ἀληθής (John iii. 33; Rom. iii. 4—*verax*), inasmuch as He cannot lie, as He is ἀληθής (Tit. i. 2), the truth-speaking and the truth-loving God. But He is ἀληθινός (1 Thess. i. 9; John xvii. 3; Isa. lxx. 16—*veritas*), *very* God, as distinguished from idols and all other false gods, the dreams of the diseased fancy of man having no substantial existence in the actual world of realities.

"It will be seen that it does not of necessity follow that whatever may be contrasted with the ἀληθινός must thereby be concluded to have no substantial existence, to be altogether false and fraudulent. Inferior and subordinate realizations, partial and imperfect anticipations of the truth, may be set over against the truth in its highest form, in its ripest and completest development; and then to this last alone the title ἀληθινός will be vouchsafed. . . . We should frequently miss the exact force of the word; we should, indeed, find ourselves entangled in many and serious

the words of God : for God giveth not the Spirit by measure *unto Him*.

S.V. for He giveth not : V* omits the Spirit.
Vulg. non enim ad mensuram dat Deus Spiritum.

35. The Father loveth the Son, and hath given all things into His hand.

The Baptist uses the same argument to convince his disciples of the truth of what Jesus taught, as Jesus had Himself used to Nicodemus (ver. 13). The knowledge of heavenly things can only be gained from one who had been in heaven. No mere man had ever been in heaven. Jesus, by His very nature as God, has been and is in heaven. He is, therefore, the only one who is able to reveal the things of heaven.

And yet no man, very few comparatively, receive His testimony. But whoever receives the words of the Son as true, declares that the Father is also true: for the Father and the Son are One. "He that hath received His testimony hath set to his seal that God is true." By this act of believing in the Son, he, so far as in him lies, affirms and declares that the Father is true, as strongly and as solemnly as if he signed and sealed this with his own proper signet.¹

John does not declare in direct terms that the Father and the Son are One; but the collective force of the various arguments which he uses in the last six verses of the chapter amounts to this. The time had not come for him to teach this truth in the naked form in which Jesus afterwards taught it to His disciples.

The last argument which the Baptist used to allay the jealousy of his disciples and to induce them to believe in Jesus as the Son of God, is that through Him alone could they obtain everlasting life.

36. He that believeth on the Son hath everlasting life :^a and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

S. omits and
Vulg. qui autem incredulus est Filio, non videbit vitam, sed ira Dei manet super eum.

He speaks of everlasting life as present as well as future. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." This may be explained in two ways. 1. It may be that the life to which he refers, and which he calls everlasting life, does not begin in the present but in the future state; but that the right to this everlasting life is gained in the present world. Anyone, therefore, who has gained in this world a right to everlasting life in the future world, may be now said to have everlasting life, inasmuch as he has the right and title to it. He who believes on the Son, by which belief his claim to everlasting life is established, may be said now to have everlasting life. 2. But it is more probable that the everlasting life to which he refers begins in this world, and is continued and matured in the world to come. Everlasting life is the same life as our Saviour had explained in His conversation with Nicodemus. It is a life which a man receives at his Birth of water and of the Spirit, and without which he cannot be a citizen of the kingdom of heaven. "Except a man be born again, he cannot see the kingdom of God." Everlasting life is the life to which the Evangelist has already referred, when he said: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Chap. i. 12, 13.) Here it is the life of grace in the soul; hereafter it will be the life of glory.²

Thus the chapter begins and ends with the same subject, life. In the beginning of it, Jesus teaches Nicodemus that life, by the Birth of water and the Spirit, is necessary for the new kingdom, the kingdom of God. In the concluding part of the chapter, the Baptist teaches his disciples that the same life, but which he calls everlasting life, can only be obtained by believing in Jesus as the Son of God. A mere change of opinions, a mere intellectual process, was not the condition required for the kingdom of heaven; it must be a change of being, a new life, a new relation to God, which, imparted at the Birth of water and of the Spirit, would continue through all eternity.

¹ Jansenius, in Concord. Evang. cap. xxi. p. 165.

Maldonatus, in Joan. iii. 33; vol. ii. p. 507.

Cornelius a Lapide, in Joan. iii. 33; vol. viii. p. 921.

² Jansenius, in Concord. Evang. cap. xxi. p. 166.

Maldonatus, in Joan. iii. 36; vol. ii. p. 510.

Cornelius a Lapide, in Joan. iii. 36; vol. viii. p. 921.

embarrassments, if we understood ἀληθινός necessarily as the *true* opposed to the *false*. Rather it is very often the substantial as opposed to the shadowy and outline. Thus, Heb. viii. 2, mention is made of the σκηνή ἀληθινή, into which our great high-priest entered; which, of course, does not imply that the tabernacle in the wilderness was not also most truly pitched at God's bidding, and according to the pattern which He had shown (Exod. xxv.); but only that it and all things in it were weak earthly copies of things which had a most real and glorious existence in heaven (ἀντίτυπα τῶν ἀληθινῶν); the passing of the Jewish high-priest into the holy of holies, with all else pertaining to the worldly sanctuary, being but the σκιά τῶν μελλόντων ἀγαθῶν, while the σῶμα, the filling up of these outlines, was of and by Christ (Col. ii. 17). This F. Spanheim (Dub. Evang., 106) has well put: "ἀλήθεια

in Scriptura Sacra interdum sumitur ethice, et opponitur falsitati et mendacio; interdum mystice, et opponitur typis et umbris, ut εἰκὼν illis respondens, quæ veritas alio modo etiam σῶμα vocatur a Spiritu S. opposita τῇ σκιά."—ARCHB. TRENCH on 'Synonyms of the New Testament,' p. 25.

^a **Hath everlasting life.**—"The thought would be weakened if ἔχει were taken for ἔξει. The notion which John attached to ζωῆς admits, and almost requires, the Present. The expression ζῶντες αἰώνων might accordingly be appropriately applied to one who is not as yet in the enjoyment of eternal life, but who, in the certain hope of attaining it, is already as it were in possession of it. In what immediately follows the Apostle very accurately distinguishes the Future from the Present."—WINER, 'Grammar of the New Testament,' p. 281.

INTRODUCTORY NOTE.

Jacob's well.—"The undoubted scene of our Lord's conversation with the Samaritan woman."—ROBINSON'S 'Later Researches,' p. 132.

"At the edge of the plain of Mukna (Moreh), a mile and a half east of the town, is Jacob's well, on the piece of ground he purchased from the Shechemites. Not far from the well is the site of Joseph's tomb. The identity of the well has never been disputed. Christians, Jews, Moslems, and Samaritans, all acknowledge it; and the existence of a well in a place where water-springs are abundant, is sufficiently remarkable to give this well a peculiar history.

"Some men were set to work to clear out the mouth of the well, which was being rapidly covered up. A chamber had been excavated to the depth of ten feet, and in the floor of the chamber was the mouth of the well, like the mouth of a bottle, and just wide enough to admit a man's body. We lowered a candle down the well and found the air perfectly good; and after the usual amount of noise and talking among the workmen and idlers, I [Lieutenant S. Anderson, R.E.] was lashed with a good rope round the waist, and a loop for my feet, and lowered through the mouth of the well by some trusty Arabs, directed by my friend Mr. Falcher, the Protestant missionary. The sensation was novel and disagreeable. The numerous knots in the rope continued to tighten and to creak, and after having passed through the narrow mouth I found myself suspended in a cylindrical chamber, in shape and proportion not unlike that of a barrel of a gun. The twisting of the rope caused me to revolve as I was being lowered, which produced giddiness, and there was the additional unpleasantness of vibrating from side to side, and touching the sides of the well. I suddenly heard the people from the top shouting to tell me that I had reached the bottom, so when I began to move I found myself lying on my back at the bottom of the well: looking up at the mouth, the opening seemed like a star. It was fortunate that I had been securely lashed to the rope, as I had fainted during the operation of lowering. The well is seventy-five feet deep, seven feet six inches in diameter, and is lined throughout with rough masonry, as it is dug in alluvial soil. The bottom of the well was perfectly dry at this time of the year (the month of May), and covered with loose stones. There was a little pitcher lying at the bottom unbroken, and this was an

evidence of there being water in the well at some seasons, as the pitcher would have been broken had it fallen upon the stones. It is probable that the well was very much deeper in ancient times, for in ten years it had decreased ten feet in depth. Every one visiting the well throws stones down for the satisfaction of hearing them strike the bottom, and in this way, as well as from the *débris* of the ruined church built over the well during the fourth century, it has become filled up to probably more than a half of its original depth. . . .

"The gardens in the Vale of Shechem were looking very beautiful at this time (May 1st). The fig-trees, the latest of all, were in full leaf, and the people commenced to reap in the plain on this day."—'Recovery of Jerusalem,' p. 467.

"Maunderell, March 24th, 1697, found fifteen feet of water in the well. In April 1839, my friend the Rev. S. Calhoun found water in the well ten or twelve feet deep."—ROBINSON'S 'Biblical Researches,' iii. 109.

"A very obvious question presented itself to us upon the spot, viz. How can it be supposed that the woman should have come from the city, now half an hour distant, with her water-pot, to draw water from Jacob's well, when there are so many fountains just around the city, and she must also have passed directly by a large one at mid-distance? But, in the first place, the ancient city, probably in part, lay nearer to this well than the modern one: and then, too, it is not said that the woman came thither *from* the city at all. She may have dwelt, or have been labouring, near the well; and have gone into the city only to make her wonderful report respecting the stranger prophet. Or, even granting that her home was in the city, there would be nothing improbable or unusual in the supposition, that the inhabitants may have set a peculiar value on the water of this ancient well of Jacob, and have occasionally put themselves to the trouble of going thither to draw. That it was not the ordinary public well of the city is probable from the circumstance that there was here no public accommodation for drawing water."—*Ibid.*, iii. 111.

No mention is made of any mechanical contrivance by which the woman drew the water, and yet, considering the great depth of the well, there must have been some. She could not raise it with her pitcher. Modern travellers in

Palestine have noticed several ways of raising water from the deep wells.

"We came to a well at the foot of a hill, on which there is a village called Perè: the oxen raise the water by a bucket and rope, without a wheel, and so by driving them from the well the bucket is drawn up."—POCOCKE'S *Travels*, ii. 61.

"At the foot of the hill is what the monks call the well of Zabulon: the water is drawn by boys in leathern buckets, and carried in jars up the hill on women's heads."—*Ibid.*, ii. 62.

"At Ajfūr (between Jerusalem and Gaza) there was an ancient well in the valley, exhibiting quite a pastoral scene of patriarchal days. Many cattle, flocks of sheep, and kids, and also camels, were all waiting around the well; while men and women were busily employed in drawing water for them. These people at once offered and drew water for us and our thirsty animals, without the expectation of reward. The

well was square and narrow; by measuring the rope we found the depth to be sixty feet. A platform of very large stones was built up around it, and there were many drinking troughs. On the platform was fixed a small reel for the rope, which a man seated on a level with the axis wound up, by pulling the upper part of the reel towards him with his hands, while he at the same time pushed the lower part from him with the feet."—ROBINSON'S '*Biblical Researches*,' ii. 351.

"Here (Sumneil, between Jerusalem and Gaza) is a large public well at the foot of the hillock; it measured 110 feet deep to the surface of the water, and eleven feet in diameter; the walls being circular and composed of hewn stones of good masonry. Women were drawing water from the well by a rope passing over a pulley, which they hauled up by running off with it a great distance into the field, in the manner of sailors."—*Ibid.*, ii. 368.

CHAPTER IV.

[1. Christ telleth with a woman of Samaria, and revealeth Himself unto her. 27. His disciples marvel. 31. He declareth to them His zeal to Galile's glory. 33. Many Samaritans believe on Him. 43. He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.]

[Vulg. *Jesus cum muliere Samaritana loquatur de super riva, et adorato pater in spiritu, mirantibus et discipulis dicit se eorum habere, quem illic viderunt, nempe Patris obedientiam: de messia autem ne seminante: multi Samaritanorum credunt verum, filium regali caritate restituit.*]

Jesus had already paid one visit to Galilee since the commencement of His ministry, and had then wrought the miracle which this Evangelist describes in the second chapter. He now undertakes a second journey thither. This is most probably the visit of which S. Matthew (iv. 12) and S. Mark (i. 14) both speak. But as neither of these Evangelists relate any of the acts of Jesus between His Temptation and John's imprisonment, they naturally record this His visit into Galilee immediately after their mention of the Baptist's imprisonment.¹

The reason which S. John assigns for this journey into Galilee is that the Pharisees or Sanhedrin at Jerusalem were beginning to grow jealous of His increasing influence with the people. The crowds that daily flocked to the baptism of John had in their opinion become too great either for the public safety or for the continuance of their power in the nation, and the influence of Jesus was becoming greater even than that of John. Jesus therefore retires for a time into a more remote district. The fulness of time was not yet come for Him to yield Himself up to their malice. By removing into Galilee He would be almost beyond the influence

and machinations of the Sanhedrin; and though He would still be within the jurisdiction of Herod, the more distant He was from the place of his abode the less likely He was to attract Herod's attention, and to cause him in any way to interfere and attempt to put a stop to His ministry.

1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

S. When therefore Jesus knew.
Vulg. Ut ergo cognovit Jesus.

2. (Though Jesus Himself baptized not, but His disciples,)

3. He left Judæa, and departed again into Galilee.

A.V.* omittit again.
Vulg. Reliquit Judæam, et abiit iterum in Galileam.

4. And He must needs go through Samaria.*

5. Then cometh He to a city of Samaria,

¹ S. Augustine, de Consensu Evang. ii. 18; vol. iii. p. 1097.

Jansenius, in Concord. Evang. cap. xvii. p. 166.

Maldonatus, in Joan. iv. 1; vol. ii. p. 543.

Cornelius a Lapide, in Joan. iv. 1; vol. viii. p. 923.

* From Jerusalem to Galilee, through Samaria.—“Samaria was already under the Romans, and it was the custom of the Galileans, when they came to the holy city at the festivals, to take their journey through the country of the Samaritans.”—JOSEPHUS, Antiq. xx. 6, 1; Whiston's Trans., p. 540.

“It was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country [to Samaria]: for in that road you may, in three days' time, go from Galilee to Jerusalem.”—JOSEPHUS, Life, sect. 52; Whiston's Trans., p. 17.

“From Jerusalem to Nazareth, by way of the hill towns of Shiloh, Sychar, Nain, and Endor, the distance, as a bird would fly, is about sixty-four miles, being nearly the same as that from Oxford to London. By the camel-paths, and there are no other, it is eighty miles. A good rider, having little baggage and less curiosity, may get over the ground in two long days; to do so,

Lightfoot, Harmony of the New Testament, sect. xvi.; vol. i. p. 215.

Tischendorf, Synopsis Evangelica, p. xxvii. and 18.

Robinson, Harmony of the Four Gospels, p. 19.

Mc Clellan, New Testament, p. 548.

however, he must make up his mind to spend twelve hours each day in the saddle, on stony hill-sides, with very little water and still less shade, under the blazing light of a Syrian sun. An easy journey, with time to rest and read, to see the wells, ruins, and cities on the route, may be made in four days; though better still in five.

“The Lord and His disciples went through the land on foot; resting by the wells, under the shade of fig-trees, in the caves of rocks.”

“The first part of this journey, a ride of thirty-six miles from the Damascus gate, to be done in about twelve hours, brings you to one of the most lovely and attractive spots in Palestine: the site of Joseph's tomb and Jacob's well, where Jesus, resting from His long walk, begged the woman of Samaria to give Him drink.”—DIXON'S ‘Holy Land,’ ii. 72.

which is called Sychar,* near to the parcel of ground that Jacob gave to his son Joseph.

The expression, "He must needs go through Samaria," has doubtless reference partly to the situation of the countries here mentioned, Samaria lying between Judæa and Galilee. Jesus is now in Judæa, and to reach Galilee He must needs

pass through Samaria. Josephus incidentally mentions that it was usual for the Galileans to travel by the way of Samaria to Jerusalem, upon the celebration of their festivals. But these words, like so many other expressions, may have a latent reference to His gracious designs of mercy to this Samaritan woman, or to Samaria in general. When He afterwards sent the twelve Apostles, He said unto them:

* **Sychar.**—Two explanations are given of the word Sychar. Some suppose that it was a name applied to the town of Shechem; others think that it was a different place. Lightfoot says, "It is read in some copies and by some expositors, with *y* in the first syllable, as in the text of Chrysostom, Montanus, the Arabic, the Italian of Brucioli, Chemnitius, Grotius, &c.; and by some with *i*, Sychar, as the Vulgar Latin, Beza, Diodati's Italian, the Spanish, French, Dutch, and some Greek copies which these followed. Be it read whether way it will, Sychar, or Sihar (as such changes are not strange), the place and city apparently was the same with Sichem, so famous in the Old Testament. And that appeareth plain by this, that it is said, there was the portion of land which Jacob gave to his son Joseph, which plainly was Sichem (Gen. xxiii. 18, 19; and xlviii. 22)."—Harmony of the Four Evangelists, John iv.; vol. i. p. 593.

"It is a very general conceit upon this word, both by expositors that write upon this chapter, and others that mention the word occasionally, that it is written wrong and corruptly, for it should be written and read Sychem. But (1) their very so saying doth show and argue that it is generally read Sychar in all copies, and are all corrupt. (2) It is hard to imagine how any scribe should so miswrite or misread, as to write *yp* for *xe*, seeing there is so little affinity between the letters in the Greek. And (3) any scribe that was a Scripture man could not easily so mistake, seeing there is so frequent mention of Sichem in the Bible, but of Sihar never. Therefore to me it is past all doubting, that the word is written and read in our copies exactly, and to a letter, as it was written by the Evangelist himself. And it may be conceived that he wrote it, as it was sometimes (and it may be commonly) called among the Jews. The hatred and dissension between the Jews and Samaritans was exceeding bitter, and it is no strange thing if the Jews used this as a nickname for the Samaritans' chief city, to call it Sychar instead of Sichem. The people of the kingdom of Samaria are called the drunkards of Ephraim (Isaiah xxviii. 1): 'Woe to the crown of pride, the drunkards of Ephraim,' &c. Now the word Sychar importeth and signifieth drunkenness, and it may very well be conceived that, seeing the Jews abhorred the Samaritans so much as they did, that they framed the name Sychem into the drunken name Sychar, and in scorn called the metropolis of the Samaritans so, in the disdain and scorn that they had against them. So they called Beelzebub, Beelzebub, or the god of a dung-hill, for the greater detestation, and so the Holy Ghost calleth Achan, Achar (1 Chron. ii. 7), to hit him home for his troubling of Israel (Josh. vii.). Compare the changing of Sychem into Sychar with the changing of Achan into Achar, and why may we not apprehend this to be done purposely, and without mistakes of transcribers as well as that?"—LIGHTFOOT on S. John iv. 5; vol. i. p. 597.

This was also the opinion of Dr. Robinson, the American traveller, who says: "In consequence of the hatred of the Jews, and in allusion to the idolatry of the Samaritans, the town Sichem probably received among the Jewish common people the byname of Sychar, which we find in the Gospel of S. John; while Stephen, in addressing the more courtly Sanhedrin, employs the ancient name (Acts vii. 16). Sychar might be derived from a Hebrew root, meaning either falsehood or drunkard."—Bib. Res. iii. 118.

Josephus describes Shechem as between Mount Gerizim and Mount Ebal. The present Nâbulus is a corruption of Neapolis; and Neapolis succeeded the more ancient Shechem. The city

received its new name from Vespasian. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than 500 yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. The site of the present city, which is believed to have been also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them, on arriving in spring or early summer at this paradise of the Holy Land.

"Here," says Dr. Robinson (iii. 95), "a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruit, watered by several fountains, which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shade of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night. . . . We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full."

Others maintain that Sychar does not indicate Shechem, but some other place in the same neighbourhood.

"Travellers and apologists alike now more commonly identify Sychar with the village bearing the Arabic name of Askar. . . .

"The points which the Talmudical passages quoted by Delitzsch (Zeitschr. f. Luth. Theol. 1865, p. 240, &c.) establish are these:—

"(1) A place called 'Sychar,' or 'Sychar,' is mentioned in the Talmud. . . .

"(2) The Talmudical passages speak not only of 'Sychar,' but of 'Ayin Sychar,' i.e. 'the Well of Sychar.'

"(3) The 'Well of Sychar,' which they mention, is in a corn-growing country. This is clear, from the incident which leads to the mention of the place in the two principal Talmudical passages where it appears; *Baba Kamra* 82b, *Menachoth* 64b. It is there stated that on one occasion, when the lands in the neighbourhood of Jerusalem were laid waste by war, and no one knew whence the two loaves of the Pentecostal offering, the first-fruits of the wheat harvest, could be procured, they were obliged ultimately to bring them from 'the valley of the Well of Sychar.' Now the country which was the scene of the interview with the Samaritan woman is remarkable in this respect: 'one mass of corn, unbroken by boundary or hedge' (Stanley's 'Sinai and Palestine,' p. 229)—as it is described by a modern traveller; and indeed the prospect before Him suggests to our Lord, as we may well suppose, the image which occurs in the conversation with the disciples immediately following: 'Lift up your eyes, and look on the fields; for they are white already to harvest.' It is true that the Talmudical passages do not fix the locality of their 'Ayin Sychar'; but all the circumstances agree. It was just from such a country as this (neither too near nor too far distant for the notices) that the Pentecostal loaves would be likely to be procured in such an emergency."—CANON LIGHTFOOT, 'Contemp. Rev.,' May 1875, p. 860, &c.

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x. 5). He seems to recognize the alien descent of the Samaritans, and to treat them on the footing of Gentiles. He does not forbid His Apostles to pass through Samaria,¹ but not to go of set purpose to preach the Gospel to them. The reason, too, is given. The Gospel must first be preached to the "lost sheep of the house of Israel;" and their prejudice against it must not be excited by preaching to the Gentiles and the Samaritans: their time was not yet come.

Sychar, or Shechem, must have been a very sacred spot to the Jews, as well as to the Samaritans: and Jacob's acknowledged connection with it is, as it were, one of the links that bind the Old and New Testaments together. In the Book of Joshua (chapter xxiv. 32) it is said that this parcel of ground became the inheritance of the children of Joseph, and that Joseph's bones were buried here. S. Stephen implies that others also of the patriarchs or their families were buried here (Acts vii. 15).

6. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus^a on the well:^b and it was about the sixth hour.

^a Vulg. Jesus ergo fatigatus ex itinere, s. debat sic supra fontem. Hora erat quasi sexta.

What a mysterious dispensation, that He who made the body should feel the hunger and thirst and fatigue incident to the body; that He who made the sun should feel exhaustion from its heat; that He who made all things should depend for sustenance, and for the support of His life, on the benevolent feelings of His own creatures! Holy women, it is said, ministered to Him of their substance, and He had a common purse with the twelve Apostles.

The hour is probably mentioned as a reason for His weariness, the sixth hour being the time when the sun was hottest and most exhausting. The earliest writers² who explain our Saviour's conversation with the woman of Samaria interpret the sixth hour as 12 o'clock at noon, reckoning the first hour from sunrise. This was the received explanation until the eighteenth century, when it was suggested³ that S. John reckons the hour from midday and midnight, and not, as the other Evangelists do, from sunrise.

The morning and the evening were the usual times for drawing water, and then the women generally went in troops. The fact that this woman was alone may show that she had gone for water at an unusual time, the hour of noon.

For other reasons for believing that S. John reckons the hours from sunrise, like the other Evangelists, see this Commentary on S. Matthew, ch. xxvii., page 469.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink.

^a A certain woman.
^b Vulg. Venit mulier de samaria.

8. (For His disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.^c

^c S. The woman of Samaria saith unto Him: Samaritans for the Jews have no dealings with the Samaritans.
^d Vulg. Venit ergo et mulier illa Samaritana . . . non enim contantur Iudei Samaritanis.

10. Jesus answered and said unto her, If thou

¹ S. Cyril Alex. in Joan. iv. 5; vol. vi. p. 289.

² S. Chrysostom, in Joan. iv. 6; Homil. xxxi.

³ S. Cyril Alex. in Joan. iv. 6; vol. vi. p. 293.

Theophylact, in Joan. iv. 6; vol. i. p. 553.

Euthymius, in Joan. iv. 6; vol. iv. p. 135.

[Jansenius,

^a Sat thus (ἐκάθιστο οὕτως)—"that is, in a weary posture, or after the manner as tired men used to sit down. Le Dieu taketh it only for an elegance in the Greek which might well be omitted; and accordingly the Syriac hath omitted it and not owned it at all. But see it emphatical in other places also: 1 Sam. ix. 13; 1 Kings ii. 7; Acts vii. 8."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John iv.; vol. i. p. 593.

^b οὕτως has been considered redundant. But that adverb is thus frequently employed after a participle to imply a repetition of the participial notion: 'tired with the journey, sat down thus' (sicut erat, in consequence of being thus fatigued).—WINER, 'Grammar of the New Testament,' p. 640.

^c On the well (ἐν τῇ πηγῇ).—"It should be rather *by* the well—in its immediate neighbourhood. On two other occasions, namely, Mark xiii. 29, John v. 2, our translators have rightly gone back from the more vigorous rendering of ἐν with a dative, to which they have here adhered. Yet it ought to be said that Winer ('Grammar of the New Testament') is on the side of our Version as it stands."—ARCHB. TRENCH on Authorized Version, p. 90.

^d ἐν τῇ πηγῇ, 'on the well' (the margin of the well), the struc-

Jansenius, in Concord. Evangel. cap. xxiii. p. 172.

Maldonatus, in Joan. iv. 6; vol. ii. p. 516.

Cornelius a Lapide, in Joan. iv. 6; vol. viii. p. 924.

³ Townson's Discourses on the Four Gospels, p. 217.

ture round it was higher than the mouth of the well itself."—WINER, 'Grammar of the New Testament,' p. 410.

^e For the Jews have no dealings with the Samaritans (οὐ γὰρ συγγράμναι Ἰουδαίῳ Σαμαριταῖν).—"1. That translation which the French and English follow, seems to stretch the sense of the word beyond what it will well bear. For granting the Samaritans were mere heathens, yet did not this forbid the Jews having any kind of dealings with them, for they did not refuse merchandising with any of the Gentile nations whatever. . . .

"2. That version, non attulerunt Iudeis Samaritanis, as Beza, or non contantur, as the Vulgate, hardly reacheth the sense of the word, or fully comes up to the truth of the thing."

Lightfoot then goes on to prove, by quotations from ancient Jewish writings, that the Jews did not refuse to deal with the Samaritans in the way of trade, but they would not borrow anything of them, or accept anything from them gratis, or allow of any interchange of acts of kindness and courtesy between them, and concludes: "Nor, indeed, can the word συγγράμναι in this place intend anything else. For whereas it was lawful for the Jews to converse with the Samaritans, buy of them, use their

knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

That His disciples should have gone into the village of Sychar, apparently at some distance, to buy food; that Jesus should find this Samaritan woman alone, when He could remonstrate with her on the wickedness of her life, was part of the same act of mercy. From His dress and dialect, she would easily recognize Him to be a Jew; and she knew the feud that had existed between the Jews and Samaritans for hundreds of years.

It is not certain whether the words "for the Jews have no dealings with the Samaritans," are the words of the woman, or whether they are the explanation of the Evangelist. They may be either, but the former seems the more general opinion.¹

In these words Jesus endeavours to excite her desire to learn two things—the gift of God, and the real character of Him who was speaking with her. The gift of God was, by name, "living water," but in reality the Holy Spirit. He Himself was in outward appearance a mere man, a Jew, as she had called Him, but in reality He was God.

The quality of water differs so much, according to the condition in which it exists, that there may be said to be two very different kinds: 1. Water without motion, stagnant, collected in artificial cisterns; 2. Living water, perpetually flowing from a natural spring. Jesus asks of the Samaritan woman water from the well, water more nearly resembling that collected in artificial cisterns; and says, that if she had known who He was, she would have asked of Him, and He would have given her, "living water." By the expression "living water," Jesus means the water that causes life. He is endeavouring to raise her thoughts from earth, from the water of the body to the water of the soul, the Holy Spirit. The woman misunderstands His use of the words "living water," and expresses her doubts of His power to do this. He has nothing to draw water with, and He is not greater than Jacob, who gave this well. There is no other water here, as

she argues, but that of this well: "and the well is deep, and Thou hast nothing to draw with: from whence then hast Thou that living water?"

11. The woman saith unto Him, Sir, Thou hast nothing to draw with,^a and the well is deep: from whence then hast Thou that living water?

S.V. She saith unto Him: S. omits then.

Vulg. Dicit ei mulier: Domine . . . unde ergo habes aquam vivam?

12. Art Thou greater than our father Jacob,^b which gave us the well, and drank thereof himself, and his children, and his cattle?

S. he drank also thereof himself.

Vulg. et ipse ex eo bibit, et hii ejus, et pecora ejus.

She praises the water of this well for its goodness and abundance. What Jacob himself and his children drank of must be good; what his cattle drank of must be plentiful. Jesus does not reply to her question, "Art Thou greater than our father Jacob?" but leaves her to conclude that He was greater than Jacob, from the superiority of the water which He would give over that which Jacob had given. The water which He should give had two properties which no other water had. He who drank of it should never thirst again; and it should be in him "a well of water springing up into everlasting life."

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

S. omits him before shall be.

Vulg. fiet in eo fons aque salientis in vitam aeternam.

Of the properties of water which ancient writers have mentioned as symbolizing the Holy Spirit, the two most striking are its power to purify and its power to nourish. No stain can be cleansed without water, neither can any life be supported without water.

Maldonatus, in Joan. iv. 9; vol. ii. p. 517.

Cornelius a Lapide, in Joan. iv. 9; vol. viii. p. 925.

and to the sepulchres of their fathers with invincible tenacity."—THOMSON'S 'Land and the Book,' p. 477.

^a Thou hast nothing to draw with (οὐτε ἀντήλμα ἔχεις).—"Camerarius out of Plautus Latinis ἀντήλμα situlam, Baza out of Austin hauritorium . . . It seems they brought their buckets with them to draw with, as well as their vessels to carry water in, unless they made the same vessel serve for both uses, by letting it down to draw with a cord."—LIGHTFOOT, 'Harmony of the Four Evangelists,' S. John iv.; vol. i. p. 593.

^b Art Thou greater (αἰ σὺ μείζων εἶ): than our father Jacob?—"Here the Greek μὴ beginning the interrogative sentence with the noun, which it qualifies, demands, 'Thou art not greater, art Thou?'"—The 'Church Quarterly Review,' April 1876, p. 138.

¹ S. Chrysostom, in Joan. iv. 9; Homil. xxii.

Theophylact, in Joan. iv. 9; vol. i. p. 554.

labour, answer to their benedictions 'Amen,' lodge in their towns (Luke ix. 52), I would fain know in what sense, after all this, can it be said, 'ἰουδαῖοι οὐ συγγράτταται Σαμαρείταις,' but in this only, that they would not be obliged to them for any kindness."—LIGHTFOOT on S. John iv. 9; vol. ii. p. 538.

"If of old the Jews had no dealings with the Samaritans, the latter, the Samaritans of Nabalus, at the present day reciprocate the feeling; and neither eat nor drink, nor marry, nor associate with the Jews; but only trade with them."—ROBINSON'S 'Biblical Researches,' iii. 107.

"There are not now two hundred Samaritans, all told, in the world. They themselves mention one hundred and fifty as the correct census. They are a strange people, clinging to their law

But the thoughts of the woman still cling to earth. From His conversation with her thus far, she fails to learn either the character of Him who was speaking or the nature of the "living water." Of the two qualities which He mentions as belonging to the water which He can give, her desires settle upon that which appears most likely to apply to her own bodily wants. She divests His words of their proper meaning, namely, that he who received the gift of the Holy Spirit should never require any other kind of spiritual strength in his conflict with Satan and his temptations; and she applies them in her own sense to the body, and to the thirst of the body.

15. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

The prophets had spoken of "water" and of "living water" with reference to the soul, and as applying to the gift of the Holy Spirit, in such clear unveiled language, that had the woman been a Jew instead of a Samaritan she would scarcely have failed to see His application of those terms. But this was the defect of her national cred. The Samaritans did not receive as Holy Scripture the prophets, or any portion of the Old Testament except the books of Moses; at least they did not receive them as of the same authority as the writings of Moses. Besides other passages, Isaiah had said, "With joy shall ye draw water out of the wells of salvation" (Isa. xli. 3); "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring" (xlv. 3); "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13); "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1); "And it shall be in that day, that living waters shall go out from Jerusalem" (xiv. 8).

So far Jesus had not succeeded, so to speak, in raising the thoughts of this Samaritan woman beyond her own daily bodily wants. He has apparently excited in her no interest to learn the nature of the "living water," or the character of Him who talked with her. He therefore touches another chord.

16. Jesus saith unto her, Go, call thy husband, and come hither.

Y. He saith unto her.
Vulg. Proferit Jesus.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

V. answered and said unto Him: S. omits and said.
Vulg. Respondit mulier, et dixit.

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.^a

Some¹ suppose that in the words "thou hast had five husbands," &c., Jesus meant to insinuate that the five whom she had had were like the one she now had, not lawfully her husband. But the more common opinion is that Jesus only reproaches her for unlawfully having the last.²

Some have thought that in the passage "he whom thou now hast is not thy husband," a stress is possibly to be laid on the word "thy," that after having had five legitimate husbands, the one whom she now had may have been the husband of some other woman. But when she honestly confesses that she has no husband, Jesus does not rouse her anger by unsparingly denouncing her sin. He first praises her for the truthfulness of her confession.

She now begins to rise to the knowledge of His character, and—it may be with a sincere desire to learn where to pray properly—she proposes to Him, as a prophet, the great question of the day, whether the Temple of Jerusalem or on Mount Gerizim, which overhung her own city of Sychar, was the right place for the worship of God.³

The Patriarch Jacob had offered sacrifice at Sychar, or Shechem (Gen. xxxiii. 20). From Mount Gerizim the six tribes had solemnly pronounced the blessings that should be on those who kept the Ten Commandments (Deut. xxvii. 12). At Shechem, Joshua, before his death, had recounted to the assembled Israelites God's merciful dealings with them (Josh. xxiv.). A temple, if not then standing, had formerly stood on Mount Gerizim. All this might seem to convey a kind of right and legality to the worship offered there. But God had chosen one place for His worship, one place only for sacrifices to be offered to Him. He had said, "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (Deut. xii. 13). This place was Jerusalem. Neither length of time nor the eminence of the worshippers could invest any other place with the right, which God had given to Jerusalem alone.

Jansenius, in Concord. Evang., cap. xxiii. p. 174.

Cornelius a Lapide, in Joan. iv. 18; vol. viii. p. 928.

³ S. Hilary, de Trinitate, li. 31; vol. ii. p. 71.

Cornelius a Lapide, in Joan. iv. 18; vol. viii. p. 928.

¹ Maldonatus, in Joan. iv. 18; vol. ii. p. 524.

² S. Augustine, in Joan. iv. 18, tract. xv.; vol. iii. p. 1518.

V. Beale, in Joan. iv. 18; vol. iii. p. 682.

Euthymius, in Joan. iv. 18; vol. iv. p. 147.

Rupertus, in Joan. iv. 18; vol. iii. p. 339.

[Jansenius,

^a In that saidst thou truly.—Τούτο ἀληθὲς εἶπας, 'this hast thou spoken true,' *hoc verum dixisti*. On the other hand, *τούτο*

ἀληθὲς εἶπας (as Kuhnol maintains) would be ambiguous.—WISLER, 'Grammar of the New Testament,' p. 186.

19. The woman saith unto Him, Sir, I perceive that Thou art a prophet.

S. omittit Sir.
Vulg. Dicit ei mulier: Domine.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

S. that it is in Jerusalem where.
Vulg. et vos dicitis, quia Ierosolymis est locus ubi adorare oportet.

21. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

S.V. believe Me, woman: A. the hour cometh that ye shall.
Vulg. Mulier, crede mihi, quia venit hora quando.

22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Vulg. Vos adoratis quod nescitis; nos adoramus quod scimus, quia salus ex Iudeis est.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: ^a for the Father seeketh such to worship Him.

Vulg. Nam et Pater tales querit qui adorent eum.

24. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

S. omittit Him: S. in the spirit of truth.
Vulg. et eos, qui adorant eum, in spiritu et veritate oportet adorare.

In His answer, Jesus first declares that the worship at present offered to God, whether at Jerusalem or on Mount Gerizim, should shortly, very shortly, be abolished. He then settles the question in dispute between the Jews and the Samaritans, and gives it in favour of the Jews. He intimates that the Samaritans worship they know not what; that the object of their worship, as well as the manner of their worship, was wrong. Along with the God of Israel they worship false gods, the knowledge of which their fathers had brought with them from Babylon and its neighbourhood. The Jews know what they worship: for salvation is of the Jews. This was the case both as regards the Old dispensation and the New. The will of God respecting Himself, and the way in which He would be worshipped, was in ancient

times revealed to the Jews; and so far as it became known to the Gentiles, this knowledge was disseminated from the Jews. In the New dispensation, Jesus, the Author of salvation, was born of the Jews, and from them He became a Light to lighten the Gentiles.

But true as is the worship which the Jews offer when compared with that of the Samaritans, He implies that it is not to continue, nay, that it is already superseded. God has chosen another mode of being worshipped, free from the defects of both these. With the true God the Samaritans worship false gods. Their worship is not true. The Jews worship the true God, but their worship is not spiritual. It consists chiefly in the sacrifice of animals, in rites which begin and end with the body, and it is limited to one place, the Temple at Jerusalem. But all these are only shadows, types of the worship which Christ should establish. Henceforth, Jesus Himself, the God Incarnate, should be the object of their worship, and with the worship of the heart, by acts of devotion, faith, hope, repentance. These, wherever offered and by whomsoever offered, should be accepted by God in the place of the victims which had hitherto been offered to Him rightly at Jerusalem, but ignorantly, superstitiously, and unlawfully at Gerizim.

25. The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.

S. He telleth us.
Vulg. cum ergo venerit ille, nobis annuntiabit omnia.

26. Jesus saith unto her, I that speak unto thee am He.

The woman only expresses the general expectation which existed at this time, that the coming of the Messiah was at hand. Even if the Samaritans did not receive the prophets, and would therefore be ignorant of Daniel's prophecy of the Messiah, the learned among them would be acquainted with the prophecy of Jacob (Gen. xlix. 10), and the rest would know it from common rumour.

27. ¶ And upon this came His disciples, and marvelled that He talked with the woman: ^b yet no man said, What seekest thou? or, Why talkest thou with her?

S. said unto Him.
Vulg. nemo tamen dixit.

^a In spirit and in truth.—“*Ἐν πνεύματι καὶ ἀληθείᾳ*, which qualify *προσκυνήσουσιν*, must not be resolved and degraded into the adverbs *πνευματικῶς καὶ ἀληθῶς*. The preposition *ἐν* there denotes the element in which *προσκυνεῖν* is exercised.”—WINER, ‘Grammar of the New Testament,’ p. 444.

^b With the woman (*μετὰ γυναῖκος*).—So also Lightfoot translates this passage. His opinion is that, though the article is not expressed in the Greek, it is to be understood in the sense. He supposes that the surprise of the disciples was raised, not so much because Jesus was talking with a woman, but with a Samaritan. This had already been a cause of wonder to herself (ver. 9). He

quotes a passage from Maimonides to show that the Jews were allowed to buy meat of, and to sell meat to, those with whom they were not allowed to enter into familiar conversation. “‘For they might not use any commerce nor any converse with a person excommunicate (as the Samaritans were to the Jews), but only so much as for the providing of meat.’ (Maim. in Talmud, torah, per. 7.)”—LIGHTFOOT, ‘Harmony of the Four Evangelists,’ John iv.; vol. i. p. 594.

The following is Ep. Middleton's note on this:—“Campbell lays some stress on the absence of the article, and thinks the meaning is, ‘with any woman at all.’ From the absence of the article nothing

The surprise of the disciples may have been caused either because He was holding a conversation with a woman, a stranger and in a lonely place, which they looked upon as a breach of Jewish propriety, or because He was holding a conversation with this particular woman, on the ground either that she was a Samaritan, or that from certain indications, which the disciples easily recognized, she was a woman of infamous character; but whatever was the source of their surprise, reverence for Jesus prevented them from giving expression to it.

28. The woman then left her waterpot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?*

30. Then they went out of the city, and came unto Him.

V.A. omit Then.

She concluded that He was a prophet, because He had revealed to her the secrets of her own life, and she believes He is the Messiah, on His own word. In the fulness of her faith and zeal, she leaves her waterpot, she forgets the errand on which she had been so intent, she neglects the water with which her mind had been so full that she had no thoughts for the "living water," and hurries into the city to announce to others her good news. Her question, "Is not this?" or "Is this the Christ?" as it has been translated, does not imply any hesitancy or halting in her own belief, but rather a desire that they should draw their own conclusion.

31. ¶ In the meanwhile His disciples prayed Him, saying, Master, eat.

can be inferred, because of the preposition. On the whole I am inclined to believe that the surprise felt by the Apostles was rather at our Saviour's conversing with this particular woman, than with any woman indiscriminately. . . . The business of fetching water belonged exclusively to females; and wells had, from that cause, become places of resort for the loose and licentious of both sexes. It is possible, therefore, that the surprise of the disciples might be excited, more especially by our Saviour's conversing with this particular woman whom He had found in such a place; and her appearance probably bespoke somewhat of her real character, as exhibited in the sequel of the story."—On the 'Greek Article,' p. 243.

Alford translates this "with a woman," and Canon Lightfoot remarks on it: "The English Version, 'They marvelled that He talked with the woman,' implies that the disciples knew her shameful history—a highly improbable supposition, since she is obviously a stranger whose character our Lord reads through His Divine intuition alone: whereas the true rendering, 'He talked with a woman,' which indeed alone explains the emphatic position of *γυναικός*, points to their surprise that He should break through the conventional restraints imposed by rabbinical authority, and be seen speaking to one of the other sex in public. A rabbinical precept was, 'Let no one talk with a woman in the street, no not with his own wife.'"—Revision of the English New Testament, p. 115.

* Is not this the Christ? (*οὐκ οὗτος ἐστὶν ὁ Χριστός*;)—"Correcting all our previous translations, our translators rendered the words *οὐκ οὗτος ἐστὶν ὁ υἱὸς Δαβὶδ*; (Matt. xii. 23) with perfect

32. But He said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought Him *ought* to eat? ^b

S. The disciples say one to another (*omit* Therefore).
Vulg. Dicunt ergo discipuli ad invicem.

34. Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.

Our Saviour is gradually unfolding the object of His own mission, as well as that of His disciples, in their degree, and He incites them by various considerations zealously to fulfil it. As He had just done in His conversation with the Samaritan woman, so He now acts with His disciples: He kindles their curiosity and interest by using words that are in common use in a higher sense. Words that are generally confined to the body and its wants, He applies to the soul. His hunger, His longing for the conversion of the Samaritans was so intense that the hunger of His body was nothing to it. According to your usual mode of reckoning, He says, there are yet four months unto the harvest; but I can point out to you a harvest now ready, fields already ripe for the harvest: a harvest, too, in which those who gather it in shall receive as their wages not an earthly recompense, but life eternal.

The fields "white already to harvest" were the city of Sychar and the other cities of Samaria, the firstfruits of which were the body of men who were returning with the Samaritan woman to hear Jesus for themselves. The harvest was their conversion to the faith in Jesus as the Messiah, the Son of God. The reapers were Jesus Himself and His disciples,

accuracy, 'Is this the Son of David?' fully understanding that, according to the different idioms of the Greek and English, the negative particle of the original was not to reappear in the English (Acts vii. 42; John viii. 22). I am unable to say when the reading which appears in all our modern Bibles, 'Is not this the Son of David?' first crept in: it is already in Hammond, 1659; but it is little creditable to those who should have kept their text inviolate, that they have not exercised a stricter vigilance over it. It is curious that, having escaped error here, our translators should yet have fallen into it in the exactly similar phrase at John iv. 29, *οὐκ οὗτος ἐστὶν ὁ Χριστός*; where they do render, 'Is not this the Christ?' but should have rendered, 'Is this the Christ?' The Samaritan woman in her joy, as speaking of a thing too good to be true, which she will suggest, but dare not absolutely affirm, asks of her fellow-countrymen, 'Is this the Christ?' Can this be He whom we have looked for so long? expecting in reply not a negative, but an affirmative answer."—ARCHBISHOP TREXEN on Authorized Version, p. 101.

^b Hath any man, &c.—*Μή* (*μήτι*) is used when a negative answer is presumed or expected. Some, however, think that *μή* sometimes anticipates an affirmative answer in the New Testament. But the speaker, in such case, always leans to a negative answer, and would not be surprised if he received one: John iv. 33, 'Has any one brought Him anything to eat?' I do not think so, especially as we are here in the country of the Samaritans."—WINER, 'Grammar of the New Testament,' p. 534.

who by their teaching were bringing to perfection the first principles of reverence towards God, which Moses and others had sown in their hearts.

35. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

S.V.A. for they are white to harvest. Already (A. adds also) he that reapeth.
Vulg. quia albae sunt jam ad messem.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

V. omits both.
Vulg. ut et qui seminat, simul gaudet, et qui metit.

37. And herein is that saying true,^a One soweth, and another reapeth.

Vulg. In hoc enim est verbum verum.

38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Some modern commentators suppose that in the words "Say not ye, There are yet four months, and *then* cometh harvest?" our Saviour has no particular reference to the time of the year at which He was speaking, but is making use of one of the common sayings of the country; the meaning of which is, that between seed-time and harvest there is always an interval of four months. An early and more probable opinion¹ is that He is referring to the actual time of the year. Interpreted in this sense, these words enable us to fix the time of this conversation.

Lightfoot² quotes several ancient Jewish writers to show that the time for sowing wheat and spelt was during the months Tisri and Marheshvan, or from the middle of September to the middle of November, and that the time for sowing the barley was in the months Shebat and Adar, from January to March, or seventy days before the Passover. The conclusion which he draws from this is that, though Jesus says there are yet four months to the harvest, the seed for that harvest was only partially sown; the barley, the hope of the harvest to come, was not yet committed to the ground. The knowledge of this fact helps to throw additional light on our

Saviour's words. Directing their attention to the multitudes of Samaritans whom He saw coming towards them, He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Behold what a harvest of souls are here, where there has been but scanty seed sown! Compared with the Jews, only little seed had been sown among the Samaritans, either in the time of the prophets, or during the ministry of Jesus Himself. The last eight months He had spent in Judaea and Jerusalem, and this is His first visit to Samaria, and see how ready they are to receive His Word and to believe in Him as the Christ!

The harvest of the Jews began at the Passover. On the second day of the Passover the Law enjoined them to bring a sheaf of the firstfruits of their harvest, and wave it before the Lord, and from that day they counted seven weeks to Pentecost. (Levit. xxiii. 10-15.) The Passover was the fourteenth day of the first month—Nisan (the end of March and the beginning of April). Four months before the Passover would be about the end of our November.

39. ¶ And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.

S. omits on Him: S.V. omittit ever.
Vulg. Ex civitate autem illa multi crediderunt in eum Samaritanorum
Quia dixit mihi omnia quaecunque feci.

40. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days.

V. were come together unto Him: S. and He abode with them two days.
Vulg. Cum venissent ergo ad illum Samaritanam et mansit ibi duos dies.

41. And many more believed because of His own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *Him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

S. of thy testimony: S. we have heard Him ourselves: S.V. omittit the Christ.

Vulg. Jam non propter tuam loquelam credimus; ipsi enim audivimus, et scimus, quia hic est vere Salvator mundi.

The honesty and sincerity of the Samaritans contrast well with the hardness and unbelief of the Jews. After converse with Him for two days only, the Samaritans believe that

¹ S. Chrysostom, in Joan. iv. 35; Homil. xxiv.
S. Cyril Alex. in Joan. iv. 35; vol. vi. p. 325.
Theophylact, in Joan. iv. 35; vol. i. p. 562.
Euthymius, in Joan. iv. 35; vol. iv. p. 139.

[S. Augustine,

S. Augustine, in Joan. iv. 35, tract. xv.; vol. iii. p. 1521.

V. Bede, in Joan. iv. 35; vol. iii. p. 687.
Cornelius a Lapide, in Joan. iv. 35; vol. viii. p. 933.

Wieseler, Chronolog. Synopsis, p. 194.

² Lightfoot on John iv. 35; vol. ii. p. 544.

* That true saying (ὁ ἀληθὺς λόγος).—A few MSS. are without the article; but as Matthæi well observes, "*ad hoc non adesse potest*." If we render, "in this instance the saying is true," the article must be omitted; but if, "in this is exemplified the true saying," the

article is absolutely necessary, as in S. John i. 9; vi. 32; xv. 1. . . . "The great majority of MSS. ought, I think, to prevail; they are at least as fifty to one."—MIDDLETON on the Greek Article, p. 244.

Jesus is the Saviour of the world. After three years' preaching, after the performance of so many and such mighty miracles, the Jews as a body refused to believe in Him. Belief and unbelief in Jesus as God depended not so much on the proofs that were offered, as on the heart and on the previous life of those to whom the proofs were exhibited.

It may be, as some¹ have thought, that Jesus remained only two days with the Samaritans out of consideration for the Jews, to avoid the reproach which they would be sure to fix upon Him for it, and the conclusion they would draw, that He could not be the Christ, because Christ was promised not to the Samaritans but to the Jews.

43. ¶ Now after two days He departed thence, and went into Galilee.

S.V. He departed thence into Galilee.

Vulg. Post duos aut in dies exit inde; et abiit in Galilæam.

44. For Jesus Himself testified, that a prophet hath no honour in his own country.

45. Then when He was come into Galilee, the Galilaens received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast.

Usually Nazareth, His own country, would be included under the term Galilee, but here "His own country" is used in contradistinction to Galilee.² Jesus went not to Nazareth, because He knew that a prophet had no honour in his own country, but He went into Galilee; that is, into the other parts of Galilee.

Continuing His journey from Judæa into Galilee (iv. 3), which had been interrupted by His conversation with the Samaritan woman, our Saviour goes to Cana of Galilee, leaving or passing by Nazareth (Matt. iv. 13), because a prophet had no honour in his own country. Nazareth had been His residence, His country from childhood up to manhood, and the inhabitants despised Him, being, as they thought, the son of a carpenter. He probably goes to Cana to confirm by His presence the faith in Him which His former miracle had created.

46. So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman,^a whose son was sick at Capernaum.

Margin, courtier, or ruler.

S. So they came again: V. So He came again: S^a, where they made.

Vulg. Venit iterum in Cana Galilææ, ubi fecit aquam vinum. Et erat quidam nobiles, cujus filius infirmabatur Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death.

S. Now there was a certain nobleman, whose son was sick at Capernaum (Capernaum, also V); he hearing that Jesus was come out of Judæa into Galilee, went the more unto Him: S.V. cumque Him esset besegit.

Vulg. Cum cum audisset quia Jesus adveniret a Judæa in Galilæam, abiit ad eum, et rogabat eum ut descenderet, et sanaret filium ejus: incipiebat enim mori.

48. Then said Jesus unto him, Except ye see signs and wonders,^b ye will not believe.

Vulg. Nisi signa et prodigia videritis, non creditis.

¹ Janseus, in Concord. Evang., cap. xliii. p. 179.

Cornelius a Lapide, in Joan. iv. 49; vol. viii. p. 934.

* A certain nobleman (ὁν τις βασιλικός).—"It is hard, in the variety of constructions that are given of the Greek word βασιλικός, to tell what this man was that was so titled. The Vulgar Latin and Erasmus render it *regulus*, a little king; the Syriac, one of the king's servants; which the Arabic followed in sense, though not in words. The Italian hath it *signore*, a great man, or of high degree; Nonnus, βασιλικὸς ἀνὴρ, a man of the king's, which is the very epithet that is used by the Arabic, and several other expositions of it are given."—LIGHTFOOT, Harmony of the Four Evangelists, John iv. v. p. 605.

^b Signs and wonders.—"These words (τέρας, σημεῖον, δύναμις, ἐνδοξον, παράδοξον, θαύμασιον) have this in common, that they are all used to characterize the supernatural works wrought by Christ in the days of His flesh: thus σημεῖον, John ii. 11, Acts ii. 19; τέρας, Acts ii. 22, John iv. 48; δύναμις, Mark vi. 2, Acts ii. 22; ἐνδοξον, Luke xii. 1; παράδοξον, Luke v. 26; θαύμασιον, Matt. xxi. 15: while the first three, which are far the most usual, are in like manner employed of the same supernatural works wrought in the power of Christ by His Apostles (2 Cor. xii. 12). They will be found on closer examination not so much to represent different kinds of miracles, as miracles contemplated under different aspects and from different points of view.

"Τέρας and σημεῖον are often linked together in the New Testament (John iv. 48; Acts ii. 22, iv. 30; 2 Cor. xii. 12), and times out of number in the Septuagint. . . .

² S. Cyril Alex. in Joan. iv. 43; vol. vi. p. 329.

Janseus, in Concord. Evang., cap. xliii. p. 180.

Cornelius a Lapide, in Joan. iv. 43; vol. viii. p. 935.

"The same miracle is upon one side a τέρας, on another a σημεῖον, and the words most often refer, not to different classes of miracles, but to different qualities in the same miracles; in the words of Lampe (Com. in John; vol. i. p. 513), 'Eadem enim miracula dici possunt signa, quatenus aliquid sui occultum sui futurum docent: et prodigia (τέρατα) quatenus aliquid extraordinarium, quod stuporem excitat, sistant. Hinc sequitur signorum notitiam latius patere, quam prodigiorum, omnia prodigia sunt signa, quia in illum usum a Deo dispensata, ut arcum indicent. Sed omnia signa non sunt prodigia, quia ad signandum res celestes aliquando etiam res communes adhibentur.' . . . Origen long ago called attention to the fact that the name τέρας is never in the New Testament applied to these works of wonder, except in association with some other name. They are often called σημεῖα, often δυνάμεις, often τέρατα καὶ σημεῖα, more than once τέρατα, σημεῖα καὶ δυνάμεις, but never τέρατα alone. The observation was well worth making; for the fact which we are thus bidden to note is indeed eminently characteristic of the miracles of the New Testament, namely, that a title by which more than any other these might seem to hold on to the prodigies and portents of the heathen world, and to have something akin to them, should thus never be permitted to appear except in the company of some other, necessarily suggesting higher thoughts about them.

"But the miracles are also σημεῖα. . . . Among all the names which the miracles bear, their ethical end and purpose comes out

49. The nobleman saith unto Him, Sir, come down ere my child die.

A. ere my son die.
Vulg. Dicit ad eum regulus: Domine, descende prius quam moriatur filius meus.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

S.V. omil And S. the word of Jesus and went his way.
Vulg. Credidit homo sermōi quem dixit ei Iesus, et ibat.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

S. the servants met him and told that his son liveth: V. omits and told him: V.A. that his son liveth.
Vulg. servi occurrunt ei, et nuntiaverunt dicentes, quia filius ejus viveret.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

V. the very hour wherein.
Vulg. Interrogabat ergo horam ab eis in qua melius habuerat.

53. So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

S. He said unto him.
Vulg. Quia illa hora erat, in qua dixit ei Iesus: Filius tuus vivit.

This ruler (*βασιλεύς*), according to the use of the word by Josephus, was probably one of Herod's officers.¹ Some² writers have thought that he was a Gentile; others,³ and with greater probability, that he was a Jew. The weakness of his faith and our Saviour's words to him, "Except ye see signs and wonders, ye will not believe," rather favour the opinion that he was a Jew. The Gentiles were far more open to conviction that Jesus was the Christ than the Jews were. The Samaritans had lately given a very striking example of this. The Jews, above all others, required "signs and wonders," i.e. the exercise of superhuman power, either in accordance

with the working of nature, such as suddenly to heal the sick, or in opposition to it, such as to raise the dead.

In this case Jesus had two cures to work, the cure of the father's unbelief and the cure of his son's fever. The father had perhaps heard of the miracle which, a few months before, Jesus had performed at Cana, how He had turned the water into wine; or he was one of the Galileans who had seen all the things that He did at Jerusalem at the feast; or he may have only heard of these, and his faith was less perfect than if he had seen them. Anyhow, he could only connect the power of Jesus with His presence, and urges Him to come down to Capernaum, a distance of twenty-five miles, ere his child died. But on his importunity, Jesus by a word heals both the father and the son: the father of his unbelief and the son of his fever. By the question which he puts to his servants, "when he began to amend," it would seem that even then the father did not expect a sudden, but a gradual recovery. On hearing the account of his servants as to the hour when the fever left his son, the father believes still more in Jesus. He believes not only that He has power to heal the sick, but also that He is the Christ.

The fever left the child at "the seventh hour;" which, calculating from sunrise, would be one o'clock, or noon. In answer to the plea that S. John used a different mode of calculating the time from the other Evangelists, and that he began to reckon the hours from midday or midnight, and not from sunrise, a method which he is said to have learnt during his residence in Asia Minor, it is objected—(1) the improbability there is that S. John would put into the mouth of these servants, Galileans, or living in Galilee, a mode of reckoning the hours which, as is evidenced by the practice of the other Evangelists, was not commonly, if at all, used in Palestine; (2) that Origen,³ who was born in Alexandria within 100 years after S. John wrote his Gospel, and who has left an elaborate commentary on the cure of this nobleman's son by our Saviour, calculates the seventh hour from sunrise, and is evidently ignorant that S. John, either here or elsewhere, used a notation different from that of the other Evangelists. On this subject see also Commentary on S. Matthew, ch. xxvii. page 469.

Some⁴ of the early commentators pointed out that this

¹ Origen, in Joan. tomus xlii. 57; vol. iv. p. 508.

S. Jerome, in Isaiah lxx. 1; vol. iv. p. 629.

² S. Augustine, in Joan. iv. 46, tract. xvi.; vol. iii. p. 1526.

V. Bede, in Joan. iv. 46; vol. iii. p. 690.

Jansenius, in Concord. Evang., cap. xxiv. p. 181.

Maldonatus, in Joan. iv. 46; vol. ii. p. 546.

Cornelius a Lapide, in Joan. iv. 46; vol. viii. p. 935.

³ Origen, in Joan. tomus xlii. 60; vol. iv. p. 520.

S. Chrysostom, in Joan. iv. 46; Homil. xxv.

Theophylact, in Joan. iv. 46; vol. i. p. 565.

Euthymius, in Joan. iv. 46; vol. iv. p. 165.

S. Augustine, in Joan. iv. 46, tract. xvi.; vol. iii. p. 1525.

S. Gregory Magnus, in Evang. Homil. xxviii.; vol. ii. p. 1211.

V. Bede, in Joan. iv. 46; vol. iii. p. 689.

in *σημεῖον* with the most distinctness, as in *τέρας* with the least. It is involved and declared in the very word that the prime object and end of the miracle is to lead us to something out of and beyond itself; that, so to speak, it is a kind of finger-post of God pointing for us to that; valuable not so much for what it is as for what it indicates of the grace and power of the doer, or of the connection with a higher world in which He stands (Mark xvi. 20; Acts xiv.

3; Heb. ii. 4; Exod. vii. 9, 10; 1 Kings xlii. 3). . . . It is to be regretted that *σημεῖον* is not always rendered 'sign' in our Version; that in the Gospel of S. John, where it is of very frequent recurrence, 'sign' too often gives place to the vaguer 'miracle,' and sometimes not without serious loss: thus see iii. 2; vii. 31; x. 41; and, above all, vi. 26.—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 324.

healing of the nobleman's son is not to be confounded with the healing of the centurion's servant which S. Matthew (viii. 5) and S. Luke (vii. 1) record. They also draw attention to the several points of difference in the two cases: that in the case of the centurion's servant Jesus had entered into Capernaum, but that here the nobleman comes to Jesus, who is still at Cana; that in the former Jesus expressed great willingness to go to the house, but that the centurion deemed it unnecessary, and himself unworthy of His presence, and that His word was sufficient, but that the nobleman entreats Jesus to go down ere his child die; that in the former case "palsy" is mentioned as the malady, in the latter "fever;" that in the centurion's case the sick might be, and probably was, his servant (*παῖς*); in the nobleman's case it was his son (*υἱός*).

Both the centurion and the nobleman lived at Capernaum. The miraculous cure of the nobleman's son by a word from Jesus, who was dwelling at Cana, twenty-five miles off,

would be known to every one in Capernaum. This may have produced the vigorous faith in the centurion which drew forth the praise of Jesus Himself, when a short time after this he said, "Speak the word only, and my servant shall be healed."

54. This *is* again the second miracle *that* Jesus did, when He was come out of Judæa into Galilee.

Vulg. Hoc iterum secundum signum fecit Iesus, cum.

The Authorized English Version has imparted a degree of obscurity to this verse which does not belong to the Greek. The simple translation is, "This again, a second miracle, did Jesus, when He was come out of Judæa into Galilee." On His first visit to Cana in Galilee, after He had left Judæa, He made the water wine; now on His second visit direct from Judæa He heals the nobleman's son.

INTRODUCTORY NOTES TO CHAPTER V.

The Water Supply, or system by which Jerusalem was furnished with a constant supply of water, was one of the most wonderful things in that wonderful city. The following extracts will tend to throw some light upon it:—

"The cisterns in what is now called the Sanctuary appear to have been connected by a system of channels cut out of the rock; so that when one was full the surplus water ran into the next, and so on until the final overflow was carried off by a channel into the Kedron. One of the cisterns, that known as the Great Sea, would contain two million gallons; and the total number of gallons which could be stored probably exceeded ten millions."—*'Recovery of Jerusalem,'* p. 17.

"The ancient supply of water appears to have been obtained from springs, wells, the collection of rain in pools and cisterns, and water brought from a distance by aqueducts. The extensive remains of cisterns, pools, and aqueducts show that little dependence was placed on any natural springs existing in or near the city; and indeed, from the formation of the ground, it is doubtful whether any existed besides the Fountain of the Virgin in the Kedron Valley. There may have been a source in the Tyropæon Valley, but it could only have been a small and not very lasting one."—*Ibid.* p. 19.

"Water was brought into the city by two aqueducts, the 'low level' and the 'high level;' but the course of the former can alone be traced within the walls of the city."—*Ibid.* p. 23.

"In this investigation the interesting question of the supposed spring inside the walls of Jerusalem and under the Temple Courts has been for the first time followed to the bottom, and the result appears to be that, while there is no actual spring within the walls, the whole mount is so honey-combed with cisterns as to give ample materials for the conjecture of Tacitus, and for the imagery of Scripture."—*Ibid.* (Introduction), p. xvii.

Pool of Bethesda.—"Immediately to the east of the hill is a small valley, which falls into the Kedron about 100 yards south of S. Stephen's Gate. On its left bank stands the Church of S. Anne, and in its bed has been formed the traditional Pool of Bethesda, called in the most ancient MSS. of the New Testament Bethzatha,¹ a name not unlike that of the fourth hill—Bezatha."—*Ibid.* p. 11.

"The Pool of Bethesda was made across the valley, and not in the direction of its length."—*Ibid.* p. 12.

"The Pool of Bethesda (Birket Israil) lies in the valley which runs past S. Anne's Church; but the drainage of this is not sufficient to supply such a large tank, and it must have been fed from some other source. Though partly filled with rubbish, it still has a depth of forty feet; it is out of repair, and does not now hold water."—*Ibid.* p. 22.

"The Pool itself is 360 feet long, 130 broad, and 75 deep; the bottom being encumbered with deep rubbish. On the east side are two high-arched passages, which run east and west for more than 100 feet, and are choked up with filth and rubbish."—*'Our Work in Palestine,'* p. 41, ed. 1873.

Siloam.—"The two pools of Siloam are at the bottom of the Tyropæon Valley, and were probably made for the irrigation of the gardens below. They derive their supply partly from the surface drainage and partly from the Fountain of the Virgin, the water of which is brought to them by a subterranean channel."—*'Recovery of Jerusalem,'* p. 22.

"The present supply of water is almost entirely dependent on the collection of the winter rainfall, which is much less than has generally been supposed, as by a strange mistake the rain-gauge was formerly read four times higher than it should have been. According to Dr. Chaplin's observations, the average rainfall during the years 1860-64 was 19·86 inches, the maximum being 22·975 inches and minimum 15·0 inches."—*Ibid.* p. 25.

¹ Not quite correct (S. Bethzatha, V. Bethsaida).

CHAPTER V.

[1. *Jews on the Sabbath day curst him that was diseased eight and thirty years. 10. The Jews therefore evil, and persecute him for it. 17. He answereth for himself, and reproveth them, shewing by the testimony of His Father, 32. of John, 36. of His words, 39. and of the scriptures, who He is.*]

[Vulg. *Jesus ad piscinam sanctorum agens qui xxxviii annis langueret, jubet Sabbatho habere gratulationem: et Iudeis ad eum inquitantibus respondit se omnino sui simul cum Patre operari, mortuosque vivificare, ac Iudeum ab illo constitutum esse omnium, cuius factum esset propter opera ac Patre, inquit Magis ipse testimonium perhibet.*]

i. After this there was a feast of the Jews;^a and Jesus went up to Jerusalem.

S. was the feast.
Vulg. Post hoc.

A difference of opinion existed among the early writers respecting the nature of this feast as much as among later, some¹ concluding that the festival here meant was the Passover and others² Pentecost. Among modern commentators, some³ hold that the Evangelist is referring to the Feast of Purim, which was instituted in memory of the deliverance of the Jews from the machinations of Haman (Esther ix.).

Amid these conflicting judgments it is impossible to say for certain what feast of the Jews it was that the Evangelist here refers to. It will be sufficient to observe that if the true reading be *ἡ ἑορτή*, "the feast," of the Jews, which there seems some ground to believe, this would better apply to the Passover than to any other of the Jewish festivals. If this be not the Passover, but Pentecost, it implies that a Passover had been celebrated fifty days before, which the Evangelist had omitted to mention. Whether, then, this be the Passover or Pentecost, it will show that our Saviour's ministry extended over three years, because S. John has elsewhere (ii. 13; vi. 4; xii. 1) expressly mentioned the occurrence of three Passovers besides this.

¹ S. Irenæus, *contr. Hæreses*, ii. 22 (alias 39), p. 783.

Rupertus, in Joan. v. 1; vol. iii. p. 390.

Jansenius, in Concord. Evang. cap. xxxvi. p. 233.

Cornelius a Lapide, in Joan. v. 1; vol. viii. p. 938.

Lightfoot, *Harmony of the N. T.* sect. xiv. vol. i. p. 221.

Grotius, in Joan. v. 1; *Critici Sacri*, vol. vi. p. 1627.

² S. Chrysostom, in Joan. v. 1; *Homil. xxvi.*

S. Cyril Alex. in Joan. v. 1; vol. vi. p. 337. [Theophylact,

Theophylact, in Joan. v. 1; vol. i. p. 567.

Euthymius, in Joan. v. 1; vol. iv. p. 169.

Maldonatus, in Joan. v. 1; vol. ii. p. 550.

Bengel, in Joan. v. 1; p. 310.

For a summary of the arguments in favour of Pentecost, see McClellan, *New Testament*, p. 554.

³ For a summary of the arguments in favour of Purim, see Wieseler, *Chronolog. Synopsis*, p. 187, &c.

^a Verse 1.—"Tischendorf reads, *ἡ ἑορτή τῶν Ἰουδαίων*."—SERVANIUS, N. T., 1877.

On the phrase *ἑορτή τῶν Ἰουδαίων* (Joan. v. 1) turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers: John ii. 13; vi. 4; xii. 1. If now this *ἑορτή* be another Passover, then our Lord's public labours continued during three and a half years; if not, then the time of His ministry must in all probability be reckoned one year less.

"The only reasonable ground of doubt in this case is the absence of the article before *ἑορτή*. Did the text read *ἡ ἑορτή τῶν Ἰουδαίων* (as is actually the case in Codd. C, E, L, in several cursive manuscripts, in Ed. Complut. and elsewhere), then, as most admit, it would with sufficient definiteness denote the Passover: compare Matt. xvi. 5; Luke ii. 42; John iv. 45, xi. 56. Lücke and De Wette do indeed attempt to invalidate such a conclusion: but apparently without any good ground. At any rate, even as the text now stands, it may assuredly in itself just as well denote the great Jewish festival as any other. The following considerations seem to show that it does most probably thus stand for a Passover, viz. the second in our Lord's public ministry.

"1. The word *ἑορτή* without the article is put definitely for

the Passover, in the phrase *κατὰ ἑορτήν* (Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17. Compare John xviii. 39).

"2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive: see Gesen. Heb. Gr. 109, i.; Nordheim, Heb. Gr. ii. p. 14, γ. This idiom is transferred by the LXX. into Greek: e.g. Deut. xvi. 13, *ἑορτὴν τῶν σαρρῶν ποιήσεις σεαυτῷ*, Heb. *תֵּן הַסֹּבֶת*, i.e. the festival of Tabernacles; 2 Kings xviii. 15, *ἐν θησαυροῖς οἴκου τοῦ βασιλέως*, Heb. *בְּאֻצְרוֹת בֵּית הַמֶּלֶךְ*. So, too, in the New Testament: Matt. xii. 24, *ἐν τῷ ἄρχοντι τῶν δαιμονίων*, i.e. the prince of devils; Luke ii. 11, *ἐν πόλει Δαυὶδ* (the proper name being itself definite), i.e. not a city of David, but the city, as in English—David's city, Heb. *עִיר דָּוִד*; Acts viii. 5, *ἐν πόλει τῆς Σαμαρείας*, i.e. the city (metropolis) of Samaria; see v. 14. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase *ἑορτή τῶν Ἰουδαίων* by *the Jewish festival*: which marks it definitely as the Passover. Similar and illustrative is the phrase in John vi. 4: *ἡν δὲ ἔγγις τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων*. See Hengstenberg's 'Christol.' ii. p. 565.

"3. It is not probable that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner.

On the supposition that this feast of the Jews is the Passover, there is an interval of about four months between this chapter and the last. But the other Evangelists enable us to fill in this interval with a fair account of the works which our Saviour wrought during that time. After Jesus had said there were four months to the harvest or Passover, He tarried two days in Sychar, then He goes into Galilee, avoiding His own city Nazareth (John iv. 43). After some delay in Galilee, teaching in their synagogues (Luke iv. 14, &c.), He goes to Nazareth. The inhabitants of Nazareth having endeavoured to take His life, He went to Capernaum, called four disciples, cast out a devil, healed Peter's mother-in-law and others that were diseased, goes and preaches in the synagogues of Galilee (Mark i. 23-39), cleanses and heals

a leper in one of those cities (Luke v. 12), returns to Capernaum and recovers a man sick of the palsy, and calls Levi from the receipt of custom (Mark ii.). Such are some of the works which Jesus wrought between His healing of the nobleman's son and the Feast of the Passover, for which He now goes up to Jerusalem.

2. Now there is at Jerusalem^a by the sheep market^b a pool, which is called in the Hebrew tongue^c Bethesda,^c having five porches.

Margin, gate.
by (S.A. in) the sheep market a pool: S. a sheep pool: S. Bethesda: V. Bethesda.
Vulg. Est autem Ierosolymis probatica piscina quæ cognominatur hebraice Bethesda.

The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the Passover, John ii. 23, xii. 1; even when Jesus does not visit it, vi. 4; and also when it is expressed only by ἡ ἑορτή, iv. 45; xi. 56; xii. 12, 20. So, too, the festival of Tabernacles, ἡ ἑορτὴ τῶν Ἰουδαίων ἀκροπολίᾳ, vii. 2; and of the Dedication, τὰ ἐγκαίνια, x. 22. This is all natural in him: for an indefinite festival could afford no note of time.

"4. The plucking of the ears of grain by the disciples shows that a Passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem.

"5. This ἑορτή could not have been the festival either of Pentecost or of Tabernacles next following our Lord's first Passover. He returned from Judæa to Galilee not until eight months after that Passover, when both these festivals were already past. That it might by possibility have been the Pentecost after a second Passover not mentioned, and before that in John vi. 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate, it also would give the same duration of three and a half years to our Lord's ministry.

"6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar or March, one month before the Passover: see Esth. ix. 21, &c. Against this the following considerations present themselves: (a) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them 'days of feasting and joy, and of sending portions (dishes) one to another and gifts to the poor.' (Esth. ix. 22; Joseph. Ant. x. 6, 13; Reland, Antiq. Heb. iv. 9.) But 'the multitude' (John v. 13) seems to imply a concourse of strangers at one of the great festivals. (b) It is very improbable that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedication (John x. 22) is not a parallel case; since He appears not to have gone up for that purpose, but this festival occurred while He remained in or near Jerusalem after the festival of Tabernacles (John vii. 2, &c.). (c) The infirm man was healed on the Sabbath (John v. 9), which Sabbath belonged to the festival, as the whole context shows (John v. 1, 2, 10-13). But the Purim was never celebrated on a Sabbath; and when it happened to fall on that day, was regularly deferred: see Reland, loc. cit.

"7. The main objection urged against taking this ἑορτή as a Passover is the circumstance that in such case, as our Lord did not go up to the Passover spoken of in John vi. 4, but only at the subsequent festival of Tabernacles in John vii. 2, &c., He would thus have absented Himself from Jerusalem for a year and six months; a neglect, it is alleged, inconsistent with His character and with a due observance of the Jewish law. But a suffi-

cient reason is assigned for this omission, viz. 'because the Jews sought to kill Him' (John vii. 1, comp. v. 18). It obviously had been our Lord's custom to visit the holy city every year at the Passover; and because, for the reason assigned, He once left this occasion pass by, He therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural, and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions besides those specified in the New Testament.

"In this instance, the most ancient view is that which interprets ἑορτή of a Passover. So Irenæus in the third century: 'Et posthac iterum secunda vice ascendit [Jesus] in diem Pasche in Hierusalem, quando paralyticum, qui juxta natatorium jacebat xxxviii annos curavit' (adv. Hæc. ii. 39). The same view is adopted by Eusebius, Theodoret, and others; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, &c. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, &c. The festival of Purim was first suggested by Keppeler (Eclægæ Chronica, pp. 72, 129, &c.; Francof. 1615); and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer (Lücke and De Wette leave the question undecided), regard John vi. 4 as having reference to the second Passover during our Lord's ministry, which thus becomes limited to two and a half years. See, generally, Hengstenberg's Christolog. ii. p. 561, &c.; Neander's Leben Jesu, 3te Aufl. p. 434, Anm.; Lücke, Comm. üb. Jahn, in loc. ii. p. 1, &c.—ROBINSON, 'Harmony of the Four Gospels in Greek,' p. 190, &c.

"Now there is at Jerusalem (ἐστὶ δὲ ἐν τοῖς Ἱεροσολύμοις).—'No exponent of any judgment would admit the possibility that ἐστὶ could be put for ἦν. On the other hand, the use of the present does not necessarily prove that the locality is still as described by the writer.'—WINER'S 'Grammar of the New Testament,' p. 283.

"In the Hebrew tongue (Ἑβραϊστὶ).—'They mean the Chaldean language, which, from their return out of Babylon, had been their mother tongue; and they call it the language of those beyond Euphrates (although used also in common with the Syrians on this side Euphrates), that with respect to the Jews they might distinguish it from the ancient holy tongue as not being the tongue they used before they went into captivity, but that which they brought along with them from beyond Euphrates.'—LIGHTFOOT on John v. 2; vol. ii. p. 545.

"Bethesda is conceived by some to be derived or compounded of two words which signify the place of effusion, or falling in of waters, either, say some, because the rain-water falling off the temples gathered here; or as others, because the waters used in the Temple fell in through an underground channel thither; or as yet some others, because water ran out of another pool into this: nay, yet

The word "gate" completes the meaning better than the word "market," for the sheep-gate was a well-known gate in Jerusalem. Nehemiah relates that, on their return from captivity, the high-priest rose up with his brethren the priests, and they builded the sheep-gate; they sanctified it and set up the doors of it (Neh. iii. 1). Through this gate the sheep required for the daily service of the Temple would be brought into Jerusalem from the neighbouring country.*

Some¹ have supposed that the Pool of Bethesda was used for washing the animals preparatory to their being offered in sacrifice. Lightfoot,² whose opinion can seldom be safely despised on subjects connected with the Jews or the Temple worship, is strongly opposed to this, on the ground (1) that the practice of washing the animals prior to their being sacrificed is nowhere alluded to in Holy Scripture; and (2) that he has searched the traditional writings in order to discover such a custom, and cannot find a trace of it. It is true that the entrails were washed after the animal was slain, but for this purpose a room was set apart in the Temple itself, called the washing-room. In his opinion, the original purpose of this pool, with its five porticoes or cloisterways covered above and open on one side, was for the washing of men and not of animals, of men who were unclean either from some legal or traditionary defilement. Each class of the unclean might have its own separate portico, according to the nature of the defilement, and through which they entered the water. The cases of purification on account of uncleanness, either legal or traditional, were so numerous,

that if all the pools in Jerusalem had been used for this purpose, they would scarcely have been more than sufficient. The Syriac interpreter renders this passage, *There was at Jerusalem a certain place of baptism.* By this he may have intended the washing of unclean persons and not of animals.

The Evangelist mentions only three kinds of diseased people who came to this pool to be healed, probably as specimens of the rest; these being among the diseases that were the most difficult to cure, and which most impeded their descent into the pool.

3. In these lay a great multitude of impotent folk, of blind, halt, withered,^b waiting for the moving of the water.

S.V. omit great: S.V.A. omit waiting for the moving of the water. Vulg. multitudo magna languentium, cecorum, claudum, avidorum expectantium aque motum.*

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.^c

S.V. omit this verse: A. An angel of the Lord washed at a certain season. Vulg. Angelus autem domini descendit secundum tempus in piscinam; et movetur aqua. Et qui prior descendisset in piscinam post motionem aque, sanus habet at a quacunque detinebatur infirmitate.

The absence of the words "waiting for the moving of the water" to the end of verse 4, from many ancient MSS., has

¹ Theophylact, in Joan. v. 2; vol. i. p. 567.

S. Jerome, de Situ et Nominibus Heb.; vol. iii. p. 884.

V. Bede, in Joan. v. 2; vol. iii. p. 691. [Jansenius,

some further have dreamed of the blood of the sacrifices running in hither. But certainly (to omit to examine these opinions) the title of the *place of effusion* is a note but little distinctive of a peculiar pool (and it is apparent enough the Evangelist would put a distinction upon this pool here), since it may be given to any pool near Jerusalem, or near any city whatsoever. The Syriac, therefore, hath more pertinently and properly expressed it as signifying *the place of mercy or compassion*, in regard of the virtue that it had of healing those that were diseased."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John v.; vol. i. p. 661.

* *Gates of Jerusalem*.—"The modern city is entirely surrounded by a massive well-built wall, provided with numerous flanking towers, and is protected on the north by a ditch partly cut in the rock. There are five gates now open and five closed. Of the former, the Jaffa Gate is on the west, the Damascus Gate on the north, St. Stephen's on the east, and the Sion and Dung Gates on the south. Of the latter, the Bab az-Zahire is on the north, the Golden Gate on the east, and the Single, Double, and Triple Gates on the south."—"Recovery of Jerusalem," p. 7.

^b *Withered* (ἐμπρὸν).—"Sinev-shunk, as in 1 Kings. xiii. 4; Matt. xii. 10."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John v.; vol. i. p. 661.

^c *Verses 3, 4*.—"From the words 'waiting for,' ver. 3, to the end of ver. 4. This passage is expunged by Tischendorf, Tregelles, Alford, Westcott, and Hort; obelized (=) by Griesbach, but retained by Scholz and Lachmann."—SCRIVENER, Introduction, p. 527, ed. 1874.

"The question is whether this passage is genuine or not."

Jansenius, in Concord. Evang. cap. xxxvi. p. 233.

Cornelius a Lapide, in Joan. v. 2; vol. viii. p. 938.

² Lightfoot, on S. John v. 5; vol. ii. p. 545.

"I. Testimony against it:—

1. **A, B, C***, 157, 314 omit the whole passage.

A*, L, 18 omit the clause ἐκδεχόμενοι . . . κινήσει.

D, 33 omit the whole of verse 4.

S, Π, Δ, and about fourteen cursives, mark verse 4 with either asterisks or obeli.

2. **q** omits the whole; **f, l** omit verse 4.

Syr. C omits the whole; **H** obelizes.

Theb. and **Memph.** (Schwartz) omit.

Arm. (many of the codices) also omit.

3. No writers but those mentioned below allude to the narrative.

"II. Testimony for it:—

1. (**A**), **C***, **E, F, G (L)**, &c. &c., give the passage, but with many variations.

2. All the other Latin codices but those mentioned above, both of the Vet. Lat. and the Vulgate; Syrr. P and J, and Memph. (Wilkins.).

3. Tertullian, Chrysostom, Cyril Alex., Ambrose, Theophylact, and Euthymius recognize the narrative.

"In reviewing this evidence, we find that the further back we go the weaker becomes the support; and the numerous variations with which the passage is given cause still further suspicion. It is a little singular that the earliest evidence in its favour seems to point to Africa as its origin, as if there were perhaps some tradition afloat there which took the form of a marginal gloss, and thence crept into the text. The weight of the earliest evidence is too strongly adverse to warrant our retaining the passage in the text."—HAMMOND, 'Textual Criticism,' p. 162.

given rise to the gravest doubts as to whether they form the first formed part of S. John's Gospel. Many critics maintain that the external evidence against these words is sufficient to exclude them from the text entirely; while others are prepared to admit that the objections against them are exceedingly weighty and perplexing, but not such as to exclude them in the face of the strong internal evidence in their favour.* By way of accounting for their presence in any MSS. of S. John, it has been suggested by some, who would reject them, that they may have been a marginal explanation of the narrative in keeping with the general belief, which afterwards became incorporated with the text. Others, wishing to retain them, and at the same time to account for the omission of these words from so many MSS., suggest that they formed part of the original text of S. John, and were omitted in some manuscripts on account of the supernatural agency recorded in them. Whether these words formed part of the original text of S. John's Gospel or not, they must have been in the text in very early times; for Tertullian¹ quotes them probably without expressing any doubt of their being part of S. John's Gospel, probably a hundred years before any one of our present MSS. was written. Other² early writers also refer to them.

5. And a certain man was there, which had an infirmity thirty and eight years.

S. And there was a certain man which had.
Vulg. Erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua.

6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, He saith unto him, Wilt thou be made whole?^b

S. omits now.
Vulg. quia jam multum tempus habebat.

7. The impotent man answered Him, Sir, I have no man, when the water is troubled, to

put me into the pool: but while I am coming, another steppeth down before me.

A. saith unto Him.
Vulg. Respondit ei languidus.

8. Jesus saith unto him, Rise, take up thy bed,^c and walk.

A. Rise and take up.
Vulg. Surge, tolle grabatum tuum, et ambula.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

S. omits And immediately: S. whole, and rose and took up.
Vulg. erat autem sabbatum in die illo.

Knowing, either by His own power, or by the information of the bystanders, or from the man himself, that he had been now a long time in that case, Jesus saith unto him, "Wilt thou be made whole?" He does this to raise in him a longing for help, and an expectation of this help from Jesus Himself. It would seem that an expectation of help from Jesus was a necessary condition in all the cases in which He exercised His Divine power to heal.

It does not appear whether the angel was ever visible to the spectators, or whether his presence was only indicated by the moving of the water. But they all knew that the healing of the water was superhuman, and was not by any virtue inherent in the water itself. To heal the impotent man close to the pool, yet without any application of the water of the pool, would naturally suggest to a reflecting mind the similarity which there was in the power of Him who healed by His word and the power of Him who healed through the water. He who could heal the impotent man who had been in this state for thirty-and-eight years, whether through the water or by His word, must be more than man. Thus not merely by the miracle, but also by the locality in which the miracle is wrought, does Jesus lead both the man who had been healed and those who had witnessed his healing to draw some such conclusion as this for themselves.

¹ Tertullian, de Baptismo, v. 4; vol. i. p. 1205.

² S. Ambrose, de Mysteriis, 4; vol. iii. p. 393.

—, de Sacramentis, ii. 2; vol. iii. p. 425.

—, de Spiritu Sancto, l. 7; vol. iii. p. 725.

V. Bede, in Joan. v. 4; vol. iii. p. 691. [S. Chrysostom,

* Internal evidence for vers. 3, 4.—"Clearly the words are indissolubly wrought in with the context, and absolutely necessary to explain the presence of the sick in the cloisters in ver. 3, the Lord's question in ver. 6, and the sick man's answer in ver. 7 (cf. also vers. 9, 14). With this overwhelming internal evidence, the passage is rightly retained by Lachmann, Lange, Stier, and perhaps Scrivener. . . . [Cf. the author of the new work, 'Supernatural Religion,' vol. ii. p. 421: 'We must believe that this passage did originally belong to the text, and has from an early period been omitted from MSS. on account of the difficulty it presents. Ver. 7 absolutely implies its existence, &c.']"—McCLELLAN, 'New Testament,' p. 711.

^b Wilt thou be made whole?—There is sometimes an ellipsis

S. Chrysostom, in Joan. v. 4; Homil. xxxvi.

S. Cyril Alex., in Joan. v. 7; vol. vi. p. 340.

Theophylact, in Joan. v. 4; vol. i. p. 568.

Euthymius, in Joan. v. 4; vol. iv. p. 171.

of even a sentence. In John v. 6, 7, the answer *ἄνθρωπον οὐκ ἔχω, ἵνα . . . βάλλω με, &c.*, does not seem to correspond directly to the question, *θελεῖς βῆναι γενέσθαι*; so that a simple *yes, certainly*, may be supplied. But the sick man did not stop at this simple affirmation, but immediately proceeded to state the obstacle which had hitherto prevented the fulfilment of his wish.—WINER, 'Grammar of the New Testament,' p. 621.

^c Thy bed (*τὸν κράββατόν σου*).—The bed, according to the custom of the country, would be a thick mat, rug, or quilt, as in the following:—"Beds were spread for us in our upper room, consisting of thick quilts underneath, and another quilt of silk in which to wrap ourselves."—ROBINSON, 'Biblical Researches,' vol. iii. p. 33.

On other occasions, when He had wrought a miracle, our Saviour adds some circumstance, either to show them the perfection of His work, or in some way to call their special attention to it. When He had multiplied the bread so as to feed five thousand men with five barley loaves and two fishes, He orders the fragments to be gathered up (Matt. xiv. 20). When He cleansed the leper, He sent him to show himself to the priest (Matt. viii. 4). When He had raised Jairus' daughter from death, He commanded that something should be given her to eat (Mark v. 43). When He had turned the water into wine, He bade them bear it unto the governor of the feast (John ii. 8). To the impotent man whom He had now healed, He said, "Rise, take up thy bed, and walk."

We have reason to believe that in ordering the man to take up his bed and walk Jesus had another object in view besides proving the completeness of the cure, and therefore that He must be more than man. He did this to bring before the Jews His claim to be God in another form.

10. ¶ The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry *thy* bed.

S. V. A. and it is not lawful.
Vulg. Sabbatum est, non licet tibi tollere grabatum tuum.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

S. V. A. But he answered: S. told me to take up the bed and walk.
Vulg. Respondit eis: qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum, et ambula.

The reasoning of the man who was cured was unanswerable. He who made me whole was the man who commanded me to take up my bed and walk. He who could make me whole could not command me to do what was not lawful or wrong.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

S. V. A. *aut* Thome told thee to take up thy bed and walk.
Vulg. Interrogavit ergo eum: quis est ille homo qui dixit tibi, Tolle grabatum tuum, et ambula?

13. And he that was healed wist not who it was: for Jesus had conveyed Himself away,^a a multitude being in *that* place.

Magni, from the multitude that was.
S. being present.
Vulg. Jesus enim declinavit a turba constituta in loco.

There is nothing unreasonable in the man's ignorance of

Jesus, even so far as not to know His name: for only about eighteen months had elapsed since Jesus had been baptized by John, soon after which He had commenced His ministry, and only once before during that time is He expressly related to have been in Jerusalem. Great as His fame in Jerusalem might be from His driving out the buyers and sellers from the Temple, it might not be such as to reach the ears of a poor destitute cripple lying in one of the porches near the pool of Bethesda. This was in all probability the first time that he had ever seen Jesus, and that but for a moment or two, for He had at once conveyed Himself away. He had done this to avoid the inconvenient praise and admiration of the impartial multitude, and the malice of the unjust among them, and to leave the man's own testimony more free and less open to suspicion than it would have been by His presence.

14. Afterwards Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

S. findeth him that had been healed in the Temple, and saith.
Vulg. Postea invenit eum Jesus in Templo, et dixit illi.

The gratitude of the man who had been healed was shown by his going to the Temple. As soon as he had carried away his bed he returns to the Temple, no doubt to give thanks to God for his cure. Jesus had healed his body by the Pool of Bethesda, and thus had given him a proof that He was more than a mere man; and in the Temple He reveals to him secrets known only to himself, and thus gives him another proof of His divine power. He calls to his recollection his sin, a sin which had been committed before Jesus was born of the Blessed Virgin. He shows him the heinous nature of his sin in the sight of God, who had punished it with thirty-eight years of suffering, and warns him that a repetition of his sin would be followed by a greater punishment.

God's judgments are sent upon men in this world partly to try their patience and faith in God, as in the case of Job, and partly to check their further career and to punish their sin, as in the case of this man. Apparently his chastisement had been good for him. Everything here related of him is in his favour. He shows a right feeling by his strong belief in the goodness of Him who had so unexpectedly and so miraculously restored him to the use of his limbs. Failing to find Him who had wrought the cure, he returns thanks to God in as public a manner as was possible by going to the Temple. When he found his benefactor, in the fulness of his heart he departed and told the Jews that it was Jesus which had made him whole. He did this doubtless in the overflowing of his gratitude, and that the Jews also might believe

^a Had conveyed Himself away (*ἐξέκρυεν*).—This word by some expositors is made of a questionable derivation, whether from *γενεσις* or from *ἐκρύβω*. The latter is the more undoubted, both as better suited with the sense of the place and having also its parallel in the Old Testament, as 2 Kings xxiii. 16, "And as Jeroboam

turned himself, he saw the graves." &c. The Septuagint have it *ἐξέκρυεν* *ἰσθίας καὶ εὐδὲ*, &c. So Jesus, when He had done this cure upon the man, turned Himself away and went home." LIGHTFOOT, "Harmony of the Four Evangelists," John v.: *verse* 1, p. 662.

in Him. Fear lest his punishment should return, or lest a worse thing should come to him, would prevent him from informing the Jews, except from the very best of motives. He would be quite aware that Jesus, who could reveal his secret deeds which had happened thirty-eight years before, could read his heart at the present time.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

A. And the man; S. departed, and said unto the Jews.
Vulg. Abiit ille homo, et nuntiavit Iudeis.

16. And therefore did the Jews^a persecute Jesus, and sought to slay Him, because He had done^b these things on the Sabbath day.

S.V. omit and sought to slay Him.
Vulg. omits and sought to slay Him.

The reason which the Jews alleged for their persecution of Jesus was because He had broken the Sabbath; the real secret reason was not their zeal for the observance of God's ordinance, but their personal envy and hatred. His teaching laid bare their sins and hypocrisies too unsparingly to escape their bitterest persecution.

By commanding the man to take up his bed and walk on the Sabbath day He had broken the Sabbath, the rest enjoined to be observed on the Sabbath. He justifies the deed, not by saying it was done in the service of humanity, in the cause of suffering human nature, or that it was such an act as was not forbidden by the law; but He justifies His deed by saying that God had always ever since the Creation worked on the Sabbath, and that He therefore worked on the Sabbath because God was His Father.

17. ¶ But Jesus answered them, My Father worketh hitherto, and I work.

S.V. But He answered.
Vulg. Iesus autem respondit eis.

God had commanded the Sabbath or seventh day to be observed as a day of rest, because He had finished the works of creation on that day. It may be that He had ceased to create new kinds of life besides those which had been already enumerated. But God did not cease to work at the end of

the sixth day. He worked on the seventh day by preserving and upholding the works which He had already made. He has continued the same preserving care over His works every Sabbath day since hitherto. By restoring the impotent man to the perfect use of his limbs on the Sabbath day Jesus had only exercised the same power which God who was His Father exercised every Sabbath.

18. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.

S. omits Therefore.
Vulg. Propterea ergo magis querebant eum Iudei interficere.

Jesus calls God His own (*ἰδιον*) Father. The Jews interpreted this not in the lower subordinate sense in which the expression is sometimes used, and in which it may be used by mere men who call God their Father. They understand it in the highest sense, and understanding it in the highest sense they did not mistake His meaning. They saw Jesus in appearance a mere man like themselves, they believed that He was born in Nazareth of Galilee, and that He was the son of a carpenter, and they heard Him say that God was His own, His natural (*ἰδιον*) Father, and that He was equal with God; that He, a mere man in appearance, was equal with God the Creator of heaven and earth.

So far from correcting the sense which the Jews had given to His words, Jesus in the following verse confirms it, and asserts His claim to be equal with God in language different from that which He had used before, but not less strong, and which He ushers in with the words "Verily, verily."

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.

S. Then Jesus said unto them, Verily, I say.
Vulg. Respondit itaque Iesus, et dixit eis.

Several of the Fathers¹ have related that these words were used by the heretics of their day to prove that the Son was

¹ S. Chrysostom, in Joan. v. 19; Homil. xxxviii.
S. Epiphanius, Hæres. lix. 76; vol. ii. p. 329.
S. Gregory Nazian., Oratio Theologica, iv. 11; vol. ii. p. 117.
— iii. 18; vol. ii. p. 97.
— iv. 10; vol. ii. p. 113.

S. Cyril Alex. in Joan. v. 19; vol. vi. p. 357.
— de Trinitate, vi.; vol. viii. p. 1049.
S. Ambrose, de Fide, iv. 4; vol. iii. p. 624.
S. Augustine, de Trinitate, xv. 14; vol. viii. p. 1076.
— contr. Sermon. Arianorum, 14; vol. viii. p. 693.

^a The Jews (*οἱ Ἰουδαῖοι*).—"That is, the Sanhedrin or the Rulers, for so it is very common with the Evangelists, especially with this, to mean by that expression, as i. 19, 'The Jews sent priests and Levites from Jerusalem;' vii. 1, 'The Jews sought to kill Him;' ix. 22, 'The Jews had agreed to put out of the synagogue.' &c.; xviii. 12, 'The officers of the Jews took Jesus;' verse 14, 'Now, Caiaphas was he that gave counsel to the Jews,' &c. So that Christ is here convented before the Sanhedrin, although the Evangelist hath not expressed so much *totidem verbis*, and is put to answer for His life

about the violation of the Sabbath, which they laid to His charge, upon what He had done and commanded to the man that He had recovered."—LIGHTFOOT, 'Harmony of the Four Evangelists,' John v.; vol. i. p. 662.

^b Because He had done (*ὅτι ταῦτα ἐποίησεν*).—"It is admitted by all that an aorist, under certain conditions, may have the sense of a past behind another past; nor, according to some, can this force be altogether denied to the imperfect; but a pluperfect force is given in our Version to these terms where certainly no sort of

inferior in dignity and power to the Father. When showing the way in which the heretics endeavoured to wrest the meaning of the words, they have also pointed out the sense in which the Church understood them.

The Son can do nothing of Himself, nothing without the Father, not from deficiency of power, but from their inseparability of nature. The Father and the Son are One; they cannot therefore do different or separate things. Whatever things the Father doeth, the same things, not similar things, the Son also doeth in like manner (*ὁμοίως*), with a similar power and a similar will. The acts of the Son are not an imitation of the Father, but a co-operation, a participation with the Father, as being One with the Father.

In this conversation with the Jews, Jesus uses the language that men would use to express the closest possible union between a father and a son.

The word "to see," as well as the kindred word "to show," have a special meaning in Holy Scripture. They mean to participate or to share in the nature of another by sight, and to communicate a participation in the nature of another by sight. This is evidently the meaning, at least in a certain degree, in another passage of S. John, "We shall be like Him, for we shall see Him as He is." (1 John iii. 2.) In S. Matthew, too, the word "to see" is used in this sense. "Blessed are the pure in heart: for they shall see God." (Matt. v. 8.)

Thus "to see" and "to show" are used here to indicate the most intimate union and relation possible between God the Father and God the Son. To express the participation of the Son in the Father's work, the Son is said "to see" the Father; to express the participation of the Son in the Father's power and will, the Father is said "to show" the Son.¹

20. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom He will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son;^a

23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.

The meaning of our Saviour's words may be somewhat expressed in the following paraphrase:—

I am Man as well as God, nevertheless I and the Father are One. The healing of the impotent man on the Sabbath day is My work, and it is the work of My Father, for We are One. But the Father will show Me greater works than these; the Father will work through Me, the Son, God and Man, greater works than healing the sick. He will through Me, God Incarnate, raise the dead, and judge the quick and the dead: and the effect of this upon you hardened Jews will be, not that ye will believe, but that ye will marvel.

The first of these greater works which the Father will show the Son is the resurrection of the dead, and the second the judgment of the quick and dead. The Father will not raise some to life and the Son raise others, for there is a unity of Will between the Father and the Son. When God the Father raises from the dead and quickens, the Son, God Incarnate, shares in that quickening. The Father in Person will judge no man, but he will judge through the Son. God the Son, the Son of Man alone, will be visible as the Judge on the great Day of Judgment, and He will then receive equal honour with God the Father. Even now those who honour not the Son, lowly as He may appear, in so doing detract from the honour due to God the Creator and Preserver of all things, and whose special claim to our honour is that He hath sent His Son.

Jesus calls the attention of the Jews to the importance of what He is about to utter, by the repetition of that forcible exclamation, "Amen, Amen."

24. Verily, verily, I say unto you, He that heareth My word,^b and believeth on Him that sent Me, hath everlasting life, and shall not

¹ Cornelius a Lapide, in Jean. v. 20; vol. viii. p. 944.

necessity requires it. Thus for the words, 'because He had done these things on the Sabbath' (John v. 16), read, 'because He *did* (ἐποίησε) these things on the Sabbath.' And again, in the same chapter, read, 'For Jesus conveyed Himself away' (ἐξέλευσεν); that is, so soon as this discussion between the Jews and the healed man arose,—not, 'and conveyed Himself away' previously, as our Version would imply.—ARCHBISHOP TRENCH on Authorized Version, p. 98.

^a Hath committed all judgment unto the Son (τὴν κρίσιν πάντων δέδωκε τῷ υἱῷ).—Πάντων is quite appropriately placed immediately before δέδωκε, as it belongs to it. He gave it to Him not in part, but all.—WINER, 'Grammar of the New Testament,' p. 379.

^b He that heareth My word, &c. (ὁ τὸν λόγον μου ἀκούων).

—"The continuous action of faith is very strikingly shown in the fifth chapter of S. John, where our Saviour, in the original Greek, almost invariably uses the present active participle when speaking of the relations between Himself and the believer. It is not as in our Version, 'He that believeth in Me;' 'He that eateth My flesh and drinketh My blood;' 'He that cometh unto Me;' but *he believing in Me, eating My flesh and drinking My blood, coming unto Me*; all indicating that the specific act is continuous, not performed once and then over for ever, but always going on. Believing in Christ, coming to Him, eating His flesh and drinking His blood, is no mere transient act, but a habit. Faith is an active, continuous habit of the soul: it is the constant expression of life, and life is eternal."—MACMILLAN on the 'True Vine,' p. 256.

come into condemnation; but is passed from death unto life.

Life and death are words that are constantly used by the sacred writers, and especially by S. John, without any reference to the separation of the soul from the body. They rather refer to the union between the soul and God, which is the fruit of the Incarnation, and which can only be obtained by a belief in the Incarnation. The Evangelist has already said (i. 4) that in Jesus "was life, and the life was the light of men;" and that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (i. 12, 13). He who believes, with of course all the obedience which a sincere belief implies, in God the Father and in His Son, whom He hath sent, has passed out of the state of death, out of the condition in which the soul is dead through sin and unbelief, into the life of grace, which will gradually be matured into the life of glory hereafter.

25. Verily, verily, I say unto you, The hour

is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

*S. omits and now is: S^a, and when they hear, they shall live.
Vulg. Amen, amen, dico vobis, quia venit hora, et nunc est, quando mortui audient vocem Filii Dei; et qui audierint vivent.*

Jesus passes on from the resurrection of the soul to the resurrection of the body; at first to that exercise of His power to raise the dead, which He showed during His ministry in the case of Jairus's daughter, the widow's son, and Lazarus, indicated, as some think, by the words "the hour cometh, and now is." Then in verse 28 He refers to the general resurrection preceding the Day of Judgment.

26. For as the Father hath life in Himself; so hath He given to the Son^a to have life in Himself;

27. And hath given Him authority to execute judgment also, because He is the Son of Man.^b

S. A. omits also.

Vulg. Et potestatem dedit ei iudicium facere, quia Filius hominis est.

^a So hath He given to the Son.—If both natures [the Divine and human] do remain with their properties in Christ thus distinct, as hath been showed, we are, for our better understanding which either nature receiveth from other, to note that Christ is by three degrees a receiver: first, in that He is the Son of God; secondly, in that His human nature hath had the honour of union with Deity bestowed upon it; thirdly, in that by means thereof sundry eminent graces have flowed as effects from Deity into that nature which is coupled with it. On Christ, therefore, there is bestowed the gift of eternal generation, the gift of union and the gift of union.

"By the gift of eternal generation Christ hath received of the Father one and in number the selfsame substance (Hilary, de Trinit. v. 37; vol. ii. p. 155, Migne;—Rufinus, in Symb. Apost. cap. 6; p. 346;—Tertullian, adv. Prax. 4; vol. ii. p. 159), which the Father hath of Himself unreceived from any other. For every beginning is a Father (Ephes. iii. 15, Vulgate;—Tertullian, adv. Prax. 8; vol. ii. p. 163) unto that which cometh of it; and every offspring is a Son unto that out of which it groweth. Seeing therefore the Father alone is originally (James i. 17;—Pachym. in Dionys. de coelo, Hierar. i.; ed. Corder, i. p. 10;—August. de Trinit. iv. 29; vol. ii. p. 908, Migne) that Deity which Christ originally (Tertullian, adv. Prax. 9; vol. ii. p. 164) is not—for Christ is God by being of God (Hilary, de Trinit. v. 39; vol. ii. p. 156;—iv. 10; vol. ii. p. 103), light by issuing out of light—it followeth hereupon that whatsoever Christ hath common unto Him with His heavenly Father (Hilary, de Syn. sect. 22; vol. ii. p. 497;—Vincent, Liv. cap. 19), the same of necessity must be given Him, but naturally and eternally given (Hilary, de Trinit. xii. 21; vol. ii. p. 446;—Augustine, de Trinit. v. 15; vol. viii. p. 921), not bestowed by way of benevolence and favour, as the other gifts both are. And therefore where the Fathers give it out as a rule (Athanassius, de Incarnat. contr. Arian. 4; vol. ii. p. 989, Migne;—Greg. Nazian. Oratio ii. de Filio, 9; vol. ii. p. 113), that whatsoever Christ is said in Scripture to have received, the same we ought to apply only to the Manhood of Christ; their assertion is true of all things which Christ hath received by grace, but to that which He hath received of the Father by natural nativity or birth it reacheth not." [He then goes on to treat of the gift of union, and the gift of union.]—HOOKER, 'Eccles. Polit.' v. 54, l. 2; vol. ii. p. 231.

"The Father being here said to have given to the Son to have

life in Himself, He is therefore by the ancients called *causa, principium, origo, fons, radix, Fili et Deibatis*, as Athanasius (Quest. alia, xi.; vol. i. p. 784, inter dubia, Migne); *Pater principium, non de principio, Fides principium de principio* (Augustine, contr. Maxim. ii. 17, 4; vol. viii. p. 784, Migne;—Basil, contr. Eunom. ii. 12; vol. i. p. 593, Migne;—Cyril Alex. in Joan. i. 1; vol. vi. p. 28, Migne). In the Florentine Council many of these titles were put together (Ses. 25, Hard. Conc. i. p. 379). Yea, and He is called the Head, too, as S. Cyril of Alexandria, Ad Regim. Epist. i. [vol. iv. par. ii. de recta fide, p. 64]: all plainly intimating that the whole Divinity, both of the Son and Spirit, was communicated from the Father: 'Fons ergo et origo totius divinitatis ipse est' (Concil. Tolet. xi.; vol. iii. p. 1020).

"Though the Father be here said to give to the Son to have life in Himself, yet seeing it is here said, He hath life in Himself as well as the Father, hence it is that as the ancients asserted the Son to have received His Divine essence from the Father, so they asserted also that He hath it wholly and perfectly in Himself, and therefore do they call Him *Altogether*, as Gregory Nyssen (in Catech. Mag. i.; vol. ii. p. 13, Migne);—Basil (adv. Eunom. ii. sect. 25; vol. i. p. 629, Migne) clearly intimating, that though He had His Divine life and nature from the Father, as the fountain of Deity, yet He received it not by participation, but by communication; He did not only participate of it, but it was wholly communicated unto Him." [In proof of this Bishop Beveridge quotes Athanasius (Oratio contr. Gentes, sect. 46; vol. i. p. 94, Migne); Theodoret (contr. Anathem. iv. Cyrill. v. p. 12, Magdeburg); Eusebius (Evangel. demons. iv. 12); Origen (contr. Cels. iii. 41; vol. i. p. 973, Migne); S. Chrysostom, Damascena (de orthod. Fide, i. 8); S. Epiphanius (Heres. lxxvii. 35; vol. ii. p. 693, Migne); Eusebius (Hist. Eccl. x. 4; vol. ii. p. 856); S. Augustine (in Joh. tract. xix. 2; vol. iii. p. 1549;—ad Maxim. Epist. clxx. 5; vol. ii. p. 749, Migne), and Anastasius Sinaita;—BISHOP BEVERIDGE on the 'Thirty-nine Articles,' Art. ii. p. 81.

^b Because He is the Son of Man.—"Some divide this seven-and-twentieth verse, and join the latter part of it, 'because He is the Son of Man,' to the verse following, and read it in this sense and juncture, 'Because He is the Son of Man, marvel not at this'—that is, Marvel not at this that I speak, although ye see Me to be a Man, &c. And thus readeth the Syriac and Chrysostom, and some that follow him. . . . As for the pointing that we follow,

Jesus Christ will raise the dead because He is God and One with the Father, who is the source of Life; but He will judge the world not because He is God, but because He is Man. The Head of man will judge man; He who came to save man will also be the Judge of man.

From what He had already said about the resurrection, where some should rise and others not, "when the dead shall hear the voice of the Son of God; and they that hear shall live,"—from this Jesus passes on to a subject of still greater wonder, to the great Day of Resurrection, where all would rise, both those that had done good and those that had done evil, and He introduces His statement with the words "Marvel not."

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

29. And shall come forth; they that have done good, unto the resurrection of life;^a and they that have done evil,^b unto the resurrection of damnation.

joining the clause 'because He is the Son of Man' to the words preceding and not to those that follow, it is plainly cleared and asserted by the very sense and construction of the place itself. And withal it hath this consent and concurrence of antiquity in the words of Beza, 'ut plane appareat Latinam Ecclesiam semper ite legisse. Consentunt veteres omnes Græci codices quos videmus. Cyrillus quoque non aliter distinguit.' To which I may add the Arabic pointeth as we do.—LIGHTFOOT, 'Harmony of the Four Evangelists,' S. John v.; vol. i. p. 663.

^a **Unto the resurrection of life.**—"The genitive may be called the whence-case. Its import is that of issuing out of, or proceeding from. The genitive, especially in the writings of John and Paul, denotes internal relations still more remote, as John v. 29, ἀνάστασις ζωῆς, κρίσις, resurrection to life, resurrection to condemnation."—WISER, 'Grammar of the New Testament,' p. 201.

^b **Evil.**—"That which is morally evil may be contemplated on two sides and from two points of view; either on the side of its positive malignity, its will and power to work mischief, or else on that of its negative worthlessness and, so to speak, its good-for-nothingness. Πορνεία contemplates evil from the former point of view, and φαῖλος from the latter.

"... There are words in most languages, and φαῖλος is one of them, which contemplate evil under the aspect of its good-for-nothingness, the impossibility of any true gain ever coming from it. Thus 'nequam' (in strictness opposite to 'frugi') and 'nequitia' in Latin, 'vaurien' in French, 'naughty' and 'naughtiness' in English, 'taugenichts, schlecht, schlechtheit' in German. This notion of worthlessness is the central notion of φαῖλος (by some identified with 'foul,' foul), which in Greek runs successively through the following meanings: light, unstable, blown about by every wind, small, slight, mediocre, of no account, worthless, bad; but still bad predominantly in the sense of worthless.

"**Φαῖλος**, as used in the New Testament, has reached this latest stage of its meaning; and τὰ φαῖλα πράσσοντες, are set over against τὰ ἀγαθὰ ποιῶντες, and condemned as such to the 'resurrection of damnation' (John v. 29).—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 302.

^c **I can of Mine own self do nothing.**—"I have shown by many and clear testimonies the consent of primitive antiquity with the Fathers of the Council of Nice on these four heads: first, that Christ our Lord in His higher nature existed before His Birth of

Before, when speaking of a resurrection, but not the general resurrection of the Last Day, He says, "The hour is coming and now is;" here, when speaking of the general resurrection, which was future, He says, "The hour is coming," and omits the words "and now is." In many places of Holy Scripture where the general resurrection of the body is mentioned the good only are expressly named as rising. In Dan. xii. 2, it is directly asserted that the bodies of the unjust as well as of the just shall rise again. This passage of S. John and Acts xxiv. 15 are the only places in the New Testament where the resurrection of the unjust is expressly declared. In many passages it is implied with more or less of fullness.

30. I can of Mine own self do nothing:^c as I hear, I judge: and My judgment is just: because I seek not Mine own will, but the will of the Father which hath sent Me.^d

S.V.A. omit the Father.

S^t. omits and: S.V.A. of Him that hath sent Me.

Jesus had before reasoned that His work of healing the impotent man on the Sabbath day must be right, because

the most blessed Virgin Mary, and, further, before the creation of the world, and that through Him all things were made; secondly, that in that very nature He is of one substance with God the Father, that is, that He is not of any created and mutable essence, but of a nature entirely the same with the Father, and consequently very God; thirdly, which is a consequence of this, that He is co-eternal with God the Father, that is, a Divine Person co-existing with the Father from everlasting; lastly, that He Himself is, nevertheless, subordinate to God the Father, as to His Author and Principle.—BISHOP BULL, 'Defence of the Nicene Creed,' vol. ii. p. 655.

"The Catholic doctors, both those who preceded and those who lived after the Council of Nice, with unanimous consent determined that God the Father, even in respect of His Divinity, is greater than the Son; that is to say, not in nature indeed, or in any essential perfection as being in the Father and not in the Son; but in authorship alone, that is to say, in origin; forasmuch as the Son is from the Father, not the Father from the Son.

"In this proposition we assert two things: first, that the ancients laid down that God the Father, even in respect of Godhead, is greater than the Son; secondly, that they taught, nevertheless, that the Father is greater than the Son only as regards origin, but in respect of nature both are equal. . . .

"When the Son is said to be the next and second after the Father and the Minister of the Father, the subordination of the Persons is expressed, so far forth as One has His origin from the Other, not any difference or inequality of nature in the Divine Persons. The Father, as Father, is first in the most Holy Trinity, the Son is second after the Father. In all the Divine operations the Son is the Minister of the Father, in that He works from God the Father (who is the fountain and origin, as of the Divine Essence, so also of all the Divine operations), and God the Father works through Him; not God the Father from Him, or He through the Father."—Ibid. vol. ii. p. 571, &c.

^d **As I hear, I judge, &c.**—"Our Saviour seemeth in these words to allude to two customs and traditions of the Jews, and to plead with them from their own principles.

"(1) The Talmudic tract Sanhedrin, speaking concerning men's inquiring of the judicatories in matters of difficulty, hath this tradition: 'They ask first of the Sanhedrin in their own city. If they had heard it, they resolve them. If not, they go to a San-

God, who was His own Father, had ever since the Creation continued to work on the Sabbath day. He now teaches the Jews that His judgment, at the Day of Judgment as well as at all other times, must be right, because He will only judge as He hears of the Father. "I can of Mine own self do nothing: as I hear, I judge." This is so, not from any inability, not from any deficiency of power, but from their inseparability of nature.¹ They are One; God the Father and Jesus His Son, God Incarnate, are One. They cannot therefore give differing or opposite judgments.

A knowledge of the unity between the Persons in the Godhead can only be apprehended by man partially, according to his finite capacity to receive it and the limited power of language to convey it. Man's senses are the limits of his knowledge. It is therefore by words derived from the senses that Jesus chiefly imparts to the Jews a knowledge of the unity between the Persons in the Godhead as being the only way in which they could comprehend it. In every variety of phrase, in this very conversation with the Jews, Jesus has expressed His Equality, His Oneness with the Father. For instance, "The Son can do nothing of Himself, but only what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise" (verse 19). "The Father loveth the Son, and sheweth Him all things that Himself doeth" (verse 20). "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will" (verse 21). "The Father judgeth no man, but hath committed all judgment unto the Son" (verse 22). "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" (verse 23). "As the Father hath Life in Himself; so hath He given to the Son to have Life in Himself" (verse 26). "I can of Mine own self do nothing: as I hear, I judge: I seek not Mine own will, but the will of the Father which hath sent Me" (verse 30).

Jesus anticipates the objection which He knew the Jews would make to all that He had just said. He knew that they would urge that His own witness of Himself was not true, not legal, not admissible in evidence. He therefore turns from His own witness and adduces three kinds of evidence, which, even in their eyes, ought to be above all suspicion. God the Father had borne witness to Him when, at His

Baptism, a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17). John the Baptist had borne witness to Him when he cried, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). Surely the Baptist was a man whom they could believe. Such had been their admiration for his holiness and zeal in the service of God, that they themselves had sent to inquire of him if he were not the Christ. They had been willing for a season to rejoice in his light, to pride themselves in the holiness of his life and in the purity of his teaching; they were willing to believe that he was the Christ; but when he reproved their sins and bore witness that Jesus of Nazareth, the carpenter's son as they thought, was the Christ, and that he himself was only sent to bear witness of Him, and was unworthy to stoop down and unloose the latchet of His shoe—then they despised him. But Jesus did not require the witness of John. The works that He was daily working in the midst of them were sufficient of themselves to prove that He was God. He produced the evidence of John because they looked upon him as a holy man and worthy of all credence. To remove every possible ground of prejudice against Him, and in order that they may believe in Him and be saved, He recalls to their recollection the testimony that John had given that He was the Christ. John bore witness unto the truth, but if John's witness could be suspected of undue favour towards Him the miracles that He wrought among men could not. They must prove that the Father hath sent Him.

31. If I bear witness of Myself, My witness is not true.

32. ¶ There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true.

S. and ye know.
Vulg. et scio.

33. Ye sent unto John, and he bare witness unto the truth.

34. But I receive not testimony from man: but these things I say, that ye might be saved.

S. Cyril Alex. in Joan. v. 30; vol. vi. p. 385.
Euthymius, in Joan. v. 30; vol. iv. p. 199.

hedrin near their city. If they had heard it, they resolve them. If not, they go to that in the gate of the Mountain of the House. If they had heard it, they resolve them; &c. (Perek 11), where by the words, "If they had heard," they mean if the Sanhedrin had heard by tradition what was to be the determination of such a matter, they judge accordingly; but if they had not heard, then the last recourse was to the great Sanhedrin of seventy-one, which was the very treasury of traditions. Christ being come now before the Sanhedrin, seemeth here to speak to them according to their own rule, "As ye judge according as ye hear and receive by tradition, so I judge as I hear." &c.

"(2) Rambam, in his tract about Messengers and Partners, and the Talmudists occasionally, in the treatises about contracts, espousals, &c., conclude this for a maxim, that a messenger that doeth that upon which he is sent, all his acts are good in law, &c. Upon this very ground Christ's arguing here is clear and pregnant, and cometh home to their own position. "My judging is just, because I being sent of the Father do not Mine own will, but do the errand that He sent Me upon, and do His will."—LIGHTFOOT, "Harmony of the Four Evangelists," S. John v.; vol. i. p. 680.

¹ S. Augustine, in Joan. v. 30, tract. xxii.; vol. iii. p. 1581.
S. Chrysostom, in Joan. v. 30; Homil. xxxix.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

*S. omits and before ye.
Vulg. Ille erat lucerna ardens, et lucens; vos autem voluistis ad horam exultare in luce ejus.*

36. ¶ But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me.

Jesus appeals to the miracles which He wrought as proving that He was the Messiah, the Son of God. Apart from the witness of the Baptist, and even above this, the miracles which He was working among them were of such a nature as to convince any but the most hardened and unfair that He was God. They were wrought with the purpose of proving this, and they proclaimed, as plainly as a voice from heaven, that He was God. He wrought the very same miracles which the prophet foretold that God, who should come amongst them, would work. Isaiah had said, "Behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the

dumb sing," &c. (Is. xxxv. 4-6). Some of the prophets or holy men of old occasionally wrought miracles, but none ever wrought such miracles as Jesus, or so many in number. When the prophets wrought miracles, they never professed to do so in their own name or by their own power. The miracles which the prophets wrought were their credentials to man that they were God's servants. But the miracles which Jesus wrought were always in His own name and by His own power, and were appealed to by Him as proving that He was God, One with the Father and Equal to the Father. Some of His miracles had a peculiar relation to Himself, as, for instance, His Birth of the Blessed Virgin, the foretelling His Death and Passion, His Resurrection and Ascension, the Descent of the Holy Spirit upon His disciples, &c. We might have supposed that if this or that individual miracle had failed to convince them that Jesus was God, the ever-existing, ever-active power in Him to work miracles would have had its due effect on them. But the fault was in the heart, not in the reason.

37. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape.^b

*S.V. And the Father, He which hath sent Me.
Vulg. Et qui misit me Pater, ipse testimonium perhibuit de me*

^a He was a burning and a shining light.—More passages than one would gain in perspicuity by a re-arrangement of the words rendered 'light,' 'lamp,' &c., and mainly through the clear distinction between *φῶς* and *λύχνος*, which would then be apparent. One of these is John v. 35: 'He was a burning and a shining light.' So our translation; but in the original, *ἐκείνος ἦν ὁ λύχνος ὁ καίρουνος καὶ φαῖναι*: or, as the Vulgate has it, 'ille erat lucerna ardens et lucens,' not obliterating, as we have done, the whole antithesis between Christ, the *φῶς ἀληθινόν* (John i. 8), *φῶς ἐκ φωτός*, that Eternal Light, which, as it was never kindled, so should never be quenched, and the Baptist, a *lamp* kindled by the hands of Another, in whose brightness men might for a season rejoice, and which was then extinguished again."—ARCHBISHOP TRENCH on "Synonyms of the New Testament," p. 162.

"Thus rendered, the expression appears as intended simply to glorify John. But this is not the sense which the context requires, and it is only attained by a flagrant disregard of the articles. Commentators have correctly pointed out that John is here called *ὁ λύχνος*, the lamp; he was not *τὸ φῶς*, the Light: for Christ Himself, and Christ only, is the Light (i. 9, iii. 19, ix. 5, &c.). Thus the rendering of *ὁ λύχνος* is vitally wrong, as probably few would deny. But it has not been perceived how much the contrast between the Baptist and the Saviour is strengthened by a proper appreciation of the remaining words, *ὁ καίρουνος καὶ φαῖναι*. The word *καίρειν* is to burn, to kindle, to set alight, as in S. Matt. v. 15, *οὐδὲ καίρουνος λύχνον*. 'Neither do men light a candle: so, too, Luke xii. 35, *ὁ λύχνος καίρουνος*, Rev. iv. 5, viii. 10.' This it implies that the light is not inherent, but borrowed; and the force of the expression will be, 'He is the lamp that is lighted, and (then) shineth.' Christ Himself is the centre and source of light; the Baptist has no light of his own, but draws all his illumination from this greater One. He is only as the light of a candle, for whose rays, indeed, men are grateful, but which is pale, flickering, transitory, compared with the glories of the Eternal flame from which itself is kindled."—CANON LIGHTFOOT on 'Revelation of the New Testament,' p. 117; ed. 1871.

^b Ye have neither heard His voice at any time, nor seen His shape.—In their view (the primitive doctors), God the Father never was seen, or could be seen of any man, not even through assumed forms. He had not originated from any beginning, nor was He subject to any one; nor can He be said to have been sent by another, any more than to have been begotten of another. On the contrary, the Son of God, in that He is begotten of God the Father, on that ground at least is indebted to the Father for all His authority, and it is no less honourable to Him to be sent by the Father than to be begotten of the Father. He is of the Father; through Him the Father created all things which are in the world; moreover through Him He afterwards revealed Himself to the world. In the most Holy Trinity, although there is no disparity of nature between the Father and the Son, yet is there certainly a kind of order, according to which the Father is the principle and head of the Son; which order would be inverted if the administration of the universe were effected by the Son through the Father, not by the Father through the Son. To come more closely to the objection proposed; the primitive Fathers used to refer those manifestations of God which were made to holy men of old, in all cases, to the economy or dispensation of human salvation; which dispensation they thought that the Son of God had undertaken not then for the first time when He came in the flesh, but from the very fall of the first man, as has been shown above; but that same dispensation they thought altogether alien from God the Father. For on the same ground that, in opposition to the Patripassians, the Catholic Church of Christ ever acknowledged that the Incarnation, which the Son took on Him, became not God the Father; on the same ground those ancients asserted, that the manifestations of which we speak were suited to the Son and not to the Father, inasmuch as they were in reality preludes of the Incarnation. That this was the very meaning of those ancient writers two things prove: first, they all in many other passages allow that the Son, as well as the Father, is in His nature indeed immeasurable and invisible; in the next place, most of them do themselves expressly interpret these statements of themselves of the

38. And ye have not His word abiding in you: for whom He hath sent, Him ye believe not.

39. ¶ Search the Scriptures;^a for in them ye think ye have eternal life: and they are they which testify of Me.

Vulg. Scrutaminī scripturas.

The word *ἐπευῶνται*, rendered "search," may be either in the indicative or in the imperative mood. Most¹ of the early commentators interpret it in the imperative; but² one, and apparently only one, regards it as in the indicative mood, and he contends that the context requires it to be understood in this sense.

40. And ye will not come to Me, that ye might have life.

The difficulty of connecting the train of thought in this passage is shown by the number of interpretations that have been given to it. In the following an attempt has been made to keep as close to the text as possible:—Jesus enumerates the various sources of belief in Him, the different kinds of testimony there were that He was God. First, there was the witness of John the Baptist, and, greater than that, there was the evidence of His own miracles, and there was also the witness of the Father. All these had so far failed to produce in the Jews a belief in Jesus as the Son of God. They

¹ S. Chrysostom, in Joan. v. 39; Homil. xli.

Theophylact, in Joan. v. 39; vol. i. p. 579.

Euthymius, in Joan. v. 39; vol. iv. p. 211.

S. Augustine, in Joan. v. 39, tract. xlviii.; vol. iii. p. 1583.

V. Bede, in Joan. v. 39; vol. iii. p. 702. [Jansenius,

Jansenius, in Concord. Evang. cap. xxxvi. p. 246.

Maldonatus, in Joan. v. 39; vol. ii. p. 580.

Cornelius a Lapide, in Joan. v. 39; vol. viii. p. 951.

² S. Cyril Alex. in Joan. v. 39; vol. vi. p. 420.

economy."—BISHOP BULL, 'Defence of the Nicene Creed,' vol. ii. p. 598.

"It is most manifest that whenever those doctors of the Church who wrote before the rise of the Arian heresy argue that it was not God the Father but the Son who appeared under the Old Testament, and in the fulness of time became incarnate, on the ground that the Father is immeasurable, and is not included in space, and is invisible, so that He can be seen of none, they by no means meant to deny that the Son of God, equally with the Father, is in His own nature immeasurable and invisible; but merely intimated this, that all such appearances of God, and also the incarnation itself, had reference to the economy which the Son of God undertook; which economy is by no means suited to the Father, inasmuch as He had not His origin from any beginning, and is indebted for His authorship to none. And in this point most of the Catholic Fathers who lived after the Council of Nice agreed with them."—Ibid. vol. ii. p. 615.

"We join Petavius in embracing as probable the rule of Alphonsus Tostatus; namely, that some events are recorded in the Scriptures which are either of less importance or relate to some one or a few persons; whereas others are marked and distinguished, or pertain to the use of the whole people: that in the former case mere angels were the ministers, and that Scripture has so described them, as not to give any intimation of the presence of any divine person; but that events of the latter class were transacted by God, and are accordingly so described as to make it appear that not a mere angel intervened, but that through him God did, or spoke, what it pleased Him. And this we hold to be the surest indication of the Divine presence, when He, who appears and speaks openly, professes that He is God, or He that is, or the God of Abraham, &c., or the God of their fathers, and requires worship and the adoration due to God to be given to Him; which, as we know, was done by Him who spoke to Moses out of the bush, and to the children of Israel on Mount Sinai. At the same time we firmly maintain that wherever it is evident that God Himself, and not a mere angel, appeared, there is to be understood not the Father but the Son; herein religiously following the consentient judgment of primitive antiquity."—Ibid. vol. ii. p. 624.

"Nor seen His face (*εἶδος αὐτοῦ*); *εἶδος* also in Gen. xxxii. 30, 31, Sept., where translated 'face' A. V., though in John v. 'shape' . . . It would seem as if there are a certain class of words, all expressive of the One Divine Substance, which admit of more appropriate application, either ordinarily or under circumstances, to this or that Divine Person who is also that One Substance. Thus 'Being' is more descriptive of the Father as the *πρῆν θεότητος*, and He is said to be 'the Being of the Son;' yet

the Son is really the One Supreme Being also. On the other hand, the word 'form,' *μορφή*, and 'face,' *εἶδος*, are rather descriptive of the Divine Substance in the Person of the Son, and He is called 'the form' and 'the face' of the Father, yet there is but one Form and Face of Divinity, who is at once Each of Three Persons; while 'Spirit' is appropriated to the Third Person, though God is a Spirit. Thus, again, S. Hippolytus says, *ἐκ [τοῦ πατρὸς] δύναμις λόγος*, yet shortly before, after mentioning the Two Persons, he adds, *δύναμις δὲ ὑἱός*, contr. Noët. 7 and 11. And thus the word 'Subsistence,' *ὑπόστασις*, which expresses the One Divine Substance, has been found more appropriate to express that Substance viewed personally. Other words may be used correlatively of either Father or Son; thus the Father is the Life of the Son, the Son the Life of the Father; or, again, the Father is in the Son and the Son in the Father. Others in common, as the Father's Godhead is the Son's, *ἡ πατρική υἱὸν θεότης*, as indeed the word *οὐσία* itself. Other words, on the contrary, express the Substance in this or that Person only, as 'Word,' 'Image,' &c."—DR. J. H. NEWMAN on S. Athanasius; 'Library of the Fathers,' vol. viii. p. 424.

"As it is found in John v. 37, *εἶδος* may be interpreted of the Divine Essence or of Person; the Vulgate translates it 'neque speciem ejus vidistis.'—Idem, 'Theological Tracts,' p. 307.

"Search the Scriptures (*ἐπευῶνται τὰς γραφάς*).—"I rather construe it in the indicative sense, 'ye search the Scriptures,' upon these reasons. 1. Because of what is said in the verse itself, 'Ye think ye have eternal life in them;' in which words our Saviour intendeth not so much to show what they might have in the Scriptures, for then it had been proper to have said, 'In them ye may have eternal life,' as He meaneth to touch upon the erroneous conceit of the Jews, who thought they obtained eternal life by the study of the law *ex opere operato*. 2. Because of the context in the verse following, which lieth far fairer in this sense, 'Ye study the Scriptures scrupulously, and they are they that testify of Me, and yet ye will not come unto Me—than taken thus: Search ye the Scriptures, for they testify of Me, and ye will not come to Me.'—LIGHT-FOOT, 'Harmony of the Four Evangelists,' John v.; vol. i. p. 664.

"Besides, consider—1. That Christ is speaking to the doctors of the Sanhedrin, the most acute, diligent, and curious searchers of the Scripture of all the nation—men that made that their glory and employment; and howsoever it was their arrogance that they thought their skill in Scripture more than indeed it was, yet was their diligence and scrupulousness in it real and constant even to admiration. It was exceedingly in fashion among the nation to be great Scripture men, but especially the great masters of the Sanhedrin were reputed as the very foundations of the law and pillars

would not come to Him, that they might have life. But there was one source of belief in Him still left. If they would be saved, if they would inherit eternal life, He bids them search the Scriptures—the writings of the Old Testament. In the Scriptures they think they have eternal life; but they do not suppose, as they will find on a close investigation, that eternal life consists in believing in Jesus as the Son of God. They must not expect any communication from the Father except through the Son. Such had never been the case. No man hath at any time heard His voice or seen His shape. In bidding them search the Scriptures in order to obtain eternal life, our Saviour again bears witness to the general accuracy of the Scriptures as received by the Jews in His time.

The object of Jesus was not to gain honour from man, but this was the great object of the Jews, and it was this that kept them from believing in Him. This same want of love towards God, the same longing for the applause of men, which had influenced them to reject Jesus, though He had come in His Father's name to perform His Father's will and to fulfil the promises made unto them by His Father, would induce them to receive another, though he should come in his own name, led on by his own ambition and to gain his own ends, and not the glory of God.

41. I receive not honour from men.

A. from man.
Vulg. Claritatem ab hominibus non accipio.

42. But I know you, that ye have not the love of God in you.

43. I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.

¹ S. Irenæus, contr. Hæres. v. 25, p. 1191.

S. Chrysostom, in Joan. v. 43; Homil. xli.

Theophylact, in Joan. v. 43; vol. i. p. 579.

Euthymius, in Joan. v. 43; vol. iv. p. 215.

S. Ambrose, in Psalm xliii. vers. 6; vol. ii. p. 1100.

of instruction, as Maimony styles them in the treatise *Maimon*, cap. i. And therefore it cannot be so proper to think that Christ in this clause sets them to the study of the Scripture, upon which they spent all their wits and time already, as confessing their studiousness in Scripture, yet sheweth them how unprofitably they did it and to little purpose.

"2. They did exceeding copiously and accurately observe and take up the prophecies in Scripture that were of the Messiah, and though they missed in expounding some particulars concerning

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

V. that cometh from the only cometh from God.
Vulg. et gloriam, quæ a solo Deo est, non queritis.

Some¹ of the ancient writers looked upon verse 43 as a prophetic intimation that, in punishment for their rejection of Jesus as a deceiver, the Jews should be seduced by the arch-deceiver, the Antichrist (2 Thess. ii. 8), and by many who would precede him and partake of his spirit.

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

V. there is one that accuseth you to the Father.
Vulg. est qui accusat vos Moyses, in quo speratis.

46. For had ye believed Moses, ye would have believed Me: for he wrote of Me.

47. But if ye believe not his writings, how shall ye believe My words?

V. how believe ye My words?
Vulg. Si autem illius litteris non creditis, quomodo verbis meis creditis?

At the Day of Judgment, the condemnation of the Jews for refusing to believe in Jesus as the Christ will not be because they disbelieved His own teaching, but because they disbelieved the teaching of Moses, in whom they professed to trust. They looked upon Jesus as a deceiver, and therefore it was not to be expected that they would believe His words; but they regarded Moses as a true prophet, as one to whom God had spoken (ix. 29), and yet they did not believe his teaching respecting Jesus, and this would be the ground of their condemnation.

Rufinus, in Symbol. Apostol. p. 371.

V. Beke, in Joan. v. 43; vol. iii. p. 703.

Jansenius, in Concord. Evang. cap. xxxvi. p. 248.

Maldonatus, in Joan. v. 43; vol. ii. p. 582.

Cornelius a Lapide, in 2 Epist. ad Thessal. ii. 10; vol. ix. p. 710.

Him, yet did they well enough know that the Scriptures did testify of Him abundantly.

"3. The word that is used, *ἐπευᾶρε*, which betokeneth a narrow search, seemeth to be intended purposely to answer the word *דרש*, which they themselves ascribe to themselves in their unfolding of the Scriptures," &c. &c.—*Ibid.*, vol. i. p. 684.

For reasons in favour of *ἐπευᾶρε* being in the imperative mood, see McCLELLAN, 'New Testament,' p. 712.

INTRODUCTORY NOTES TO CHAPTER VI.

The Lake.—"This lake or sea has had four names, Chinnereth, Gennesareth, Galilee, Tiberias.

"The lake is called Chinnereth in the Old Testament, either from Chinnereth, one of the fenced cities, or from the district, or perhaps from the oval harp-like form of its basin. Now that the real shape of the lake can be seen in our map, the word 'oval' does not apply, but the form is more than ever seen to be harp-like. De Sauley says that in Joshua xi. 2, the Hebrew text has 'south of Chinnereth,' and the Chaldaic text has 'south of Gennesar.' It was called Gennesareth from a town or district on the shore. When the lake is called by St. John (vi. 1), 'The sea of Galilee, which is the sea of Tiberias' (the sea of Galilee, of Tiberias), it may be to distinguish this lake from that other sea of Galilee, Lake Hoolah. The earlier Evangelists call it the Lake of Gennesareth, for Tiberias was then a new and unimportant town; but St. John, who wrote later, calls the lake by the name of the town, which had by that time become important."—MACGREGOR, 'The Rob Roy on the Jordan,' p. 322.

"The Sea of Galilee itself is a great hollow, and at the bottom it is about 800 feet depressed into the crust of the earth. The surface of the water is so low, that if St. Paul's Cathedral were set upon the shore, and the lofty spire of Salisbury on the top of that, the summit of this pile would still be lower than the Mediterranean Sea."—IBID. p. 405.

"From north to south the lake is twelve and a half miles long. Across the widest part from Magdala is six and three-quarter miles. Soundings show its depth to be less than 200 feet in any part.

"The length of the lake given by Josephus is 140 stadia, or sixteen miles, which is much too large, unless he means the distance by land, which would then be nearly correct. He gives the breadth as forty stadia, or about four miles and a half, which again is much too small, unless he reckons it from opposite Tiberias, where it is only about four miles and three-quarters.

"Abulfeda gives the length as twelve miles, and the breadth six (Buckingham, p. 345). All modern travellers except Robinson have erred in their estimates, and usually make them too large, but Buckingham gives eight miles long and six miles broad, and says the plain above is ten miles square."—IBID. p. 412.

"The Sea of Galilee has a beauty of its own which would always make it remarkable. The hills, except at Khan Minyeh, where there is a small cliff, are recessed from the shore of the lake, or rise gradually from it; they are of no great elevation, and their outline, especially on the eastern side, is not broken by any prominent peak; but everywhere from the southern end the snow-capped peak of Hermon is visible, standing out so sharp and clear in the bright sky that it appears almost within reach, and towards the north the western ridge is cut through by a wild gorge, 'the Valley of Doves,' over which rise the twin peaks or horns of Hattin. The shore-line, for the most part regular, is broken on the north into a series of little bays of exquisite beauty; nowhere more beautiful than at Gennesareth, where the beaches, pearly white with myriads of minute shells, are on one side washed by the limpid waters of the lake, and on the other shut in by a fringe of oleanders, rich in May with their blossoms red and bright.

"The surrounding hills are of a uniform brown colour, and would be monotonous if it were not for the ever-changing lights and the brilliant tints at sunrise and sunset. It is, however, under the pale light of a full moon that the lake is seen to the greatest advantage, for there is then a softness in the outlines, a calm on the water in which the stars are so brightly mirrored, and a perfect quiet in all around, which harmonize well with the feelings that cannot fail to arise on its shores. It is perhaps difficult to realize that the borders of this lake, now so silent and desolate, were once enlivened by the busy hum of towns and villages; and that on its waters hostile navies contended for supremacy. But there is one feature which must strike every visitor: and that is the harmony of the Gospel narrative with the places which it describes; giving us, as M. Renan happily expresses it, 'un cinquième évangile lacéré, mais lisible encore.'

"The lake is pear-shaped, the broad end being towards the north; the greatest width is six and three-quarter miles, from Mejdal, 'Magdala,' to Khersa, 'Gergesa,' about one-third of the way down, and the extreme length is twelve and a quarter miles. The Jordan enters at the north, a swift muddy stream, colouring the lake a good mile from its mouth, and passes out pure and bright at the south. On the north-western shore of the lake is a plain, two and a half miles long and one mile broad, called by the Bedawin El

Gluweir, but better known by its familiar Bible name of Gennesareth; and on the north-east, near Jordan's mouth, is a swampy plain, El Batiliah, now much frequented by wild boars, formerly the scene of a skirmish between the Jews and Romans, in which Josephus met with an accident that necessitated his removal to Capernaum. On the west there is a recess in the hills, containing the town of Tiberias; and on the east, at the mouth of Wady Semakh and Fik, are small tracts of level ground. On the south the fine open valley of the Jordan stretches away towards the Dead Sea, and is covered in the neighbourhood of the lake with luxuriant grass. The water of the lake is bright, clear, and sweet to the taste, except in the neighbourhood of the salt springs, and where it is defiled by the drainage of Tiberias. Its level, which varies considerably at different times of the year, is between 600 and 700 feet below that of the Mediterranean—a peculiarity to which the district owes its genial winter climate. In summer the heat is great, but never excessive, as there is usually a morning and evening breeze. Sudden storms, such as those mentioned in the New Testament, are by no means uncommon. . . .

"There does not appear to be anything volcanic in the origin of the lake, which is simply part of the great Jordan depression. The hills on either side are limestone, capped in places with basalt, which has three distinct sources: one at Kurn Hattin, or in its neighbourhood; another near Khan Jubb Ynsuf, north of the lake, and a third in the Jaulan district. Earthquakes are frequent, and sometimes extremely violent; as, for example, that of 1837, which laid Tiberias in ruins and caused the death of 700 persons; and the scarcely less terrible one which occurred in 1759. There are in the basin of the lake a number of warm springs, which are said to have increased both in volume and temperature after the earthquake of 1837."—'Recovery of Jerusalem,' p. 337.

Storm on the Lake.—"Sudden storms, such as those mentioned in the New Testament, are by no means uncommon; and I had a good opportunity of watching one of them from the ruins of Gamala on the eastern hills. The morning was delightful: a gentle easterly breeze, and not a cloud in the sky to give warning of what was coming. Suddenly, about midday, there was a sound of distant thunder, and a small cloud, 'no bigger than a man's hand,' was seen rising over the heights of Lubieh to the west. In a few moments the cloud appeared to spread, and heavy black masses came rolling down the hills towards the lake, completely obscuring Tabor and Hattin. At this moment the

breeze died away; there were a few minutes of perfect calm, during which the sun shone out with intense power, and the surface of the lake was smooth and even as a mirror. Tiberias, Majdel, and other buildings stood out in sharp relief from the gloom behind; but they were soon lost sight of as the thunder gust swept past them, and, rapidly advancing across the lake, lifted the placid water into a bright sheet of foam: in another moment it reached the ruins, driving myself and companion to take refuge in a cistern, where for nearly an hour we were confined, listening to the rattling peals of thunder and torrents of rain. The effect of half the lake in perfect rest, whilst the other half was in wild confusion, was extremely grand: it would have fared badly with any light craft caught in mid-lake by the storm; and we could not help thinking of that memorable occasion on which the storm is so graphically described as 'coming down' upon the lake."—*Ibid.* p. 340.

"I have seen it lashed into fury for thirty consecutive hours by a tempest that would have wrecked a hundred fleets such as that of Josephus, had they been exposed to its violence."—THOMSON'S 'The Land and the Book,' p. 392.

"On the taking of Taricheæ by Titus—Trajan, Vespasian, and Agrippa being also present—a sharp fight took place with the Jews on the plain outside ('Jewish Wars,' iii. 10, 1-6), and a day or two afterwards there was a sea-fight near the same place. Josephus says that 6500 men were killed in the two engagements, the lake was coloured with blood for some distance round, and the air tainted with the number of bodies on the shore. This was probably the last great display of ships upon this lake.

"Nowadays one single Armstrong gun at Gamala would command the whole Sea of Tiberias."—MACGREGOR, 'The Rob Roy on the Jordan,' p. 353.

The following shows the state of the navy of this sea in various years, according to travellers' statements:—

"In A.D. 1738, Pococke found one boat on the Lake of Gennesareth. In A.D. 1806, Setzen saw one boat, but it was useless; 1812, Burckhardt, the only boat had fallen to pieces in 1811; 1817, Richardson, two boats; 1818, Irby and Mangles, 'no boat whatever'; 1822, Berggren, no boat; 1822, Buckingham, 'not a boat or a raft, large or small'; 1829, Prokesch, no boat; 1834, 1835, Smith, one boat; 1838, Robinson, one boat; 1852, Vandevelde, one; 1856, Newbold, one; 1857, Thomson, no boat, once only in his other visits he saw a sail; 1860, Macgregor, six boats besides the Rob Roy."—*Ibid.* p. 357.

CHAPTER VI.

[1. Christ feedeth five thousand men with five loaves and two fishes. 15. Thereupon the people would have made Him king. 16. But withdrawing Himself, He walked on the sea to His disciples: 26. reproveth the people flocking after Him, and all the fleshly hearers of His word: 32. declareth Himself to be the Bread of Life to believers. 66. Many disciples depart from Him. 68. Peter confesseth Him. 70. Judas is a devil.]

[Vulg. *Quinque panibus et duobus piscibus satiat quinque virorum millia: fugit volentes ipsum facere regem: super mare ad discipulos vento agitato ambulat: de pane celesti docet, quodque ipse sit panis vitæ, et caro ejus cibum quem oporteat manducare, sanguisque ejus potus quem oporteat bibere: quidam discipuli offensi ejus sermone deserunt ipsum, apostoli autem cum eo permanent: quorum tamen unum dicit esse diabolum.*]

In the last event recorded by S. John, Jesus was at Jerusalem. But as this was nearly twelve months ago, it is impossible to conclude from what point the Evangelist means to say that Jesus started when He went over the sea of Tiberias; whether it was from the west side of the sea to the east, or from the east to the west; or whether he only meant to say that Jesus went over from one part to another on the same side of the sea. As this sea or lake is full of bays and sinuities, it is more than probable that the latter is the meaning of the expression; for the other Evangelists imply that the people followed Him on foot from one city to another, while He went by sea, which they could do much more easily if He crossed over from one city to another on the same side of the lake, than if He crossed over from the west side to the east, or from the east to the west. Josephus¹ used the expression "crossed over" (*διεπραιώθη*) in a similar sense, and with reference to this very lake, namely of going by sea from one place to another on the same side of the lake.

For verses 1-13 see also S. Matthew, ch. xiv., page 247.

1. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.^a

2. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

S.V.A. they saw the miracles.

Vulg. *quia videbant signa quæ faciebat super his qui infirmabantur.*

¹ Josephus, *Life*, sect. 59; vol. ii. p. 934.

² Jansenius, in *Concord. Evang.* liii. p. 452.

Maldonatus, in *Joan.* vi. 1; vol. ii. p. 585.

Cornelius a Lapide, in *Joan.* vi. 1; vol. viii. p. 954.

Lightfoot, *Harmony of the New Testament*, sect. xiv.-xlvii.; vol. i. pp. 221-235. [Greswell,

3. And Jesus went up into a mountain, and there He sat with His disciples.

S. went into: S*. omits there.

Vulg. *Subit ergo in montem Jesus: et ibi sedebat cum discipulis suis.*

4. And the Passover, a feast of the Jews, was nigh.

The event which S. John is about to relate took place "after these things," but not immediately after, for nearly a whole year elapsed between the events recorded in chap. v. and those in chap. vi.² The healing of the impotent man on the Sabbath day, and our Lord's defence of it to the Jews, took place at the beginning of the second year of His ministry (v. 1); and the feeding of the five thousand about the end of the same year (vi. 4). S. John omits almost all the transactions of the second year. During the second year Jesus chooses His twelve Apostles, He delivers His Sermon on the Mount, and He sends the Twelve to preach the Gospel. S. John records none of these, and probably for the reason that they had been fully related by the other Evangelists. He refers to other miracles that were wrought on them that were diseased (vi. 2), and selects this, though it is related by the other three Evangelists quite as fully as by himself. The reason probably is³ that the feeding of the five thousand with five barley loaves and two fishes gave occasion to Jesus for His discourse on the Bread which gives life to the soul

Greswell, *Harmony of the Four Gospels*, p. xxiii.

Tischendorf, *Synopsis Evangelica*, pp. 22-61.

Robinson, *Harmony of the Four Gospels in Greek*, pp. 29-67.

McTear, *New Testament*, pp. 554-569.

² Jansenius, in *Concord. Evang.* cap. lviii. p. 455.

Cornelius a Lapide, in *Joan.* vi. 1; vol. viii. p. 955.

^a The sea of Galilee, &c. (ἡ θάλασσα τῆς Γαλιλαίας, τῆς Τιβεριάδος, &c.) The sea of Galilee, of Tiberias. That sea only once again occurs under that name in John xxi. 1. Probably for the sake of foreign readers, John annexed the more definite to the more general designation. *Βεζαία* *in hoc*, takes a different view. Kühnol's conjecture, that the word *Τιβεριάδος* is a gloss, is rash.

The explanation proposed by Paulus—*near Tiberias*—if not at variance with classic Greek, is at least opposed to the diction of the New Testament, which, in such circumstances, prefers to the combination by cases alone, more explicit phraseology for the use of prepositions. *Τιβεριάδος* cannot depend on the ἀπό in ἀπῆλθεν." —WINE'S *Grammar of the New Testament*, p. 205.

here and life to the soul and body hereafter for ever, which discourse none of the other Evangelists had recorded.

It has been observed¹ that in the following miracle as related by each of the four Evangelists there are several slight verbal differences, but that on every point of importance all the four historians are entirely and absolutely agreed. Until the last week in our Lord's life, the language of S. John is only in a single instance parallel with that of the other Gospels, and that is in the account of the feeding of the five thousand and of the accompanying incidents.

5. ¶ When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?

6. And this He said to prove him: for He Himself knew what He would do.

for: S. but.
Vulg. Hoc autem dicebat tentans eum: ipse enim sciebat quid esset fac-
turus.

7. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

S. Then Philip answered: S. omits for them: S.V.A. omits of them.
Vulg. Respondit ei Philippus: Ducentorum denariorum panes non suffi-
cient eis, ut unusquisque.

8. One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

Vulg. duos pisces.

Jesus receives the multitudes and heals their sick, and when evening draws on His disciples urge Him to send them away, that they may go and buy themselves food. He bids the disciples supply them with food, and appeals personally to Philip, with the question, "Whence shall we buy bread, that these may eat? This He said to prove him: for He Himself knew what He would do." Some² have thought that He thus called Philip's special attention to the miracle as proving that He was God, because Philip had before called Him the son of Joseph (i. 45), and because he was backward in comprehending this truth; or because Philip had been one of those most urgent for Him to send the multitudes away; or because this happened in the desert near Bethsaida, Philip's own city; or it may have been because he was of a

frank, open disposition, and would therefore give a ready answer.

The mention of purchasing two hundred pennyworth of bread suggests the probability that these five barley loaves and two fishes were purchased, and that the "lad here" did not belong to the Apostles or to their party.³

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

S. omits An: S. about three thousand.
Vulg. Dixit ergo Jesus . . . numero quasi quinque millia.

11. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

V.A. Therefore Jesus: S. and gave thanks and gave to them that were set down: V.A. omits to the disciples, and the disciples.
Vulg. Acceptit ergo Jesus panes: et cum gratias egisset, distribuit discipulis.

Nothing that is related in the account of this miracle is too trifling or too minute in its nature to be observed. Much is recorded, not only for its historical value because it really took place, but because it forms a prophetic precedent, so to speak.

Before the five loaves and the two fishes were distributed, they were brought to Jesus, and, looking up to heaven, He returned thanks to the Father, He blessed them and brake them. Then, in all probability, it was that He imparted to them the power to multiply, not a physical power, not according to the ordinary working of nature, but a miraculous, superhuman power. He who at the Creation could give to the seed when placed in the ground the power to multiply itself, could by blessing the bread and distributing it with His own hands impart to it the power to multiply at His will. He distributes the bread thus miraculously multiplied to the multitude through the hands of His twelve Apostles, who had been called in the interval between the healing of the impotent man, the last event recorded by S. John, and this miracle of feeding the five thousand with five barley loaves and two fishes.

Jesus prayed or gave thanks to the Father before performing this miracle.⁴ He did this, not because He had not power of Himself to work the miracle, as is clear from one single reflection. He did not pray or give thanks before all His miracles, but only before some of them. He sometimes

¹ S. Chrysostom, in Joan. vi. 5; Homil. xlii.
² S. Augustine, de Consens. Evangel. ii. 45, 46; vol. iii. p. 1124, &c.

³ S. Chrysostom, in Joan. vi. 5; Homil. xlii.
⁴ S. Cyril Alex. in Joan. vi. 5, 6; vol. vi. p. 444.
Theophylact, in Joan. vi. 5; vol. i. p. 582.
Jansenius, in Concord. Evang. cap. lvii. p. 455.
Cornelius a Lapide, in Joan. vi. 5; vol. viii. p. 955.

² Euthymius, in Matt. xiv. 17; vol. ii. p. 587.
Jansenius, in Concord. Evang. cap. lvii. p. 455.
Cornelius a Lapide, in Matt. xiv. 17; vol. viii. p. 294.
⁴ For the following paragraph, see
S. Chrysostom, in Matt. Homil. xlix.; vol. ii. p. 45.
S. Thomas Aquinas, Sum. iii. quest. 43, art. 2; vol. iv. p. 390.

prayed before He performed some of those which, humanly speaking, were less difficult, and He did not pray before those which to us appear more difficult. For instance, when He forgave the sins of the man sick of the palsy, when He gave away Paradise to the thief on the cross, when He raised the widow's son, when He calmed the raging of the sea, when He revealed the secret thoughts of men's hearts, when He cured the eyes of the blind, He used no prayer to His Father before performing any of these works. But all these were miracles which none could work but God or one sent by God. The reason why Jesus prayed to His Father before performing His miracles, as He sometimes did, was that it was done for our sakes, to teach us that He was One with the Father, that He was sent by the Father and was working the works of the Father.

By being seated in companies by hundreds and by fifties (Mark vi. 40), the number of the multitude could be more easily ascertained, order would be preserved among them, and the wants of each would thus be better supplied.

12. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

For verses 14-21 see also S. Matthew, ch. xiv., page 250.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

S. the miracle that He did : V. the miracles which He did.
Vulg. Illi ergo homines cum viderent quod Iesus fecerat signum.

The twelve baskets are first mentioned when the fragments are gathered up, but it is probable that Jesus brake the five loaves and two fishes into the baskets, and in breaking multiplied them, and then gave the baskets to the twelve Apostles, one to each, to distribute the bread among the people. The bread would be first distributed from the twelve baskets ; and after the five thousand had eaten, the fragments would be gathered into the same twelve baskets, and thus the miraculous nature of the action would be made to appear more striking.

The multitudes were honest in their conclusion that He who could perform such a miracle must be the Messiah, the Prophet, but their conception of the Messiah was of too gross and earthly a nature. They saw that He could multiply the bread at His will, and they wished to have for their king one who could thus supply the daily wants of their

body. They had probably no care for the Messiah, except as one who had unlimited power to relieve their hunger.

15. ¶ When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.

S. and take Him by force and appoint Him king, He fleeth again.
Vulg. Iesus ergo cum cognovisset, quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus.

16. And when even was *now* come, His disciples went down unto the sea,

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

S. and come over the sea : S.V. Capernaum : S. And the darkness overtook them, and Jesus was not yet come to them.
Vulg. Et cum ascendissent navim, venerunt trans mare in Capernaum : et tenebræ jam factæ erant : et non venerat ad eos Iesus.

18. And the sea arose by reason of a great wind that blew.

19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship ; and they were afraid.

20. But He saith unto them, It is I ; be not afraid.

S. And He saith.

21. Then they willingly received Him into the ship : and immediately the ship was at the land whither they went.

S. Then they came to receive Him : S. whither it went.
Vulg. Voluerunt ergo accipere eum in navim : et statim navis fuit ad terram, in quam ibant.

For verses 22-24 see also S. Matthew, ch. xiv., page 252.

22. ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but *that* His disciples were gone away alone ;

S. The day following, the people which stood on the other side of the sea saw that there was none other boat there save that whereinto the disciples of Jesus were entered, and that Jesus went not with them into the boat, but His disciples alone : A. omits when : V.A. save one (omit whereinto, &c.).
Vulg. Altera die turba que stabat trans mare, vidit quia navicula alia non erat ibi nisi una, et quia non introisset cum discipulis suis Iesus in navim, sed soli discipuli ejus abiissent.

23. (Howbeit there came other boats from

* It was now dark (*σκοτία ἦδη ἐγγράγει*).—“An ὀψπω with ἦδη preceding, would, to say the least, be unnecessary. It was

already dark, and Jesus had not come.”—WINER'S Grammar of the New Testament, p. 618.

Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks :)

S. When therefore the boats came from Tiberias, which was nigh unto where they did also eat bread, after that the Lord had given thanks, and when they saw that, they took shipping and came to Capharnaum: V. *omits* Howbeit.
Vulg. Aliae vero superaverunt navem a Tiberiade, juxta locum ubi manducaverant panem, gratias agente Domino.

24 When the people therefore saw that Jesus was not there, neither His disciples, they also

took shipping, and came to Capernaum, seeking for Jesus.

V. A. *omits* also; V. to Capharnaum.
Vulg. ascenderunt in naviculas, et venerunt Capharnaum quærere Jesum.

25. And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?

THE SCENE OF THE FEEDING OF THE FIVE THOUSAND, AND THE MIRACLE ON THE LAKE.

The following is a synopsis of the passages which enable us to fix the localities with respect to the feeding of the five thousand, and the miracle on the lake:—

S. MATTHEW xiv.

13 He departed thence by ship into a desert place apart.

S. MARK vi.

32 They departed into a desert place by ship privately.

S. LUKE ix.

10 And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.
S. V. privately into the city called Bethsaida.
S. *omits* belonging to the city called Bethsaida.
12 For we are here in a desert place.

S. JOHN vi.

1 After these things Jesus went over (πέραν) the sea of Galilee, which is the sea of Tiberias.

15 This is a desert place.

35 This is a desert place.

22 And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto

45 And straightway He constrained His disciples to get into a ship, and to go to

the other side (εἰς τὸ πέραν).
S. And He constrained the disciples.
V. And straightway He constrained His disciples.
S. into the ship.

the other side before (εἰς τὸ πέραν) unto Bethsaida.
Margin, over against.
S. into a ship.

34 And when they were gone over (καὶ διαπεράσαντες), they came into the land of Gennesaret.
S. V. they came to land unto Gennesaret.

53 And when they had passed over (καὶ διαπεράσαντες), they came into the land of Gennesaret, and drew to the shore.

22 The day following, when the people which stood on the other side of the sea (πέραν τῆς θαλάσσης) saw that there was none other boat there, save that one wherinto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone;

S. The day following, the people which stood on the other side of the sea saw that there was none other boat there save that wherinto the disciples of Jesus were entered, and that Jesus went not with them into the boat, but His disciples alone: A. *omits* when; V. A. save one (omit wherinto, &c.), and that.

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

S. When therefore the boats came from Tiberias, which was nigh unto

S. MATTHEW xiv.

S. MARK vi.

S. LUKE ix.

S. JOHN vi.

where they did also eat bread, after that the Lord had given thanks, and when they saw that, they took shipping and came to Capernaum. 23. V. omits Howbeit: 24. V.A. omit also: V. to Capernaum.

25 And when they had found Him on the other side of the sea (πέραν τῆς θαλάσσης), they said unto Him, Rabbi, when camest Thou hither?

From an inspection of these passages it appears that S. Luke says that the scene of the feeding of the five thousand was in a desert place near the city called Bethsaida. The Vatican MS. says that they entered into the city called Bethsaida, omitting "the desert place," and the Sinaitic has the same, but by a later hand.

S. John says that "other boats came from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks." If there could be any doubt as to the exact meaning of these words, whether they meant that boats came from Tiberias to some place near the scene of the feeding of the five thousand, or that the boats came from Tiberias, which was near the scene of the miracle, this doubt is removed by the Sinaitic MS., which expressly says that the boats came from Tiberias, which was nigh unto the place where they did eat bread.

The inference which naturally follows from this is that the place in which Jesus fed the five thousand lay somewhere between Tiberias and Bethsaida, and probably nearer Bethsaida than Tiberias.

Jesus sent away the disciples, while He Himself dismissed the people. We gather from S. John that the disciples set sail from Tiberias, and from S. Mark (vi. 45) that their destination was Bethsaida or the neighbourhood of it. Their purpose apparently was not to go to a distant place, but to hover about near the coast until Jesus had dismissed the multitude: for if the Bethsaida, for which, according to S. Mark, they set out, were a different place from the Bethsaida near which, according to S. Luke, lay the desert place in which Jesus fed the five thousand, we might reasonably expect that some intimation of this would have been given in some way or other. A storm came on, and the disciples were driven out of their course and beyond their destination. After taking up Jesus, they finally land at Capernaum.

As far as it is possible to ascertain the opinion of the early commentators,¹ they held that Bethsaida lay on the west shore of the lake, and the desert place between Bethsaida and Tiberias. With this agree the old local traditions of the

country, as is testified by the early travellers, Arculf, Sæwulf, and others.

Arculf, the French bishop who travelled in the Holy Land a little before A.D. 700, says:—

"He further saw, on this side of the sea of Galilee, to the north of the city of Tiberias, the place where our Lord blessed the loaves and fishes, a grassy and level plain, which has never been ploughed since that event, and shows no traces of buildings, except a few columns round the fountain, where, as they say, those persons drank after they had eaten their fill.

"Those who wish to go from Jerusalem to Capernaum take the direct way by Tiberias, and from thence along the sea of Genesareth to the place where the loaves were blessed, from which Capernaum is at no great distance."—*Early Travels in Palestine*, Bohn's ed., p. 9.

Sæwulf, an Anglo-Saxon pilgrim who travelled in the Holy Land about A.D. 1102, says:—

"The sea of Galilee is about six miles from Mount Tabor to the east and north-east, and is about ten miles long by five in breadth. The city of Tiberias stands on the sea-shore on one side, and on the other side are Corozaim and Bethsaida, the city of Andrew and Peter. About four miles to the north-east of the city of Tiberias is the castle of Genesareth, where the Lord appeared to the disciples when fishing, as we learn from the Gospel. About two miles to the east of Genesareth is the mount on which our Lord Jesus fed five thousand men with five loaves and two fishes. This mount is called by the inhabitants our Lord's Table; and at its foot stands a very beautiful church of St. Peter, but deserted."—*Early Travels in Palestine*, p. 46.

Pococke, who travelled in the East about the middle of the eighteenth century, says:—

"Twelve miles north-east from Nazareth we came to the Mount of Beatitudes, where our Saviour delivered His remarkable sermon. It is about ten miles north of Mount Tabor. From the plain to the south it appears like a long low hill, with a mount at the east and west end, from which it seems to have the name of Kern-el-Hutin (the horns of Hutin), the village of Hutin being under it. At the first sight the whole hill appears to be rocky and uneven, but the eastern mount is a level surface, covered with fine herbage; and here, they say, it was that those blessings proceeded out of the mouth of the Redeemer of mankind. The mount is ninety paces long and sixty wide. About the middle of this eastern mount are the foundations of a small church, twenty-two feet square, on a ground a little elevated, which probably is the place

¹ Euthymius, in Matt. xiv. 34; vol. ii. p. 603.

V. Bede, in Marc. vi. 45; vol. iii. p. 195.

Maldonatus, in Joan. vi. 22; vol. ii. p. 588.

Franciscus Lucas, in Matt. xiv. 13; vol. i. p. 215.

Cornelius a Lapide, in Matt. xiv. 13; vol. viii. p. 293.

where they supposed our Saviour was when He spoke to His disciples. To the west of it there is a cistern underground, which might serve for the use of those who had the care of the church. About two miles to the east, near the brow of high ground which runs to the sea of Tiberias, there are several large black stones; two of these stand together, and are larger than the rest; and it is said Christ blessed the loaves on them when He fed the five thousand, whom He made to sit down on the grass."—POCOCKE'S Travels, vol. ii. p. 67.

Again, he says:—

"On the north side of the hill, over the plain of Gennesareth, there is a fortress cut into the perpendicular rock a considerable height, with a great number of apartments, the ascent to which is very steep; it is said by some to be the work, or at least the improvement, of Feckerdine. The reason of my mentioning this pass so particularly is because south of it in the plain of Hutin, and about two miles west of the sea of Tiberias, are the ruins of a town or large village which is now called Baitsida, and must have been the ancient Bethsaida of Galilee so often mentioned in the Gospel. I cannot find that this has been yet thoroughly settled by any authors; and the writers on ancient geography finding that there was a Bethsaida east of the sea of Tiberias or of Jordan, in Gaulonitis, have very much doubted whether there was another to the west of that sea, and consequently have concluded that our Saviour spoke of that on the east; but, as the town in the east had its name changed to Julius by Philip the Tetrarch before our Saviour frequented those parts, it may easily be concluded that the eastern place was never intended, but always this town, which is in Galilee; and, though it may be two miles distant from the sea or lake, yet it may be said, without any impropriety, to be by the sea of Tiberias."—*Ibid.* vol. ii. p. 68.

From these extracts it is plain that there was from early times a tradition that the scene of the feeding of the five thousand was on the west side of the lake of Galilee. This continued to be the interpretation generally received until the sixteenth century, when Adrichomius,¹ not perceiving that the word *πίσαν* and its compounds might mean across from one part of the coast to another on the same side of the lake, conjectured that as the disciples landed on the west side of the lake, they must have crossed over from the east, and therefore that Bethsaida, being confessedly on the west side, the desert place of or belonging to the city of Bethsaida must be on the east side opposite Bethsaida. In this singular interpretation he was followed by the commentator Jansenius.² In the eighteenth century Reland,³ being shrewd enough to see the harshness of the explanation, which made Bethsaida on the west side of the lake and the desert place of Bethsaida on the east side, suggested that there were two places called Bethsaida, one on the west side and the other on the north-east, and that the desert place, the scene of this miracle, belonged to the latter. In support of his opinion he quotes a passage from Josephus,⁴ who says that the site on which Philip the Tetrarch built Julius was once a mere hamlet for

fishermen, and called Bethsaida. Slight and unsatisfactory as are the reasons for believing that in the times of the Evangelists there were two places called Bethsaida, one on the west side of the lake, the city of Philip, Andrew, and Peter (John i. 44), and the other on the north-east, and that sometimes one of these places is meant by Bethsaida in the Gospel history and sometimes the other, this interpretation has been acquiesced in by most English commentators and travellers from that time to the present.

During the last few years somewhat of a reaction has arisen against the explanation of this passage by means of two Bethsaiidas.⁵ A late writer⁶ is inclined to place the scene of this miracle on the west side of the lake, very much in the spot which tradition has handed down. He is led to do this partly from the character of the country which he has inspected, and which struck him as remarkably adapted for such a purpose.

The following considerations, as it appears to me, go to support the old tradition, that the Bethsaida here mentioned was on the west side of the lake, and that the scene of this miracle lay somewhere between Bethsaida and Tiberias.

Of the four Evangelists, two, S. Matthew (xiv. 15) and S. Mark (vi. 35), state that Jesus fed the five thousand men with five barley loaves and two fishes in a "desert place" (*τόπος ἔρημος*). S. Luke (ix. 10) says it was in "a desert place belonging to the city called Bethsaida," and S. John (vi. 23) that it was near Tiberias. A desert place does not imply that this was one of the wilds technically called "the desert," or "the wilderness." Any waste or unoccupied land, large enough, and at a sufficient distance from Bethsaida, might be the scene of this miracle.

At the time of this miracle Julius would be at the height of its glory, for Philip died there A.D. 34, that is about four years after this, and was buried there with great pomp and expense, in a monument which he had prepared for himself.⁷ Is it therefore credible that if by Bethsaida S. Luke had meant this place he would have given it the name by which it had once been called, and when a mere village, and not the name which it then had, and when it was a magnificent city, rich and populous?

The name of Paneas was also changed by this very Philip the Tetrarch into Cæsarea, and where it is mentioned in the New Testament it is called Cæsarea (Matt. xvi. 13; Mark viii. 27), and never Paneas. Neither would it be strictly true, as Reland⁸ has pointed out, that this place was "called Bethsaida," either at the time of the miracle or at the time when S. Luke wrote his Gospel. It was then called Julius, not Bethsaida; nor would it ever have been known that

¹ Adrichomius, *Theatrum Terræ Sanctæ*, p. 84.

² Jansenius, in *Concord. Evang.* cap. lvii. p. 453.

³ Reland, *Palestina*, p. 654.

⁴ Josephus, *Antiq.* xviii. 2, 1; vol. ii. p. 794.

⁵ Whiston's *Trans. Antiq.* xviii. 2, 1; p. 485.

⁶ Thomson, *The Land and the Book*, p. 373.

⁷ Recovery of Jerusalem, p. 380.

⁸ Josephus, *Antiq.* xviii. 5, 6; vol. ii. p. 804.

⁹ Whiston's *Trans. Antiq.* xviii. 4, 6; p. 491.

¹⁰ Reland, *Palestina*, p. 655.

Julias had once been called Bethsaida but for the single incidental notice of Josephus; and the probability is that Julias, after the change of its name by Philip, never reverted to its former name of Bethsaida. The district around¹ is still called Jaulán, a traditionary relic of the name of this place.

The word Bethsaida occurs only in one place besides in S. Luke, and that is in the very next chapter (x. 13), where a woe is denounced against it, in company with Chorazin and Capernaum. But it will scarcely be questioned that the cities here meant are all cities of Galilee, and on the west shore of the lake. Nor is it at all probable that S. Luke would use the word Bethsaida in two consecutive chapters, meaning by that name two very different places,—one a village, and the other a magnificent city, rich and populous; one on the west shore of the lake of Tiberias, and the other on the north-east,—and give no intimation of this. If there were two cities called Bethsaida, and if our Saviour wrought part of His miracles in one of these places and part in the other, which did He mean when He said, "Woe unto thee, Bethsaida?" (Luke x. 13.)

There is no difficulty in the expressions used by the Evangelists, and translated "the other side" (Matt. xiv. 22), "gone over" (34), "other side" (Mark vi. 45), "passed over" (53), "over the sea" (John vi. 17), and "the other side of the sea" (25). All these expressions are translations of one and the same Greek word, *πέραν* and its compounds. But its meaning is amply satisfied by "over the sea to some other part," and not necessarily from one cardinal point of the compass to another. *Πέραν* would mean to the opposite side, from whatever point and in whatever direction the start was made. If they set sail from the west coast, *πέραν* and *διαπεράσαντες* would not of necessity mean that they sailed due east to the opposite shore, but that they crossed over by sea to some other part; it may be, on the same side of the lake. This use of the word is strikingly exemplified by Josephus, and is quoted by a modern traveller, who says, "The words *εἰς τὸ πέραν*, translated 'to the other side,' need not, perhaps, mean to the opposite side of the lake, east or west of the Jordan. Josephus, departing from Tiberias, says he 'sailed over to Tarichæa' (*πλοῖον λαβόμενος, ἐμβὰς εἰς τὰς Ταριχέας διαπεραιώσθην*, Life, sect. 59), while Tiberias and Tarichæa were on the same western side of Jordan, and without any deeply-indented bay between them."² This is the more valuable, as being the opinion of one who has carefully examined the coast.

What is meant will readily appear by referring to any ordinary map. There it will be seen that the distance from Tiberias to Capernaum is greater than the distance from Julias in the north-east to Capernaum. The expression "across or over the sea" (*πέραν*) would therefore be more

applicable to the former voyage than to the latter, and more applicable to a voyage from the neighbourhood of Tiberias to Bethsaida than to one from Tiberias to Tarichæa, to which Josephus applies it.

S. Mark says (vi. 45) that their destination was at first Bethsaida. If they were going from the neighbourhood of a Bethsaida in the north-east to a Bethsaida in the west, would not this have been so unusual as to require from the Evangelist some explanation, some distinction between the two places?

This is not a case in which the early writers of the Church held different opinions, and in which some explained this miracle as taking place in a desert place near Bethsaida on the west side of the lake, and others near Bethsaida on the north-east. The explanation of this passage by means of two Bethsайдas was quite unknown to the early Church. There is not a single early writer of the Church who ever speaks of two Bethsайдas on the shore of the lake. Nor is there any evidence to show that they knew that Julias had formerly been called Bethsaida, or that there was any Bethsaida except the city of Philip, Andrew, and Peter. S. Jerome,³ when he mentions that Philip built Julias, does not add that it was formerly called Bethsaida. When they describe the situation of Bethsaida, it is always in such terms as to imply that it was on the west side of the lake, either as being in Galilee or in Gennesaret, or at no great distance from Capernaum.⁴

The fair conclusion from all this is, that the old local tradition is in this case tolerably correct. According to this, the scene of the miracle of the feeding of the five thousand, the place from which the disciples set sail (Tiberias), the place of their destination (Bethsaida), and the place at which they in the end arrived (Capernaum), are all on the west shore of the lake.

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed.

Margin, *work not*.
S. but for that which: S. which the Son of Man giveth unto you.
Vulg. Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem Filius hominis dabit vobis. Hunc enim Pater signavit Deus.

To their question "When" (which also implies the other question, "How") "camest Thou here?" Jesus does not reply. But He shows them that their motive in seeking Him was a wrong one. Their object was not to witness His

¹ Robinson, Biblical Researches, vol. iii. p. 308.

² MacGregor, The Rob Roy on the Jordan, p. 376.

³ S. Jerome, in Matt. xvi. 13; vol. vii. p. 114.

⁴ S. Epiphanius, Hæres. li. 15; vol. i. p. 915.

S. Jerome, de Situ et Nominibus, vol. iii. p. 884.

miracles, and from thence to learn the nature of His office, to conclude from His works that He was the Messiah promised to them of old. They sought Him simply and solely for the bread, to have their hunger supplied without labour, without any regard to the miraculous manner in which it was provided for them. He bids them labour, but not for "the meat which perisheth, but for that meat which endureth unto everlasting life," which He the Son of Man, God Incarnate, could give them, because God the Father had sealed Him.

When conversing with the woman of Samaria, Jesus had raised her thoughts from the water of the well to the "living water," to life everlasting; so here He leads the Jews on from the food of the body to the food of the soul, from "the meat which perisheth" to "that meat which endureth unto everlasting life." That He could give the former of these, the food of the body, they were themselves witnesses. He here declares His power, as well as the reason of His power, to give the other: "For Him bath God the Father sealed." On Him bath God the Father set the seal of His approval, and hath given Him the Impress of Himself. God the Father sealed the Son of Man, when at His Baptism there came a voice from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matt. iii. 17.) The Son of Man is elsewhere (Heb. i. 3) called the Brightness of His Father's glory, and the express Image of His Person or of His substance. When God the Son took unto Him human nature, He gave to it His Impress, the Seal of His Father. When the Word was made flesh, the human nature received the Seal, the Impress of the Divine.¹

Jesus could give them "the meat which endureth unto everlasting life," because Him had God the Father sealed. But Jesus had said that they must work for it. They therefore ask Him what the works were which they must do in order to obtain this meat. He replies that they must believe on Him whom God hath sent, *i.e.* on Himself. Belief or faith is here, as often in Holy Scripture, put for all the active virtues that spring from belief. Belief is the root from which all these grow naturally as its fruit. It is therefore used alone, but includes them all.

28. Then said they unto Him, What shall we do, that we might work the works of God?

A. They said
Vulg. Disserunt ergo ad eum.

¹ S. Chrysostom, in Joan. vi. 27; Homil. xlv.
S. Cyril Alex. in Joan. vi. 27; vol. vi. p. 481.

² **The true Light** (τὸ φῶς τὸ ἀληθινόν).—"In S. John's Gospel we have τὸ φῶς τὸ ἀληθινόν, the Light, the true Light; ὁ ἄρτος ὁ ἀληθινός, the Bread, the true Bread; ὁ ἀπαρχὸς ὁ ἀληθινός, the Vine, the true Vine, said emphatically of our blessed Lord by Himself, to distinguish Him emphatically from all other lights, bread, and vines. . . . This use of the article to express greater emphasis in the attribute pervades the whole of the New Testament Greek. Three times the voice of God the Father from heaven proclaimed the Christ as *ὁ υἱὸς μου ὁ ἀγαπητός*—a distinctive title of the Messiah, as we may see in Midrash, and the emphatic

29. Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.

The Jews then reply that, before they can believe in Him, they must see some works adequate to produce in them this belief. He had only fed them, 5000 of them, with superhuman food for a single day, and yet on the strength of this He required them to believe that He was God, whereas Moses only required their fathers to believe that he was God's servant; and yet to produce in them this belief He fed them, 600,000 of them, continually for forty years with manna.

So gross and carnal are the Jews, that they cling to the miracle of multiplying the bread, and overlook all the other miracles which Jesus had wrought among them; how He had healed the sick, cast out devils, opened the eyes of the blind, none of which Moses had done. Jesus wrought His miracles with the express purpose of proving to them that He was God: Moses wrought his miracles to prove that he was God's servant. On the strength of the miracles which he performed, their fathers had believed Moses that he was what he professed to be, God's servant. But they had not believed Jesus that He was what He claimed to be, God, in consequence of His miracles.

30. They said therefore unto Him, What sign shewest Thou then, that we may see, and believe Thee? what dost Thou work?

S. omits then.
Vulg. Quod ergo tu facis signum ut videamus.

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

In answer to this, Jesus shows that He was greater than Moses, and that the bread which He gave was greater than that which Moses gave.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true Bread^a from heaven.

S. Hilary Pict. de Trinitate, viii. 44; vol. ii. p. 269.
S. Augustine, in Joan. vi. 27, tract. xxv.; vol. iii. p. 1601.

language of S. Paul, 'He hath accepted us in the Beloved One' (τῷ ἀγαπημένῳ). In Heb. xiii. 20, Christ is emphatically termed the Shepherd, the great Shepherd of the sheep (τὸν ποιμένα τῶν προβάτων τῶν μεσῶν). Again and again the Evangelists speak of God the Father as 'our Father, our heavenly Father.' It is significant that the New Testament writers employ this emphatic form of marking the attribute, mainly in describing the titles, offices, and attributes of God the Father and His blessed Son, and therefore to ignore it is to ignore the expressed intention of the sacred writers."—The 'Church Quarterly Review,' April 1876, p. 128.

33. For the Bread of God is He which cometh down from heaven, and giveth life unto the world.

In these words He contrasts the manna with "the true Bread," and points out several important distinctions between them. The manna was given by Moses, who was a mere man; the "true Bread" was given by God the Father. The manna was given to their fathers only, to the Israelites in the desert, but the true Bread is given by God the Father to the world. The manna did not really come from heaven, but only apparently so. It was formed in the air at God's command, like the frost, or snow, or hail, and it is only called the bread of heaven as a type or figure of the true Bread of heaven; but the true Bread of heaven, the Word, came down from the bosom of the Father. The manna nourishes the body only, and that only for a time; the true Bread nourishes both soul and body, and that for ever.

The dulness of these Jews in apprehending our Saviour's meaning of the words "true Bread from heaven," is not unlike that of the Samaritan woman with respect to His use of the expression "living water." After all the explanation which He had given her of the "living water," her thoughts had never risen above the water of the well, and she exclaims, "Sir, give me this water that I thirst not, neither come hither to draw" (iv. 15). In like manner, the highest aim of these Jews was to obtain the food of the body, and without the necessary labour.

34. Then said they unto Him, Lord, evermore give us this bread.

"I am the Bread of Life."—The ancient writers uniformly asserted the efficacy of the Holy Eucharist to depend upon the fact, that it was the means through which our Lord's Humanity was communicated. They maintained it to be the appointed medium through which that re-creation of man's nature, which began in Christ, was extended to His brethren. Thus did they understand S. Paul's words, 'We are members of His Body, of His flesh, and of His bones.' Hence S. Ignatius (ad Ephesios, xx. p. 80, Patres Apost. Hefele) calls the 'one bread' the 'medicine of immortality.' In the same century S. Irenaeus (contr. Hæreses, iv. 18, §. p. 1028, Migne) asks, 'How can they say that the flesh passes into corruption and does not partake of life, since it is fed by the Body of the Lord, and by His Blood?' 'For as a little leaven, as the Apostle says, leavens the whole lump, so that Body, which has been rendered immortal by God, having become present in ours, transforms and changes the whole of it to itself' (S. Gregory Nyssen, Cat. Orat. xxxvii.; vol. ii. p. 93, Migne). S. Augustine (de Pecc. Meritis, i. 24, 34; vol. x. p. 128, Migne) tells us that it was the ancient custom of the African Christians to call the Holy Eucharist by the name of *life*, by which usage, he says, they referred to our Lord's declaration, 'I am the living Bread which came down from heaven.'

"S. Chrysostom (in Epist. i. ad Cor. x. 17, Homil. xxiv.; vol. i. p. 289, Oxon) in like manner says that our Lord's Humanity has been communicated as 'a consecrating principle for the renewal of all mankind. He gave not simply His own Body; but because the former nature of the flesh, which was framed out of the earth,

Though Jesus had identified Himself with "the meat which endureth unto everlasting life," or with "the true Bread from heaven," yet up to this point He had spoken of Himself in the third person: now He begins to use the first person, and speak of Himself in such a manner that they can scarcely mistake His meaning, at least so far as that He Himself is "the true Bread from heaven."

35. And Jesus said unto them, I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

V. omits And: S. Then Jesus.
Vulg. Dixit autem eis Jesus.

In the expression "the Bread of Life," there is probably some allusion to "the tree of life" (Gen. ii. 9). If our first parents had eaten of the tree of life, it would have prolonged their life, even though their life was one of misery. "The Bread of Life" imparts immortality not to the body only, but to the soul also, and Jesus is the Bread of Life. Those who believe in Him, those who come to Him, shall never lack strength in their contest with Satan; they shall never hunger or thirst any more; they shall never faint for want of supernatural grace.

36. But I said unto you, That ye also have seen Me, and believe not.

S.A. omitt Me.
Vulg. Sed dixi vobis, quia et vidistis me, et non creditis.

Either He had said these very words at some other time, and S. John has not recorded them, or they were the substance of what He had said above.

had first become deadened by sin and destitute of life, He brought in, as one may say, another sort of dough and leaven, His own flesh, by nature indeed the same, but free from sin and full of life; and gave to all to partake thereof, that being nourished by this, and laying aside the old dead material, we might be blended together unto eternal life, by means of this table.' Such was supposed by the primitive Church to be the doctrine revealed in the sixth chapter of S. John's Gospel; and S. Cyril (adv. Nest. iv. 5; vol. ix. p. 197, Migne), after quoting ten of its most important verses (verse 47 to 57), adds this comment:—

"See, then, how He abides in us, and renders us superior to corruption, by introducing Himself, as I said, into our bodies through His own flesh, which is real food; whereas that shadow, which was under the law [*i.e.* manna], and the service which was connected with it, had no reality. And the principle of this mystery is simple and true, not curiously devised for the service of impiety, but a simple truth. For we believe that the Word, the Son of the Father, having united Himself to the Body born of the Holy Virgin, with a reasonable soul (the union of course being ineffable and mystical), rendered His Body life-giving, being Himself, as God, the principle of life by nature; that by making us partakers of His Body, not only in Spirit, but in body, He might render us superior to corruption; and do away, through Himself, the law of sin, which was in our fleshly members, and thus, as it is written, "condemn sin in the flesh."—R. I. WILBERFORCE, on the Holy Eucharist, p. 102.

37. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.

38. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

S. For I came not down from heaven to do.

39. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

S.V.A. And this is the will of Him which hath.
Vulg. Hæc est autem voluntas ejus qui misit me, Patris.

40. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

S.V.A. For this is: S.V. the will of My Father that.
Vulg. Hæc est autem voluntas Patris mei, qui misit me.

They had seen Jesus, they had seen too the miracles which He wrought before them, they had heard the testimony of John the Baptist, and yet, as a nation, the Jews did not believe in Him. Some of them would believe, and those He would not reject. To believe in Him was the gift of the Father, and was the reward of His Passion. The prophet had long before said, "He shall see of the travail of His Soul, and shall be satisfied." (Isa. liii. 11.) Eternal life, the life of grace in the soul here, to be matured into the life of glory hereafter for ever, is given to those who believe on Jesus the Son of God, who is the Bread of life. He would not cast out those who came to Him, because the Father had given them to Him as the reward of His Passion, and because He came down from heaven, *i.e.* because He was made flesh, in order to do the will of His Father. So far from permitting them to perish, He would raise them up at the last day. Their coming to Him, their belief in Him and union with Him, would be the very cause of their resurrection.

41. The Jews then murmured at Him, because He said, I am the Bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?

S*. whose father also we know: V. how now saith He.

Vulg. Nonne hic est Jesus filius Joseph, cujus nos novimus patrem et matrem? Quomodo ergo dicit hic: quia de caelo descendi?

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

V. omits therefore: S. answered them and said.
Vulg. Respondit ergo Jesus, et dixit eis.

44. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.

A. except he which.
Vulg. nisi Pater qui misit me, traxerit eum.

45. It is written in the prophets, And they shall be all taught of God.* Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.

S.V. omit therefore: A. and hath learned the truth of the Father.
Vulg. Omnis qui audivit a Patre, et didicit, venit ad me.

46. Not that any man hath seen the Father, save He which is of God, He hath seen the Father.

S. save He, which is of the Father, He hath seen God.
Vulg. nisi is qui est a Deo, hic vidit Patrem.

Jesus bids the Jews not to murmur at what He had just said to them. The fault, the cause of their murmuring, lay not in His words, for they were true, but in the state of their own hearts, in their own want of Divine light. Their belief, or their want of belief, in Him depended on the previous preparation of their heart. Those who had previously listened to the teaching of the Father would believe in Him. Those who had hitherto faithfully and conscientiously obeyed the laws of God the Father would be led on to believe in His future revelation of His Son.

The conditions under which God effectually draws some men to believe in Him and others not are beyond man's knowledge. Practically all men are free to choose and free to refuse Him. As a rule, we see that men are drawn from one degree of perfection to another. This is strikingly seen with respect to the Incarnation. All those whom God chose as His instruments to bring about the Incarnation, or to whom it should be first revealed, were already eminent for their devout lives under another and less perfect dispensation. This is expressly stated in the case of the Blessed Virgin (Luke i. 28); Joseph (Matt. i. 19); Zacharias and Elisabeth (Luke i. 6); Simeon (Luke ii. 25); and Anna (Luke ii. 37).

Thus, according to the rules which had been already observed and displayed in God's providence, those in that very crowd of Jews who were diligently striving to do the will of the Father, as declared under the Mosaic dispensation, would be convinced by the works which Jesus wrought that He was the Christ. Conviction so as to produce belief in Jesus was not the effect of miracles, unless acting on a teachable, obedient, devout spirit. No amount of miracles would succeed in persuading those whom the Father had not already drawn. But the reward of those who were drawn by the Father to believe in Him would be unlimited; it would be resurrection to eternal life.

* Taught of God (διδάσκει τοῦ Θεοῦ).—That is, taught by God; as in S. Matt. xxv. 34. οἱ ἐδωγημένοι τοῦ Πατρὸς μέναι—'blessed by the Father.'—WINER, 'Grammar of the New Testament,' p. 202.

47. Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

S.V. *omit* on Me.

Vulg. *Qui credit in me, habet vitam æternam.*

48. I am that Bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, which I will give for the life of the world.

S. eat of My Bread: S. *omits* and: S. the Bread that I will give for the life of the world is My flesh: V. *omits* which I will give.

Vulg. *si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita.*

52. The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat?

S. How therefore can this Man.

Vulg. *Quomodo potest hic nobis carnem suam dare ad manducandum?*

If we review the last twenty-five verses, we shall find that the chief subject of them, and that which connects them all, like a vein running from one end to the other, is that Jesus is the Author of life, of life to the soul here, and of life to the soul and body hereafter. Every variety of expression is used to convey this knowledge to them. He is the Meat which endureth unto everlasting life. He is the true Bread of heaven. He is the Bread of life. He is the living Bread which came down from heaven.

The Jews said that Jesus was a mere man, the son of Joseph, and that His father and mother were living among them. Jesus Himself claimed to be God, as well as Man, and therefore the Author of life to man. If they wished to partake in eternal life, they must believe that He was God, One with the Father, and equal to the Father. In order to partake of life they must believe in Him; they must believe that He, Jesus, whom they supposed to be the son of Joseph, was God, and therefore the source of life, and able to impart life to them. This was the first step in order to obtain life eternal; the next was to eat His Flesh and drink His Blood.

The first objection of the Jews was that He could not be the Author of life because He was only a man like themselves, and descended from men like themselves. Their second objection was that no man could give them his flesh to eat.

In answer to the objection of the Jews, "How can this Man give us His flesh to eat?" Jesus, in the next six verses, declares that this is possible, and, more than that, it is absolutely necessary. He does not explain to the Jews how they can eat His Flesh and drink His Blood, but He repeats, in almost every possible form, that in order to obtain life in

the soul here, and life in the soul and body hereafter, they must believe that He, Jesus the Son of Mary, was God, and they must eat His Flesh and drink His Blood.

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.

S. *not* everlasting life.

Vulg. *non habebitis vitam in vobis.*

54. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

55. For My flesh is meat indeed, and My blood is drink indeed.

V. is true meat: V. is true drink.

Vulg. *Caro enim mea, vere est cibus: et sanguis meus, vere est potus.*

56. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

57. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

58. This is that Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this Bread shall live for ever.

S. The Bread which cometh down from heaven is not: S.V. *not* as the fathers did eat, and are dead.

Vulg. *Hi est panis qui de celo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem, vivet in æternum.*

59. These things said He in the synagogue, as He taught in Capernaum.

S.V. in Capernaum.

Vulg. *Hec dixit in synagoga docens, in Capernaum.*

In order to obtain eternal life, they must believe that Jesus was God, and they must eat His Flesh and drink His Blood. As He had introduced and enforced the first of these with the solemn declaration, "Verily, verily," so also He does the second. As He had used a variety of expressions in order to convey the knowledge of the first requisite for life, so He does also in the case of the second.

In these verses Jesus once more reiterates the absolute necessity of eating His Flesh and drinking His Blood, in order to obtain eternal life, and to be raised up at the last day. He shows that the effects of His Flesh and His Blood will not be physical, not according to the usual working of nature, but spiritual and supernatural. In the case of common eating, whatever is eaten is assimilated to the body of the person who eats. He who eats the Flesh of Jesus and drinks His Blood, is united to Jesus, to the God-Man personally, to the second Person in the Godhead. But He declares that His Flesh is really flesh, and that His Blood is really blood, not figuratively so only. The union produced by eating the

Flesh of Jesus and drinking His Blood is a real, actual union, though supernatural, and not a union through the affections only. He likens the union between Himself and those who eat His Flesh and drink His Blood to the union between the Father and Himself.

The Jews go away with the impression that He meant them to eat His Flesh and drink His Blood in the usual acceptation of the words. He does not explain to them that this was not the case. Either the time for this was not yet come, or the Jews were not in a state of mind to receive further explanation. Jesus does not give this explanation until when, in the Eucharist, He offers His Body or His Flesh and His Blood for the life of the world. Then He shows His Apostles how they were to eat His Flesh and drink His Blood, not only then, but to the end of the world, and not only they, but all faithful earnest believers in Him, as the God Incarnate, the Word made flesh.

He did not give them His Body to eat and His Blood to

drink until He had offered them in the Eucharist for the life of the world. The Body which He then gave them to eat, and the Blood which He then gave them to drink, were not different from His Body and from His Blood which He would give to all time; not different from the Flesh and the Blood which He had just told the Jews they must eat and drink, in order to obtain eternal life. His miracle of multiplying the bread just before this discourse had prepared us for this. No limits can be put to His power. The only question for us to consider is, What did He mean?

Jesus delivered this discourse, not to His disciples or to the twelve Apostles, but to the Jews in the most public place in Capernaum, in the synagogue. The synagogue days were the second and fifth days of the week.¹

The Primitive Church interpreted the expressions to eat Christ's Flesh and to drink His Blood, used in this chapter, of His Body and Blood as received in the Eucharist.* But

¹ Lightfoot, *Harmony of the New Testament*, sect. xlviii.; vol. i. p. 235.

* Chapter VI. refers to the Eucharist.—The following is a summary of the arguments in favour of the Lord's words in S. John, chapter vi., being spoken of the Eucharist.

"The statement of our Lord's mediation, vv. 30-50, the Jews understood, but rejected; they did not complain that it was unintelligible, but asserted it to be unfounded. But when this statement was added [*Whoso eateth My flesh, and drinketh My blood, hath eternal life, &c.*], they could attach to it no meaning. 'This is a hard saying; who can hear it?' It is plain, therefore, by the judgment of the Jews themselves, that this was not the ordinary way of expressing the familiar truth that our Lord would instruct them by His doctrine.

"Neither is there a shadow of evidence for saying that any such meaning could naturally have been deduced from such expressions. To eat wisdom, may be taken as a metaphorical expression for receiving it, but there is no single instance in which to eat any man's flesh is used as equivalent to the receiving his doctrine. Parabolical as was the language of some of the prophets, they never employed such a metaphor as this, nor is a single example of a like kind to be found among the writings of the Apostles. 'I am confident,' says Bishop Cleaver (*Sermons*, p. 29), 'there is no fact, no custom, no rite, no doctrine, and no expression in Scripture, prior to the institution itself, which will give any explication of this our Saviour's assertion: *My Flesh is meat indeed, and My Blood is drink indeed.*' In every instance in which to eat a person's flesh is spoken of in Scripture, to injure or destroy the party referred to is the idea conveyed. So it is in Psalm xxvii. 2, 'When the wicked came upon me to eat up my flesh, they stumbled and fell.' And so does S. James use it: 'The rust of them shall eat your flesh, as it were fire.' No single instance can be produced, either from classical or Oriental sources, in which this phrase is used in any other sense than that of consuming or preying upon the person spoken of. Gesenius gives these as the sole interpretations of the phrase, '*to eat any one's flesh*,' which his great acquaintance with the Semitic languages supplied. Nor is this extraordinary; for metaphorical language is the language of nature, and must have a counterpart in those realities of which it is the expression. Now, 'to ruminate upon and digest the instructions of another, is as easy and obvious a language as the subject admits; . . . but to eat the body, and drink the blood of your teacher, as such, bears no conceivable analogy to any benefit to be received from thence, and is in truth a saying, not only hard in point of doctrine, but in point of interpretation also. . . .'

"But it has been affirmed that this interpretation is not so

destitute of authority as it is of reason; and Whitby and others have represented it to have had various supporters in the early Church. It is essential to examine the grounds of this assertion. For if it can be shown that the contrary was the fact, there will remain no kind of reason for doubting that our Lord's words had reference to the Holy Eucharist. Now it must be remembered that He speaks of two things in this chapter: first, of the general fact of His Mediation, and that His Humanity was the medium through which Divine graces found their way to mankind; secondly, that the eating His Body and the drinking His Blood was the method in which this gift was to be participated by individuals. It is necessary to bear this distinction in mind when we interpret the statements of the ancient writers. Those who refer merely to the former of these two doctrines, and observe that all graces are derived from our Lord's Mediation, were not bound to make any allusion to the latter, or to decide whether our Lord's statements respecting His Body and Blood had reference to the Holy Eucharist. Now, of the writers who are alleged to have been unconscious that the Holy Eucharist is referred to in this place, not one has given a detailed explanation of it: the most which can be said is, that they have made casual or incidental allusions to some part of our Lord's words, leaving their estimate of the rest uncertain. But the earliest ancient writers who profess to give a detailed exposition of the whole chapter—S. Chrysostom, S. Augustine, and S. Cyril—while they refer the former part, vv. 30-50, to our Lord's Mediation at large, avowedly refer the latter part, 51-58, to that peculiar institution of the Holy Eucharist, by which He communicates Himself to His members."

After having examined in detail passages from S. Ignatius, S. Irenaeus, Tertullian, Clement of Alexandria, S. Cyprian, S. Cyril of Jerusalem, S. Hilary, S. Athanasius, Origen, Eusebius, and S. Basil, our author concludes: "There is no ground at all, then, for Whitby's assertion, that his theory had supporters in the ancient Church. The great mass of authors connect the mention of our Lord's Flesh and Blood with the Holy Eucharist exclusively; and those who occasionally apply them more loosely have been shown not to exclude this primary interpretation. Hence Waterland has introduced another theory, by way of neutralizing testimonies too direct and numerous to be disputed. He maintains that the thing referred to in this chapter is not the Holy Eucharist, but the general benefits which are bestowed by Christ, of which this sacrament is only a particular channel. Now it has been shown that the sixth chapter of S. John consists of two parts:

62. *What* and if ye shall see the Son of Man ascend unto where He was before?

S. sancti and,
Vulg. *in corpore videntes* Filium hominis ascendentem ubi erat prius.

63. It is the Spirit that quickeneth;^a the flesh profiteth nothing: the words that I speak unto you, *they* are Spirit, and *they* are Life.

S. they are Spirit and Life.
Vulg. *spiritus estis qui vivificat: caro non prodest quidquam: verba que ego locutus sum vobis, spiritus et vita sunt.*

64. But there are some of you that believe not. For Jesus knew from the beginning who

they were that believed not, and who should betray Him.

S. For the Saviour knew: S. that believed, and who it was which should betray Him.
Vulg. *S. sciebat enim ab initio Iesus qui essent non credentes, et quis traditurus esset eum.*

65. And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.

S. omnis unio him: S.V. of the Father.
Vulg. *quia nemo potest venire ad me, nisi fuerit ei datum a Patre meo.*

The Jews, as we have already seen, murmured and called

not *troubled*, but to *believe*; &c.—Dr. PUSEY, 'The Real Presence the Doctrine of the English Church,' p. 168, ed. 1837.

"I assume that the sixth chapter of S. John really and primarily relates to the Sacrament of Holy Communion; according to the well-known interpretation of Hooker, which is the interpretation of all antiquity, and lies so obviously on the surface of Scripture, that one can hardly conceive a simple, unlearned reader giving any other turn to the discourse in that chapter, unless he were prepossessed by a theory."—J. KEEBLE, 'Eucharistical Adoration,' p. 59, 3rd ed. 1867.

^a *It is the Spirit that quickeneth.*—"Now that our Lord's presence is *supernatural*, is the truth affirmed by Himself in the sixteenth verse of the sixth chapter of S. John, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life.' He affirms that the instruction which He communicated to His hearers was something borrowed from that principle of spiritual life which in His Manhood had come personally into the world; for 'in Him was life, and the life was the light of men.' The meaning of this verse is not, as some have imagined, that our Lord has really no share in man's sanctification, that great work belonging exclusively to the Third Person in the Blessed Trinity, for the functions of these Blessed Persons are coincident and not successive; so that the one mercifully co-operates, according to the order of His office, in that which is performed by the other. By *Spirit*, then, in this place is meant our Lord's Divine as opposed to His human nature: He explains to His wondering disciples that those miraculous effects that were to attend the reception of His Flesh and Blood would not arise from their natural influence, but from that supernatural efficacy with which they were endowed by means of their personal oneness with His Godhead. 'The word *Spirit* in our Lord,' says Bishop Bull ('De Necessitate Credendi,' vol. v. p. 38), 'is uniformly employed in Holy Scripture and in the writers of the first age to express that Divine nature in Himself to which it properly pertained to give life to mortals.' So that the truth here revealed is, that our Lord's Manhood was to be the principle of life by reason of that Godhead with which it was united. This statement was not intended, then, to detract from the reality of those functions which were to be discharged by His Flesh and Blood, but only to explain the principle and cause of their efficacy. And therefore our Lord refers to the exaltation of His glorified Body into heaven as a sign of those new qualities with which it was to be invested. Thus S. Cyril (in Joan. ch. vi. ver. 62; vol. vi. p. 600, Migne) says, 'If you suppose that My Flesh cannot give you life, how can it ascend like a winged thing into heaven? For if it is not able to give life because it has no natural tendency to do so, how can it tread upon the air and ascend into heaven? For this is equally impossible to flesh. But if it ascends, contrary to the law of nature, what is to hinder it from giving life, though it has no tendency to do so by its own nature? For He who has made that heavenly which belongs to the earth can enable it also to give life, though by its own nature it tends to corruption.'"—R. I. WILBERFORCE, 'On the Holy Eucharist,' p. 214.

"The Spirit (*πνεῦμα*) in Christ, especially when it is opposed to His flesh, as we have shown elsewhere, is used by writers of the first century to signify His Divine nature."—BISHOP BULL, 'Judgment of the Catholic Church,' vol. iii. p. 35; see also p. 89, 'Defence of the Nicene Creed,' vol. i. p. 48.

"S. Athanasius observes (Serap. i. 4-7) that the Holy Ghost is never in Scripture called simply 'Spirit' without the addition of 'God,' or 'of the Father,' or 'from Me,' or of the article, or of 'Holy,' or 'Comforter,' or 'of truth,' or unless He has been spoken of just before. Accordingly this text (2 Cor. iii. 16, 17) is understood of the Third Person in the Holy Trinity by Origen (contr. Cels. vi. 70), Basil (de Sp. S. n. 52), Pseudo-Athanas. (de Comm. Ess. 6). On the other hand, the word *πνεῦμα*, 'Spirit,' is used more or less distinctly for our Lord's Divine nature, whether in itself or as incarnate, in Rom. i. 4; 1 Cor. xv. 45; 1 Tim. iii. 16; Heb. ix. 14; 1 Pet. iii. 18; John vi. 63, &c."—Dr. J. H. NEWMAN on S. Athanasius; Libr. of the Fathers, vol. viii. p. 196.

"I hope to give my reader satisfactory proof, before I conclude this book, that this eating and drinking the Flesh and Blood of Christ was by Him meant of the Eucharist only, and that this was the sentiment of the generality of the ancients; and so taking this at present for granted, I will only consider how they interpreted this verse (63) in conformity to that opinion, and applied it to the Eucharistical Body and Blood; and particularly that by 'Spirit' in this text they understood the Sacramental Body consecrated by the Spirit. Mr. Calvin, upon this verse, takes notice that S. Augustine so takes these words, as that when our Saviour says, 'the flesh profiteth nothing,' the sense is, the flesh alone profiteth nothing without the quickening Spirit, and that by the flesh he understood the Sacramental Flesh will in due time be sufficiently proved (see S. Augustine, in Joan. vi. 63, tract. xxvii. 5; vol. iii. p. 1617, Migne). Cyril of Alexandria expressly says, 'Christ calls His Flesh Spirit' (S. Cyril, in Joan. vi. 64; vol. vi. p. 601, Migne); and that He means this of His Body in the Eucharist will hereafter be proved. And again: 'Common flesh cannot give life; of this our Saviour is a witness, saying, The Flesh profiteth nothing; it is the Spirit that quickeneth: for since it is the World's own Body, on this account it is considered as giving life, and is so' (S. Cyril, Explicatio duodecim, cap. xi.; vol. ix. p. 312, Migne); that he means it of the Eucharist the learned reader may convince himself by turning his eye to the original. S. Ambrose has sufficiently showed that he was of this mind; for he (de Mysteriis, ix.; vol. iii. p. 408, Migne) proves the Eucharist to be 'the Body of Christ, because it is the body of the Divine Spirit.' S. Athanasius has been already cited, applying this text to the Eucharist, and telling us (Epist. iv. ad Serap. sect. 19; vol. ii. p. 665, Migne) that 'by Spirit and life is meant the Body given for the world, and distributed to or in every one,' &c. And yet he speaks more expressly, if possible, to the same purpose when, discoursing of the Eucharist, he says: 'The Flesh of the Lord is a quickening Spirit' (de Incarnatione, et contr. Arianos, sect. 16; vol. ii. p. 1012, Migne). And Ammonius took it so above a hundred years before him in these words, 'What He here calls the Spirit is the Flesh, replenished with the energy of

in question His power to give life, and especially through the eating of His Flesh and the drinking of His Blood. The latter they called "a hard saying." But though Jesus knew that they murmured at what He had just said, He did not soften down His statement. He meets it with one equally hard, and said unto them, "Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before?" He calls to their recollection what He had before taught them, that He was God and came down from heaven, and that He should ascend up where He was before.

Several different meanings have been assigned to the words, "It is the Spirit that quickeneth; the flesh profiteth nothing." Their meaning depends on the sense which we give to the words "the Spirit" and "the flesh." The most probable opinion is, that by the words "the flesh" Jesus means mere human nature, and by the words "the Spirit" His Divine nature, and that His reasoning is to this effect.

To eat flesh would not profit them in the case of mere human nature, but it would in the case of flesh united with the Spirit, that is, with the Divine nature; it would in the case of the Word made Flesh.¹ The Flesh that would avail them to attain everlasting life would be His Flesh, united as it was with the Spirit or Divine nature, and eaten after a spiritual manner. For even His Flesh eaten, as they thought, would not avail to give them everlasting life. It must be eaten after a spiritual or sacramental manner, which He would afterwards reveal to them.

Jesus does not say, "My flesh profiteth nothing," but "the flesh," mere flesh, mere human nature profiteth nothing, that is, has no power to give life. But His was not mere flesh, mere human nature; He was the Word made Flesh. The Divine nature communicated life-giving power to the human nature which He took of the Blessed Virgin, and He communicates life to men through their eating His Flesh and drinking His Blood.

In all the instances where He teaches that life in the soul here and life in the soul and body hereafter is the fruit of eating the Flesh and drinking the Blood of the Son of Man, He of course implies a corresponding belief that He is God, and a frame of mind in keeping with such a belief.

Jesus shows them that the cause of their unbelief was not because His saying was hard, but because their hearts were hard. They had not been taught of God; they had not been drawn to Him by the desire to learn how to serve God. He

knew from their first coming to Him which of them would continue to believe in Him.

By the saying which they called "hard," Jesus was not breaking the bruised reed, nor quenching the smoking flax. This was a test to sever the earnest and sincere among them from the selfish and indifferent; those who followed Him merely for the sake of the bread which they saw He could provide, from those who were really anxious to learn from Him.

66. ¶ From that *time* many of His disciples went back, and walked no more with Him.

S. From that *time* therefore many of the disciples.

Vulg. Ex hoc multo discipulorum ejus abierunt retro: et jam non cum illo ambulabant.

67. Then said Jesus unto the Twelve, Will ye also go away?

68. Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

S.V. omit Then.

Vulg. Respondit ergo ei Simon Petrus.

69. And we believe and are sure that Thou art that Christ, the Son of the living God.^a

S.V. that Thou art the Holy One of God.

Vulg. Et nos credimus, et cognovimus quia tu es Christus Filius Dei.

From that time, and in consequence of that hard saying, that they must eat His Flesh and drink His Blood in order to have life in them, many of His disciples went back. But neither Judas nor the rest of the Twelve went away. Judging from the difference in their characters, and from their subsequent conduct, we may safely conclude that they remained with Jesus from different motives. Judas, we know, was a thief, and had the bag. That would be sufficient to retain him. The reason why the others did not go away is contained in their own answer: Peter, either as entitled by his age or as influenced by the strength and sincerity of his zeal, speaks in the name of the rest. Some one they must follow. None but He had the words of eternal life. Peter only repeats, with slight variation, our Saviour's own words, "The words that I have spoken unto you are Spirit and are life" (ver. 63). Though they might not fully understand His words, they had unbounded confidence in Him. From the testimony of John Baptist, from His own miracles, from the holiness of His life and teaching, they believed and were sure that He was the Holy One of God. This Peter says,

¹ S. Cyril Alex. in Joan. vi. 63; vol. vi. p. 601.

S. Augustine, in Joan. vi. 63, tract. xxvii.; vol. iii. p. 1617.

de Consens. Evang. iv. 10; vol. iii. p. 1225.

de Civitate, x. 24; vol. vii. 301.

S. Augustine, in Psal. cxviii. 5; vol. iv. p. 1264.

Rupertus, in Joan. vi. 63; vol. iii. p. 493.

S. Bernard, Sermo xxx, in Cantic.

the life-giving Spirit" (apud Cat. P. Græc. ed. Corder, p. 89, in Joan. iii. 5, cited in Johnson, Unbl. Sac., vol. i. Ap. p. 9).—J. JOHNSON, 'The Unbloody Sacrifice,' vol. i. p. 287.

^a Verse 69.—"Instead of the Christ, the Son of the living

God,' Lachmann, Tischendorf, and Tregelles read 'the Holy One of God.'—SCRIVENER, 'New Testament,' 1877. For the reasons in favour of the Textus Receptus, see McClellan, 'New Testament,' p. 716.

not as a single individual, not as his own belief only, but in the name of the twelve Apostles and as their belief, "Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." This, Peter says, is the belief of them all. But Jesus tells him that he is mistaken; for though He had chosen twelve as Apostles, one of them was a devil.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

S. Jesus answered and said unto them: S. and among you is a devil.
Vulg. Respondit eis Jesus: Nonne ego vos duodecim elegi, et ex vobis unus diabolus est?

71. He spake of Judas Iscariot *the son of Simon*: for he it was that should betray Him, being one of the twelve.

S. of Judas the son of Simon, who was of Caiotus: S. that should also betray Him.
Vulg. Dicebat autem Iudam Simonis Iscariotem: hic enim erat traditurus eum, cum esset unus ex duodecim.

It is the Evangelist who adds that Judas Iscariot was meant by the expression "Have not I chosen you twelve, and one of you is a devil?" Jesus does not mention his name. He does not discover him to the rest of the Apostles, but He says sufficient to convince Judas himself that his real character was known to Him, and sufficient to put the other Apostles on their guard against trusting too much to their own strength and to the sincerity of their own belief. Jesus calls him "a devil," probably to imply that he was His adversary, a thief and a liar like the devil, and, in short, a mere instrument of the devil.

The way in which the name of Judas the traitor is associated (ver. 71) with this discourse of Jesus, almost seems to imply that his hardness of heart, which eventually led him to betray, to deliver up the Son of God, took its rise, or at least assumed its more positive form, after he had heard it; that this discourse, which might have been the means of imparting to him life eternal, became the occasion of increasing his hardness of heart.

INTRODUCTORY NOTE TO CHAPTER VII.

The Jews' Feast of Tabernacles.—The following calendar from the beginning of the month Tisri to the Feast of Tabernacles is taken from Lightfoot, who substantiates almost all his statements by references to ancient Jewish writers.

- I. The first day of the month Tisri was the beginning of the year, for stating the years, the intermissions of the seventh year, and the Jubilees. Upon this day was the blowing of Trumpets, Levit. xxiii. 24, and persons were sent out to give notice of the beginning of the year. On this day began the year of the world 3960, in the middle of which year Christ was crucified.
- II. The second day, observed also as holy by the Jews that were in Babylon, that they might be sure not to miss the beginning of the year.
- III. A Fast for the murder of Gedaliah: for so they expound those words, Zech. viii. 19. The fast of the seventh month.
- IV. This day was the High Priest in the apartment called *προεβρον* or *παρεβρον*, to which he then betook himself from his own house; that he might inure himself by exercise to the rites of the day of atonement approaching, and be ready and fitted for the service of that day. . . .
- V. All those seven days, after he betook himself from his own house to the blood until the day of atonement, he sprinkles the chandel of the daily sacrifice, offers the incense, snuffs the lamps, and brings the head and legs of the sacrifice to the altar, that he may be the more handy in his office upon the expiation day. . . .
- IX. Whereas for the whole seven days they permitted him to eat according to his usual custom, the evening of this day approaching, they diet him more sparingly, lest a full stomach should occasion sleep. They spend the whole night waking. . . .
- X. The day of Expiation. The solemn Fast. On this day began the year of Jubilee when it came about, Levit. xxv. 9. And indeed this year, which is now under our consideration, was the twenty-eighth Jubilee, reckoning from the seventh year of Joshua, wherein the land was subdued and rested from war, Josh. xi. 23.
- XI. The multitude now gather together toward the Feast of Tabernacles, that they might purify themselves before the Feast, and prepare necessities for it, viz. little tents, citrons, bundles of palms, willows, &c. But if any were defiled by the touch of a dead body, such were obliged to betake themselves to Jerusalem before the Feast of Expiation, that they might undergo seven days' purification before the Feast of Tabernacles.
- XIV. They were generally cut or trimmed on the Vespers of the Feast for the honour of it.
- XV. The first day of the Feast of Tabernacles. A feast day. Thirteen young bullocks offered, &c., Numb. xxix. 13. The preparation of the Chagigah. They lodge that night in Jerusalem.

XVI. The second day of the feast. Twelve young bullocks offered. The appearance of all the males in the Court.

XVII. The third day. Eleven young bullocks.

XVIII. The fourth day. Ten.

XIX. The fifth day. Nine.

XX. The sixth day. Eight.

XXI. The seventh day. Seven.

XXII. The eighth day. One young bullock offered.

“Upon all these days there was a pouring out of water upon the altar with wine (a thing not used at any other time); and for the sake of that, great joy and singing and dancing; such as was not all the year besides.

“At the close of the first day of the Feast they went down into the Court of the Women, and there prepared a great stage, that is, benches on which the women stood above and the men below. Golden candlesticks were there fixed to the walls, over these were golden cups, to which were four ladders set, by which four of the younger priests went up, having bottles in their hands which contained 120 logs, which they emptied into every cup. Of the rags of the garments and girdles of the priests they made wicks to light those lamps; and there was not a street throughout all Jerusalem that did not shine with that light.

“The religious and devout danced before them, having lighted torches in their hands, and sang songs and doxologies. The Levites, with harps and psalteries, cymbals and other instruments of music without number, stood upon those fifteen steps by which they went down from the Court of Israel to the Court of the Women, according to the fifteen Psalms of degrees, and sung. Two priests also stood in the upper gate, which goes down from the Court of Israel to the Court of the Women, with two trumpets in their hands. When the cock crew, or the president gave his signal, the trumpets sounded; when they came to the tenth step, they sounded again; when they came to the Court, they sounded; when they came to the pavement they sounded, and so went on sounding the trumpets till they came to the east gate of the Court; when they came thither, they turned their faces from the east to the west, and said, ‘Our fathers in this place, turning their backs upon the Temple and their faces toward the east, worshipped the sun, but we turn our faces to God.’”—LIGHTFOOT ON S. John vii. 2; vol. ii. p. 554.

CHAPTER VII.

[1. *Jesus reproveth the ambition and boldness of His kinsmen* : 10, *goeth up from Galilee to the Feast of Tabernacles* : 14, *teacheth in the Temple*. 40, *Divers opinions of Him among the people*. 45, *The Pharisees are angry that their officers tax Him not, and chide with Nicodemus for taking His part*.]

[*Vulg. Ad octogagesimam festum quasi in oratorio ascendens conveniunt de ipsius doctrina Iudeos, quod ipsum ingratum calumniantur de curato lumine tabernaculi circumstantes et de ipsa turba exire loquuntur : ministri qui ad eum prehendendum missi erant, audito ejus predicatone collaudant ipsum : sed et Nicodemus ipsum defendens, male amict a pontificibus et pharisæis*]

AFTER His miracle of feeding the five thousand, of walking on the sea of Galilee, and His discourse with the Jews on the Bread of life, there occurs in S. John's narrative an interval of six months.¹ Those events took place about the time of the Passover (vi. 4), and the Passover was observed in the month Nisan from 14th to 21st, or from April 16th to 23rd. The acts related in the following chapter took place about the Feast of Tabernacles, which was observed from the 15th of the month Tisri, or from October 7th, and for eight following days.

After this Feast of Tabernacles Jesus continued His ministry on earth for six months longer. Thus all His sayings and doings which S. John has in this time records, took place in the last six months before His Crucifixion. S. John omits all His acts during the first half of His last year; that is, from April to October. He does not mention that during the first six months of the year Jesus had defended His disciples against the complaint of the Pharisees, because they ate with unwashen hands; that He had cast out a devil from the daughter of a woman of Canaan; and that He had fed four thousand men besides women and children with seven loaves and a few little fishes. S. John omits all these and other works, and most probably for the reason that they had been fully recorded by the other Evangelists.

1. After these things Jesus walked in Galilee : for He would not walk in Jewry, because the Jews sought to kill Him.

2. Now the Jews' Feast of Tabernacles was at hand.

3. His brethren therefore said unto Him, Depart hence, and go into Judæa, that Thy disciples also may see the works that Thou doest.

4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly.² If Thou do these things, shew Thyself to the world.

5. For neither did His brethren believe in Him.

Soon after Jesus had fed the five thousand by miraculously multiplying the bread, there occurred a Feast of the Passover, and some commentators² have concluded that He would be sure to obey the command of the Law, and go up to Jerusalem to keep the feast. But the more general opinion³ is, that S. John meant to imply that, in order to avoid the machinations of the Jews who were seeking His life, Jesus had not gone up to Jerusalem to keep either the Passover or the Pentecost of this the third year of His ministry. It was not that He feared death, but the time for His Death was not yet come.

No argument has been advanced, either in ancient or in modern times, sufficient to prove that our Saviour's "brethren" were the sons of the Blessed Virgin, or to disprove the old opinion that they were her relations, probably her nephews and sons of her sister. This being the case, it is surely in harmony with God's works, if we select that meaning which

¹ Cornelius a Lapide, in Joan. vii. 1; vol. viii. p. 977.

Lightfoot, Harmony of the New Testament, sect. lvi.; vol. i. p. 242.

Greswell, Harmony of the Four Gospels, pp. 144-195.

Tischendorf, Synopsis Evangelica, pp. 66-80. [Robinson,

Robinson, Harmony of the Four Gospels in Greek, pp. 73-89.

² Jansenius, in Concord. Evang. cap. ix. p. 4.

³ Maldonatus, in Joan. vii. 1; vol. ii. p. 639.

Cornelius a Lapide, in Joan. vii. 1; vol. viii. p. 978.

² For there is no man, &c. — Sometimes a clause or simple sentence is grammatically resolved into two, which are connected by καί. Thus, in οὐδεὶς τι ἐν κρυπτῷ ποιεῖ καὶ ἵνα αὐτὸς ἐν παρρησίᾳ εἰπῇ, the two unconnected acts are freely combined in

parallelism (nobly does both at the same time), as if John had written οὐδεὶς . . . ποιεῖ ἑστὸν αὐτῷ, &c. — WILKIN, 'Grammar of the New Testament,' p. 652.

attributes the least of human passion and the utmost of self-restraint to the persons who were the most nearly interested as instruments in bringing about the Incarnation. Who our Lord's brethren probably were, see S. Matthew, chap. xii. page 223.

In the eyes of His brethren, Galilee was no field for Jesus in which to manifest Himself. They did not believe in Him. But it was not that they did not believe that He had the power to work miracles. When they considered His works only, they might be inclined to believe in His claims to be the Messiah; but when they beheld His poverty, the lowliness of His condition, which was only equal to their own, they did not believe that He could be He whom the prophets had foretold. Jerusalem was the place in which His pretensions could be proved or disproved, and no time could be better than one of the great annual festivals, when multitudes would be gathered from all parts. Though they did not believe that He was the Messiah, they could not deny the truth of His miracles, and they might feel a secret satisfaction in their connection with Him, and a mixture of hope and belief that they would gain by the publicity of His works.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready.

S. omits Then: S. is not come.

Vulg. Dicit ergo eis Iesus: Tempus meum nondum advenit.

7. The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil.

S. omits of it.

Vulg. quia ego testimonium perhibeo de illo.

8. Go ye up unto this feast: I go not up yet unto this feast;* for My time is not yet full come.

V. unto the feast: S. I go not up unto this feast.

Vulg. Ego autem non ascendo ad diem festum istum, quia meum tempus nondum impletum est.

¹ S. Chrysostom, in Joan. vii. 6; Homil. xlviii. Theophylact, in Joan. vii. 6; vol. i. p. 602. Euthymius, in Joan. vii. 6; vol. iv. p. 265. Maldonat, in Joan. vii. 6; vol. ii. p. 643.

* "I go not up unto this Feast—omitting *yet*; that is, reading *okw*, not, instead of Textus Receptus *okwa*, not yet. So also Grb., Trg., Tdf., Mey., Lng., Str., Alf., Am. Rev., after N D K M al. (the whole chap. wanting in A) Syr., Crt., Ital., Vulg., Memph., Arm., Æth., and with express comments, Porph. ap. Hier., Hier., Chrys., Epiph., Cyr. But *okwa*, not yet, A. V., as also Ln., Wdw., and (unexpectedly) Millig. W. H., after B L T X Δ, the mass of MSS, Italica, Syr., Est., Goth., Theb. Syr., Hier., Syr. Hcl., Bas. The latter is a transparent alteration to evade the early objection of infidels based on the word not, as mentioned by Jerome: 'Christ said He would not go; and then He did what He had formerly said He would not do. Porphyry boasts: he brings the charge of inconsistency and changing.' (Hier. C. Pelag. ii. 17).—McCLELLAN, 'New Testament,' p. 717.

"During a stay at Capernaum, His unbelieving brethren, irritated by His sixteen months' avoidance of Jerusalem, urge the immediate transfer of His head-quarters from Galilee, and His public manifestation in Judæa at the approaching Feast of Taber-

9. When He had said these words unto them, He abode still in Galilee.

S. said these words, He Himself abode.

Vulg. Hæc cum dixisset, ipse mansit in Galilæa.

Some¹ have thought that by the words "My time is not yet come," Jesus meant the time of His Death; others² that the time for Him to go up to Jerusalem was not come. It was usual for the people to assemble at Jerusalem a few days before the feast. But by delaying His journey a few days until the multitude had assembled, and by entering Jerusalem privately, unattended by the usual crowd of honest admirers, He would avoid the hatred of the scribes and chief priests. By His constant exposure of their worldliness He had already incurred their bitterest hatred; and if no caution were used in administering fresh fuel to their hatred, they would anticipate the time appointed by the Father, and would put Him to death before the salvation of man was perfected. His brethren had incurred no such hatred by their conduct, and there was therefore no risk in their going up to Jerusalem any time. Their time was always ready.

10. ¶ But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

S. omits as it were.

Vulg. non manifeste, sed quasi in occulto.

Jesus was now in Galilee, and it is not stated by what route He went up to Jerusalem: whether He kept on the west side of the Jordan and passed through Samaria, which was the more usual route; or whether He crossed to the east side, going through Peræa, the region on the farther side of the Jordan, and then recrossed the river not far from Jericho. The latter would be the more private, and, as some³ think, the way by which He now went up to Jerusalem.

² Jansenius, in Concord. Evang. cap. lxxiii. p. 87.

³ Cornelius a Lapide, in Joan. vii. 6; vol. viii. p. 979.

⁴ Cornelius a Lapide, in Joan. vii. 10; vol. viii. p. 979.

nacles (vv. 2-5). In answer, with a Divine prescience of the true 'going up' to the Passion, He insinuates, as on so many other occasions to unbelievers, the mystic meaning under the veil of the literal, and replies, 'Go ye up unto the feast: as for Me, I go not up unto this feast, because My time is not yet fulfilled.' There is no shadow of contradiction between this and ver. 10; and the incorrect reading which has foisted in the word 'yet' after 'go not up,' as in A. V., misses and mars the sublimity of the utterance. The Lord's time, i.e. for His Death, was fulfilled at the Passover: His going up for manifestation to Jerusalem was, in His eyes and in its deepest meaning, His journey to His Sacrifice on Calvary; and His assertion of 'going not up' unto this feast was His prediction that His journey to the Feast of Tabernacles would not be His final departure from Galilee for the assumption of His glory."—Ibid. p. 459.

The reading of the Versions is conveniently shown in Malan's 'Translation of S. John according to the Eleven Oldest Versions,' p. 96, ed. 1862.

11. Then the Jews sought Him at the feast, and said, Where is He?

12. And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people.

13. Howbeit no man spake openly of Him for fear of the Jews.

On the first days of the feast they sought Jesus without success. By the very form of their question they expressed their scorn for Him, saying literally, Where is that . . . ?—deceiver or impostor being, as their manner indicated, the word naturally required to complete the sense.

Here, as elsewhere, the people and the Jews are represented as taking opposite sides. The former implied the common people, the multitude, men who had witnessed His miracles, and who spake of Him as their conviction led them. The latter term referred to the rulers of the people, the chief priests, the scribes, and Pharisees. It has been remarked¹ that, when speaking of the enemies of Jesus, S. John seldom distinguishes them by the name of chief priests, elders, or scribes, but rather shrinks from such terms, and prefers to call them by the general expression "the Jews." Those among the multitude who thought Jesus a good man did not dare to speak openly of Him for fear of the Jews. Those who thought Him a deceiver were under no such fear; they spake openly enough.

14. ¶ Now about the midst of the feast Jesus went up into the Temple, and taught.

These words do not necessarily imply that Jesus was absent from Jerusalem at the commencement of the feast, but that He did not appear in the Temple until the middle of the feast.

Some² have supposed that Jesus left Galilee after the departure of His brethren, and arrived at Jerusalem in the middle of the feast, and went to the Temple the same day; others³ that He left Galilee so as to reach Jerusalem for the beginning of the feast, but did not go up to the Temple until the middle of it. The Feast of Tabernacles was not celebrated in the Temple, but in booths erected in the city of Jerusalem, or in the suburbs, and it lasted eight days. It was the custom, at the beginning of the feast, for each man to construct a booth, and to dwell in it during the time of the feast. Either Jesus may have done this for Himself, or He may have dwelt in the booth of some friend or disciple.

We have here in Jesus an example of prudence in avoiding

danger, and also of courage in meeting it. During the first half of the feast He shrinks from irritating the enraged Jews, during the last half He teaches boldly in the Temple.

He teaches with such power that He turns their hatred into wonder. Knowing, as many of them must have done, His bringing up, and that He had passed His days in the workshop of Joseph the carpenter, and not in the acquisition of knowledge, they naturally ask, "How knoweth this Man letters, having never learned?" This should have led on the scribes and chief priests to conclude that He must be supernaturally taught by God; that His teaching, which could not be the fruit of human learning, must be the display of Divine knowledge.

15. And the Jews marvelled, saying, How knoweth this Man letters, having never learned?^a

Margin, learning.
S.V. Therefore the Jews.
Vulg. Et mirabantur Iudei.

16. Jesus answered them, and said, My doctrine is not Mine, but His that sent Me.

S.V. Therefore Jesus.
Vulg. Respondit eis Jesus.

The doctrines which Jesus taught were not invented by Him, nor acquired by His labour and study, but they were the promptings of the Divine nature which He shared with the Father, and in which He was One with the Father, the Father who sent Him.

He gives them two tests by which they might prove whether the doctrines which He then taught them were the inventions of a mere man, which they supposed Him to be, or were the dictates of the Godhead. What He then taught them is in harmony with that which God the Father had formerly taught them under the law of Moses; those who formerly did God the Father's will, who were the most devout worshippers of God the Father under the law of Moses, are the very men who now most eagerly accept His doctrines. This is the first test.

It was not their understanding that was in fault, but their will, their heart. The reason why they did not believe in Him was not the hardness of His sayings or the strangeness of His doctrines, but because of their perverted will. Their understanding could easily have been convinced; but it was not so easy to persuade the heart. If any man did God the Father's will, he would know whether the doctrines which Jesus taught were invented by Himself or were commanded by God the Father. The disposition most favourable to belief in Jesus and the reception of His doctrines was a

¹ S. Cyril Alex. in Joan. vii. 13; vol. vi. p. 652.

² S. Augustine, in Joan. vii. 14, tract. xxviii.; vol. iii. p. 1627. Theophylact, in Joan. vii. 14; vol. i. p. 694.

^a **Having never learned** (μη μεμαθηκός).—"Since He has not yet learned; since we know Him to be such a one as has

Euthymius, in Joan. vii. 14; vol. iv. p. 269.

³ S. Augustinus, in Joan. vii. 14; vol. ii. p. 647.

Cornelius a Lapide, in Joan. vii. 14; vol. viii. p. 980.

never learned."—WISER, 'Grammar of the New Testament,' p. 505.

devout performance of God the Father's will under the former dispensation.

The next test is, that by the doctrines which He taught them He was not seeking His own glory, but the glory of Him who sent Him, the glory of God the Father.

17. If any man will do His will, he shall know of the doctrine, whether it be of God, or *whether* I speak of Myself.

18. He that speaketh of himself seeketh his own glory: but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him.

S. and He that seeketh.
Vulg. qui autem.

Jesus then objects to them, that though they made a great boast of Moses and of the law of Moses, yet none of them kept the Law; for if they kept the law of Moses they would not go about to kill Him, for the Law forbade murder. The people, evidently ignorant of the design of their rulers, reply that they had no such intention, and that He, in saying so, spake like one possessed with a devil; for a devil only could have instigated Him to impute to them anything so false.

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?^a

20. The people answered and said, Thou hast a devil: who goeth about to kill Thee?

S.V. omit and said.
Vulg. Respondit turba, et dixit: Daemonium habes: quis te quarit interficere?

Jesus replies that He had done one work, He had healed a man on the Sabbath day, and that their surprise and indignation at such a breach of the Sabbath had led them on to seek His life. In order to lessen their indignation, He goes on to draw an argument in defence of His healing the man on the Sabbath from their own practice with regard to circumcision.

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man.

S. omits therefore: S. but because it is of the fathers.
Vulg. Propterea Moyses dedit vobis circumcisionem (non quia ex Moyse est, sed ex patribus).

23. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the Sabbath day?

Margin, without breaking the law.

24. Judge not according to the appearance, but judge righteous judgment.

The law with respect to the observance of the Sabbath, and the law with respect to circumcision, cannot always be both observed. For instance, a child born on the Sabbath day must, according to the command given unto the fathers, be circumcised on the eighth day after its birth; that is, on the following Sabbath. But if this is done, the command which was given to Moses to do no work on the Sabbath day is broken. It is in this case impossible to observe both these commands. One must give way to the other. If the observance of the law of the Sabbath has to give way to the observance of the law with respect to circumcision, surely the observance of the law with respect to the Sabbath should also give way to the observance of God's universal law of charity to the afflicted. If they on the Sabbath day were allowed to perform an operation which required some labour and preparation, and which inflicted pain and suffering, surely Jesus could be allowed to make a man every whit whole on the Sabbath day, especially when that required no servile work, but was performed by His word only.

He concludes His argument by bidding them form their judgment of any work according to the goodness of it, and not according to the condition in life of the man who performs it.

25. Then said some of them of Jerusalem, Is not this He, whom they seek to kill?

26. But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ?

S. Do the chief priests know? S.V. is the Christ (omit very).
Vulg. Numquid vere cognoverunt principes quia hic est Christus?

27. Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is.

S. omits but.
Vulg. Christus autem cum venerit, nemo scit unde sit.

As being the chief city in Judaea, and as being the place in which God had chosen to place His name, and to have the

^a Why go ye about to kill Me? (τί με ζητεῖτε ἀποκτείνειν;) — In such passages as John vii. 19, 20, 'Why go ye about to kill Me?' 'Who goeth about to kill Thee?' Acts xxi. 31, 'As they went about to kill him,' it can hardly occur to the English reader that nothing more is meant than 'seek to kill,' as the same phrase (ζητεῖν ἀποκτείνειν) is translated elsewhere, and even in the very context of the first passage (John vii. 25). In Acts xxiv. 5,

6, again the misunderstanding is rendered almost inevitable by the context: 'A mover of sedition among all the Jews throughout the world . . . who also hath gone about to profane the Temple;' where the expression represents another verb similar to ζητεῖν in meaning, τὸ ἱερόν ἐπειράσκειν βεβηλοῦσαι. — CANON LIGHTFOOT on 'Revision of the New Testament,' p. 178.

Temple erected for His worship, Jesus frequently taught in Jerusalem and wrought many of His mighty works in its streets. Thus many of its inhabitants were convinced by what they heard and saw that He was the Christ, who dared not openly confess their belief in Him for fear of the rulers. Nicodemus was an instance of this in the higher ranks of society.

One great stumbling-block to many of the Jews, and which prevented their believing in Him, was His supposed Birth in Galilee. This was the case with some of these inhabitants of Jerusalem. They seem to have held, what was a very common opinion among the unlearned, that when the Messiah should appear it would be in Bethlehem, that He would appear to them a full-grown man; but as to the time of His Birth, or who were His parents, none would know. The Jews in general thought the Messiah would be an extraordinary prophet raised up by God, but they had no expectation that He would be God Himself. Certain passages in the Scriptures which related to the Divine nature of the Christ, but which they had understood of His Human nature, had probably given rise to this misapprehension. Such, for instance, were Isaiah's words, "Who shall declare His generation?" (liii. 8); and Micah's words, "Whose goings forth have been from of old, from everlasting" (v. 2). The Jews in general thought the Messiah would be a great prophet, an extraordinary deliverer raised up by God, but they had no expectation that He would be God Himself.

Because they knew, or thought they knew, whence Jesus was—that is, who His parents were—these inhabitants of Jerusalem concluded that He could not be the Christ, whose parents would be unknown. In the most public place in Jerusalem, in the Temple, and with a loudness of voice to be heard by all who were present, Jesus exposes the fallacy of this argument.

28. Then cried Jesus in the Temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not.

29. But I know Him: for I am from Him, and He hath sent Me.

S. I am with Him.

Vulg. Ego scio cum: quia ab ipso sum, et ipse me misit.

^a "Will He do more miracles, &c. (οὐ πλεονα σημεῖα ποιήσει:)" —μὴ (μή) is used when a negative answer is presumed or expected, "Will He do more miracles than these?" (that is not conceivable)."

^b WINER, 'Grammar of the New Testament,' p. 533.

^c **Officers.**—"ὑπηρέτης is a word drawn originally from military matters: he is the rower (from ὑρέσσω, *remige*) as distinguished from the soldier on board a war-galley; then the performer of any strong and hard labour: then the subordinate official that waits to accomplish the commands of his superior, as the orderly that attends a commander in war. (Xenophon, Cyr. vi. 2, 13.) In this sense, as a minister to perform certain defined functions for Paul and Barnabas, Mark was their ὑπηρέτης (Acts xiii. 5); and

They said they knew Jesus, whence He was; that is, who His parents were. Even supposing they were correct as to the place of His Birth and the name of His parents, which they were not, they were having regard only to His human nature, and quite overlooked, or were ignorant of, His Divine nature. He was both God and Man. He was from the Father, One with the Father, and He was sent into the world: He was born of the Blessed Virgin Mary.

The miracles which induced the straightforward, honest multitude to conclude that Jesus must be the Christ had no such influence on the Pharisees and the chief priests. The people reason thus: it was not foretold that the Christ would perform more miracles than these which Jesus does; therefore Jesus must be the Christ. For instance, Isaiah prophesied that when the Christ should come, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (xxxv. 5). But all these miracles has Jesus wrought. He must therefore be the Christ here foretold. But the Pharisees and chief priests send officers to take Jesus, and probably on the plea of creating disturbances among the people. But they were powerless against Him until the hour appointed for His Death should have fully come.

30. Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come.

31. And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this Man hath done?^a

S. than those which this Man doeth.

Vulg. numquid plura signa faciet quam quæ hic facit?

32. ¶ The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers^b to take Him.

S. Now the Pharisees.

Vulg. Ambulant Pharisei.

Then, in the hearing of the officers who were sent to apprehend Him, Jesus declares that at present they had no power to take Him; that He should remain with them a little

in this official sense of licitor, apparitor, and the like, we find the word constantly, indeed predominantly, used in the New Testament (Matt. v. 25; Luke iv. 20; John vii. 32, xviii. 18; Acts v. 22). The mention of both δοῦλοι and ὑπηρέται together (John xviii. 18) would be alone sufficient to indicate that a difference is there observed between them; and from this difference it will follow that he who struck the Lord on the face (John xviii. 22) could not be, as some have supposed, the same whose ear the Lord had but just healed (Luke xvi. 51), seeing that this last was a δοῦλος, that profane and petulant striker a ὑπηρέτης of the High Priest."—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 32.

longer; and that when His Death should come, it would not be against His will, but by a voluntary surrender of Himself He should "go" to the Father.

33. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto Him that sent Me.

S.V. *omit* unto them.
Vulg. Dixit ergo eis Jesus.

34. Ye shall seek Me, and shall not find Me: and where I am, *thither* ye cannot come.

Many interpretations have been given of these words, none of which seem entirely satisfactory. It may be that the stress is to be laid on the latter part of them, on the words "Ye shall not find Me." Jesus may have meant no more than that, if they should seek Him, they would not find Him, because He should no longer be with them in bodily presence, at least in the sense in which He had been present with them hitherto.

35. Then said the Jews among themselves, Whither will He go, that we shall not find Him?^a will He go unto the dispersed among the Gentiles,^b and teach the Gentiles?

S. *omits* among themselves.
Vulg. Diserunt ergo Iudei ad semetipsos.

36. What *manner* of saying is this that He said, Ye shall seek Me, and shall not find Me: and where I am, *thither* ye cannot come?

The Jews did not understand the expression used by Jesus,

^a We shall not find Him (ποῦ οὗτος μέλλει πορεύεσθαι (λέγαν), ὅτι ἡμεῖς οὐκ εὕρομεν αὐτόν).—"The future indicative is quite according to rule: 'Whither will He go, that (according to His statement, verse 34) we shall not find Him?' In οὐκ εὕρομεν, the words uttered by Him (verse 34) are repeated in tense and mood of the direct discourse."—WINER, 'Grammar of the New Testament,' p. 315.

"We find in the New Testament several regularly-framed verbal forms, which are rejected as unclassical by ancient grammarians, on the ground that they do not occur in Greek authors, or only in the later. Among such forms are classed a number of futures active, for which standard writers use future middle; instance, future βέβαια, John vii. 38, for βέβομαι."—Idem, pp. 94 and 101.

^b The dispersed among the Gentiles (ἡ διασπορά τῶν Ἑλλήνων).—"The dispersion (the dispersed) among the Greeks."

"I confess 'Ἑλληνες in the Apostles' writings does very frequently denote the Gentiles; but here I would take Ἑλλήνων in its proper signification for the Greeks. It is doubtful indeed whether ἡ διασπορά Ἑλλήνων ought to be understood 'the dispersed Greeks,' or 'the Jews dispersed among the Greeks.' There was no nation under heaven so dispersed and diffused throughout the world as these, both Greeks and Jews, were."

"Into what countries the Jews were scattered, the writings both sacred and profane do frequently instance. So that if the words are to be taken strictly of the Greeks, they bear this sense with them, 'Is He going here and there, amongst the Greeks, so widely and remotely dispersed in the world?'"

"If of the Jews (which is most generally accounted by ex-

"Him that sent Me," as referring to God the Father; and they ask among themselves whether Jesus will go and teach the Jews who were scattered over the various countries belonging to the Gentiles. The Jews of Jerusalem seemed to have held their brethren who were dispersed among other nations cheap, as being not so highly favoured as themselves with respect to the privilege of worshipping in the Temple and in the land of the patriarchs, and as liable to be infected with the heretical customs or opinions of the different countries in which they dwelt.

These words do not imply that the truth, that the doctrines of Jesus should be preached to the Gentiles, was beginning to dawn on them.

The Feast of Tabernacles lasted eight days, and the last was the principal day of the feast. God had thus commanded Moses, "Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein" (Levit. xxiii. 36). On the last day of the feast, prior to the departure of the people to their respective homes in the different parts of Palestine and elsewhere, Jesus makes one more appeal to them.

It has been generally held that in the following verses an allusion is made to the practice of carrying a pitcher of water in triumphant procession from the pool of Siloam to the Temple, accompanied with the blowing of trumpets and the singing of the Psalms of Hallel (Ps. cxiii. to cxviii.). This ceremony was observed on the first seven days of the feast, not on the eighth; but it was so prominent a feature in the feast that a reference to it would be sure to arrest the atten-

positors), then I would suppose the διασπορά Ἑλλήνων set in distinction to the διασπορά Βαβυλωνίων καὶ Περσῶν. That distinction between the Hebrews and the Hellenists explains the thing. The Jews of the first dispersion—viz. into Babylon, Assyria, and the countries adjacent—are called Hebrews, because they used the Hebrew or Trans-Euphratesian language. How they came to be dispersed into those countries we all know well enough, viz. that they were led away captive by the Babylonians and Persians. But those that were scattered amongst the Greeks used the Greek tongue, and were called Hellenists. It is not easy to tell upon what account or by what accident they came to be dispersed amongst the Greeks or other nations about. Those that lived in Palestine, they were Hebrews indeed as to their language, but they were not of the διασπορά, the dispersion, either to one place or another, because they dwelt in their own proper country. The Babylonish dispersion was esteemed by the Jews the more noble, the more famous, and the more holy of any other. The land of Babylon is in the same degree of purity with the land of Israel. (Rabbi Solom. in Gittin, fol. 26, 1.) The Jewish offspring in Babylon is more valuable than that among the Greeks, even purer than that in Judaea itself. (Kiddush, fol. 69, 2.) Whence for a Palestine Jew to go to the Babylonish dispersion was to go to a people and country equal, if not superior, to his own. But to go to the dispersion among the Greeks, was to go into unclean regions, where the very dust of the land defiled them: it was to go to an inferior race of Jews stained in their blood; it was to go into nations most heathenised."—LIGHTFOOT on John vii. 35; vol. ii. p. 558.

tion of the Jews at any time, and especially on the very day after it had been observed for seven days.

37. In the last day, that great day of the feast,^a Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.^b

^a Let him come and drink.

^b Vulg. Si quis sitit, veniat ad me, et bibat.

* In the last day, that great day of the feast.—“The Evangelist speaks according to a received opinion of that people; for from Divine institution it does not appear that the last day of the feast had any greater mark set upon it than the first; nay, it might seem of lower consideration than all the rest. For on the first day were offered thirteen young bullocks upon the altar; on the second, twelve; and so fewer and fewer, till on the seventh day it came to seven, and on this eighth and last day of the feast there was but one only; as also for the whole seven days there were offered each day fourteen lambs, but on this eighth day seven only. (Numb. xxix.) So that if the number of the sacrifices add anything to the dignity of the day, this last day will seem the most inconsiderable, and not the *μεγάλη*, the great day of the feast.

“But what the Jews’ opinion was about the matter, and this day, we may learn from themselves.”

Lightfoot then quotes from several ancient Jewish authorities to show that they believed that the seventy bullocks which were offered during the seven days of this feast were offered in behalf of the nations of the world, and that the single bullock which was offered on the eighth day was offered for the Jewish nation, and concludes:

“Hence, therefore, this last day of the feast grew into such esteem in that nation above the other days: because on the other seven days they thought supplications and sacrifices were offered, not so much for themselves as for the nations of the world; but the solemnities of the eighth day were wholly on their own behalfs. And hence the determination and finishing of the feast when the seven days were over, and the beginning, as it were, of a new one on the eighth day. For

“They did not reckon the eighth day as included within the feast, but a festival day separately and by itself.

“On this day they did not use their booths, nor their branches of palms, nor their pome-granates; but they had their offering of water upon this day as well as the rest.”—LIGHTFOOT on John vii. 37; vol. ii. p. 559.

^b If any man thirst, &c.—“Among the many varieties of solemnity and festivity used at the Feast of Tabernacles, there was the pouring out of water fetched out of the fountain Siloam with the wine of the drink-offering; and at night their most transportant joyfulness, expressed by their singing, dancing, and the like jocund gestures, for that pouring out of water; which by some, in Jerus. Succah, fol. 55, col. 1, is interpreted to signify the pouring out of the Holy Ghost. The consideration of this illustrates ver. 37, 38, where it is said, that on the last and great day of the feast Jesus cried, ‘If any man thirst,’ &c.; ‘He that believeth on Me, out of his belly shall flow rivers of living water.’ Upon which words many believed on Him, because they had seen already so fair evidence of the gifts of the Spirit in the powerful works of Himself and His disciples. And yet the text says here, ‘The Holy Ghost was not yet given, because Jesus was not yet glorified,’ a far greater gift of that being yet behind.”—LIGHTFOOT, ‘Harmony of the New Testament,’ sect. lix.; vol. i. p. 243.

“Out of his belly shall flow rivers of living water.”—“To this offering of water perhaps our Saviour’s words may have some respect, for it was only at this feast that it was used, and none other.

“They filled a golden phial containing three logs, out of Siloam. When they came to the Water-gate (a gate of the Temple so called, as many would have it, because that water which was fetched from

38. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.^c

^c Vulg. sicut dicit Scriptura.

39. (But this spake He of the Spirit,^d which they that believe on Him should receive: for

Siloam was brought through it), they sounded their trumpets and sung. Then a priest went up by the ascent of the altar, and, turning to the left, there were two silver vessels . . . one with water, the other with wine; he poured some of the water into the wine, and some of the wine into the water, and so performed the service (Succah).

“Whosoever hath not seen the rejoicing that was upon the drawing of this water, hath never seen any rejoicing at all.” (Succah, fol. 51, l.)

“I. They bring for it the authority of the prophet Isaiah, xii. 3. ‘Therefore with joy shall ye draw water out of the wells of salvation.’

“This rejoicing they called the rejoicing of the Law, or for the Law: for by waters they often understand the Law, as Isaiah lv. 1, and several other places, and from thence the rejoicing for these waters.

“II. But they add, moreover, that this drawing and offering of water signifies the pouring out of the Holy Spirit.

“Drawing of water, therefore, took its rise from the words of Isaiah; they rejoiced over the waters as a symbol and figure of the Law, and they looked for the Holy Spirit upon this joy of theirs.

“And now let us reflect upon this passage of our Saviour, ‘Whosoever believeth in Me, out of his belly shall flow rivers of living water.’ They agree with what He had said before to the Samaritan woman, chap. iv. 14, and both expressions upon the occasion of drawing water.

“I. Our Saviour calls them to a belief in Him from their own boast and glorying in the Law; and therefore I rather think those words *καὶ ὅς ἐστιν ἡ γραφή*, ‘as the Scripture hath said,’ should relate to the foregoing clause, ‘Whosoever believeth in Me,’ as the Scripture hath spoken about believing in Isaiah xxviii. 16; Habak. ii. 4; Amos v. 6.

“II. Let these words, then, of our Saviour be set in opposition to this rite and usage in the Feast of Tabernacles, of which we have been speaking. ‘Have you such wonderful rejoicing at drawing a little water from Siloam? He that believes in Me, whole rivers of living waters shall flow out of his own belly.’ Do you think that the waters mentioned in the prophets do signify the Law? They do indeed denote the Holy Spirit which the Messiah will dispense to those that believe in Him; and do you expect the Holy Spirit from the Law, or from your rejoicing in the Law? ‘The Holy Spirit is of faith, and not of the Law.’ (Gal. iii. 2.)”—LIGHTFOOT on John vii. 38; vol. ii. p. 560.

^d Spirit.—“In Scripture the same word ‘Spirit’ is used indiscriminately, and (if I may so speak) used confusedly, both for the Holy Ghost and for His gifts. Even He Himself is called a gift in the Hymn, viz. ‘Altissimi Donum Dei,’ as if He had really no personality; and much more is it common with S. Paul to speak of His gifts and graces as if identical with Himself, as if what is merely His work were really He. Thus we read of Christians ‘walking in the Spirit,’ of ‘the Spirit of adoption,’ of ‘the law of the Spirit of life,’ of ‘giving’ and ‘receiving the Spirit.’ Nor are we without some instances of a parallel usage in Scripture, as regards our Lord’s titles. Thus ‘Christ’ is said to be ‘born in our hearts,’ and ‘the engrafted Word’ is said to ‘save our souls.’ And so, again, our members are said to be ‘members of Christ,’ and our Lord is said to be persecuted in His disciples.”—DR. J. H. NEWMAN, ‘Theological Tracts,’ p. 174.

the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)^a

S. omits Holy: V. was not yet given.
Vulg. nondum enim erat Spiritus datus.

If any man has an insatiable longing for the salvation of his soul, a longing only to be described by the intense desire which a man has to supply the thirst of the body, let him go unto Jesus and drink, let him believe in Him and learn His doctrine, and he shall receive the life, the Spirit which He has to impart.

No single place in Scripture can be pointed out in which are found the very words which Jesus here says the Scripture saith. There are several passages which contain a portion of these words, but none so distinctly as to be identified as the passage to which He refers. The most probable opinion appears to be that Jesus did not refer to any particular words of Scripture, but to the sense.¹ As His reference is a general one to "Scripture," and not any particular book or prophet, it will bear this meaning without the least straining of His words. The sense of our Saviour's words is contained in many passages. The following among many others bear some resemblance to His words: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isa. xli. 17, 18). "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour out My Spirit upon thy seed, and My blessing upon thy offspring" (xlv. 3). "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (lv. 1). "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. xxxvi. 25-27). "A fountain of gardens, a well of living waters, and streams from Lebanon" (Cant. iv. 15).

By the term² "belly," it is thought that He meant the heart; and by the "stream of living water," the many and various gifts of the Holy Spirit. Jesus is Himself the source, the spring, the fountain of the living water: for the heart is to the soul, to the inner man, what the belly is to the body. From the heart of him that believeth in Jesus shall flow no scanty trickling drops, nor even a stream, but streams of living water, abundance and diversities of the gifts of the Spirit (1 Cor. xii. 4).³ The true believer in Jesus will be actuated by the influences of the Holy Spirit through his union with Jesus, the author, the source and fount of life. His life will be a continual exhibition, a daily bringing forth of the fruits of Christian charity. But there must be the same longing, eager desire to gain this living water, these gifts of the Spirit, as there is to obtain water to allay the parching thirst of the body.

The Evangelist states a fact, and adds the reason for it.⁴ The Holy Ghost was not yet given—that is, was not given visibly and in the fulness in which it would be on the day of Pentecost, because Jesus was not yet glorified. The faithful under the old dispensation were partakers of the gifts of the Holy Spirit, but not in the same degree as they were who lived after Christ's Ascension into heaven. The outpouring of the Holy Spirit was thus made the reward of His Passion, the fruit of the travail of His soul (Isa. liii. 11, 12). "When He ascended up on high, He led captivity captive, and gave gifts unto men" (Ephes. iv. 8). By the outpouring of the Spirit on the day of Pentecost, when devout Jews from every nation under heaven were assembled at Jerusalem, the knowledge of the great mysteries of the Incarnation was dispensed throughout the world. The disciples of Jesus might not be in a state of mind before His Ascension to receive such "gifts." Their views were too low and carnal, and they clung too much to His visible presence among them.

¹ Jansenius, in Concord. Evang. cap. lxxv. p. 101.

Maldonatus, in Joan. vii. 38; vol. ii. p. 666.

Cornelius a Lapide, in Joan. vii. 38; vol. viii. p. 985.

² S. Gregory Nyssen, in Cantic. v. 14, Homil. xiv.; vol. i. p. 1076.

S. Chrysostom, in Joan. vii. 38, Homil. li.

Theophylact, in Joan. vii. 38; vol. i. p. 611.

Euthymius, in Joan. vii. 38; vol. iv. p. 287.

^a Ver. 39.—"Lachmann and Tischendorf omit holy (ἅγιος). Tregelles encloses it within brackets: Lachmann adds given (δεδωμένον).—SCRIVENER, 'New Testament,' 1877.

"Proclivi Scriptiori præstat ardua" the more difficult the reading the more likely it is to be genuine. It would seem more probable that the copyist tried to explain an obscure passage, or to relieve a hard construction, than to make that perplexed which before was easy: thus, in John vii. 39, Lachmann's addition of *δεδομένον* to *οὕτω ἦν πνεῦμα ἅγιον* is very improbable, though

³ Origen, in Numb. xxi. 16, Homil. xii.; vol. ii. p. 656.

S. Chrysostom, in Joan. vii. 38, Homil. li.

S. Cyril Alex. in Joan. vii. 38; vol. vi. p. 749.

S. Hilary Pict. in Psal. lxxv. 9; vol. i. p. 421.

S. Jerome, Epist. cxx. (alias 150), ad Hedibian, cap. ix.; vol. i. p. 996.

⁴ S. Leo, Sermo de Pentecoste, ii. 8; vol. i. p. 411.

countenanced by Cod. B and (of course) by several of the chief versions.—Ibid., Introduction, p. 436, ed. 1874.

On the other hand, McClellan thus concludes his examination of the passage: "We contend, therefore, even if we be alone, that the genuine reading is the full one, *The Holy Spirit was not yet given*."—MCCLELLAN, 'New Testament,' p. 717.

The reading of the principal versions may be seen at a glance in Malan's 'Gospel of S. John translated from the Eleven Oldest Versions,' ch. vii. 39; page 166.

But His Crucifixion, His Resurrection, His instruction during the forty days, and His Ascension into heaven, had prepared their hearts for the reception of the Holy Spirit in its fullness.

40. ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.^a

S. Some of the people: S. these His sayings: V. these sayings.
Vulg. Ex illarum turba cum audissent hos sermones ejus.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?^b

But some said: S. Others said.
Vulg. Quidam autem dicebant.

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of Him.

44. And some of them would have taken Him; but no man laid hands on Him.

S. Some of them said they should take Him.

Jesus had wrought the very same works, and all the works, which the Prophets had foretold that the Christ when He came should work. He had opened the eyes of the blind and the ears of the deaf. He had made the lame man to leap as a hart, and the tongue of the dumb to sing (Isa. xxxv. 5). The one and only point which appeared to oppose His claim to be Christ was that, as they thought, He was born in Galilee, and the prophet Micah had declared that the Christ should be born in Bethlehem (Micah v. 2). Instead of examining into this apparent contradiction, and learning from Jesus Himself, they rested in ignorance of the real state of the case, and continued their opposition, the people actuated by indifference and their rulers by malice.

It was among the people that a division in favour of Jesus was made. Some accused Him as a deceiver and others took up His defence. There was no division among the rulers. As a body they remained opposed to Him from first to last.

^a This is the Prophet (οὗτος ἐστὶν ἀληθῶς ὁ προφήτης).—"Connected with the title of the Messiah is that of the Prophet, who occupied a large place in the Messianic horizon of the Jews—the Prophet whom Moses had foretold, conceived by some to be the Messiah Himself, by others an attendant in His train. In one passage only (John vii. 40) is ὁ προφήτης so used, rightly given in our Version. In the rest (John i. 21, 25; vi. 14) its force is weakened by the exaggerated rendering, *that prophet*."—CASSON LIGHTFOOT on 'Revision of the New Testament,' p. 102.

^b Shall Christ come out of Galilee? (μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται:).—"The essentially inferential force of γὰρ (ἔπειτα) is in many passages perceptible: 'Do you then think that the Messiah is to come out of Galilee? You surely do not (*quum recte putatis*, *Messiam*) &c.' The peculiar force of such questions

The officers who were sent by the Pharisees to take Jesus had probably been observing Him for some time, either watching for a convenient opportunity to seize Him, or because their intention to do so had been gradually weakened as they listened to His instruction. They are mentioned as sent to take Him (verse 32).

45. ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him?

S. and they say.
Vulg. et dixerunt eis illi.

46. The officers answered, Never man spake like this Man.

S. But the officers: S. Never man spake thus as this Man speaketh: V. Never man spake thus.
Vulg. Responderunt ministri: Nunquam sic locutus est homo, sicut hic homo.

47. Then answered them the Pharisees, Are ye also deceived?

S. The Pharisees answered them.
Vulg. Responderunt ergo eis Pharisei.

48. Have any of the rulers or of the Pharisees believed on Him?

S. Doth any of the rulers or of the Pharisees believe on Him?
Vulg. Numquid ex principibus aliquis credidit in eum, aut ex Phariseis?

49. But this people who knoweth not the Law^c are cursed.

Though the reason which these officers give is itself a confutation of their employers, that is, of those who sent them, they boldly state that the reason why they had not brought Jesus was their admiration for Him. A conviction may also have been lurking in their minds that they had not the power to apprehend Him, that they were withheld from this by some invisible restraint stronger than the mere force of His gracious words.

Those who did not know the Law believe in Him who gave the Law, and those whose office it was to teach the Law did not believe in Him. When the Pharisees see that they had not convinced the officers either by any reason which their

with γὰρ consists in their being prompted by the very words of the other party, or by the circumstances; a right being thus conferred to demand an answer."—WISER, 'Grammar of the New Testament,' p. 467.

^c They said unto them (εἶπον αὐτοῖς ἐκεῖνοι).—"Εκεῖνοι relates to the members of the Sanhedrim (ἀρχιερεῖς καὶ φαρισαῖοι), regarded, through the collective force of the article, as one college. In such a combination, οὗτος refers to the more remote subject, and ἐκεῖνος to the nearest."—Ibid., p. 170.

^d This people who knoweth not the Law (ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὴν νόμον).—"ὡ γινώσκων conveys a censure, ὁ γινώσκων would be a simple predicate: 'unacquainted with the Law.'"—Ibid., p. 308.

reply might contain, or by the contemptuous tone of it, they attempt to frighten them by quoting the curses of the Law against those who continue not in its precepts. This, like many garbled quotations, misrepresents the sense. The words of Moses are, "Curseth *be* he that confirmeth not *all* the words of this law to do them" (Deut. xxvii. 26); or, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Gal. iii. 10). But the Pharisees imply that those who forsake the law of Moses in order to believe in Jesus are cursed.

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

Margin, him.
S. But Nicodemus said unto them, being one of them.
Vulg. Dixit Nicodemus ad eos, ille qui venit ad eum nocte, qui unus erat ex ipsis.

51. Doth our law judge *any* man, before it hear him,^a and know what he doeth?

S. before it hear and know.
Vulg. nisi prius audierit ab ipso, et cognoverit quid faciat?

52. They answered and said unto him, Art thou also of Galilee? Search, and look:^b for out of Galilee ariseth no prophet.

Vulg. Scrutare scripturas, et vide.

These words appear to contain an unusual depth of scorn

and contempt, and probably mean, Art thou of those Galileans^c who believe in this Galilean?

Nicodemus does not announce himself a believer in Jesus; but he lays down a general principle sanctioned by the law of Moses and by the law of nature. His cautious answer may have been dictated by a constitutional timidity, or by a hope that if the Pharisees would only have the fairness to examine the doctrine and the claims of Jesus before they condemned Him they would not wish to condemn Him; that, like the officers who were sent to apprehend Him, they, too, would be filled with admiration for Him.

But the Pharisees, who are blinded by envy and spite, see not the want of truth, or the falsehood as well as the irrelevancy, of their answer to Nicodemus. Many prophets had come out of Galilee. But if not, that was no reason why prophets should not still arise in Galilee. Deborah the prophetess was from the country of Galilee. She dwelt between Ramah and Bethel in Mount Ephraim (Judges iv.). Anna the prophetess was from Galilee, of the tribe of Aser (Luke ii. 36). The prophet Jonah was of Gathhepher, a town of Lower Galilee in Zebulun (2 Kings xiv. 25). There is also a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel. It was also anciently believed that Hosea belonged to the tribe of Issachar, which would be included in the more modern district of Galilee. Nahum was born in Elkosh, a small village in Galilee; hence he was called Nahum the Elkoshite (i. 1). The prophet Elijah the Tishbite was born, according to some, at Tishbe in the tribe of Naphtali, in Galilee; according to others, in Gilead, on the east side of

^a "Before it hear him (*ἐὰν μὴ ἀκούσῃ*), where *ὁ νόμος*, personified as a judge, is to be repeated."—WINER, 'Grammar of the New Testament,' p. 545.

^b Search and look (*ἐρευνᾶσαν καὶ ἰδε*).—"When two imperatives are connected by *καὶ*, sometimes the first contains the condition (supposition) under which the action indicated by the second will take place, or the second expresses an inevitable result. The expression *ἐρευνᾶσαν καὶ ἰδε* is more forcible than if it had been *καὶ ἰδε*. The result of the search is so certain, that the exhortation to search is felt as equivalent to an invitation to look at, behold, what is asserted."—*Ibid.*, p. 327.

^c Galileans.—"There never has been a time in which this beautiful province (Galilee) was not peopled by a mixture of races from the East and the West.

"At the time when our Lord was a child in Nazareth, one of its midland towns—lying on the slope of a hill about four miles from the capital, Sepphoris—Galilee was inhabited by a population of Greeks, Jews, Egyptians, Cypriotes, Italians, Arabs: men speaking separate idioms, following hostile fashions, and kneeling to rival gods.

"Thus the people of Galilee had become a mixed though not a blended community. Most of the reapers and sowers of grain were of Syrian stock: of the Canaanite rather than of the Arab branch. The vine-dressers and husbandmen were mostly Jews; but Jews who were considered by the men of Judah as provincials. Many of the artisans, most of the traders dwelling in towns, were descended from those princes of Tyre and Sidon who had been driven by Alexander and Pompey from the sea. Other artisans and traders had come in the ranks of foreign armies from Antioch,

Alexandria, and Rome. In cities which lay along the coast, like Ptolemais and Tyre, and in strong inland forts like Sepphoris and Gadara, lived the more supple and artistic Greeks,—the workers in gold and marble, the rhetoricians and painters, the orators, dancers, amatory poets, the professors of every art, and, as the Jews considered them, the propagators of every vice. From Italy, from Gaul and Spain, a more robust, and perhaps a more licentious rabble had been poured over the country to eat it up; legionaries, lawyers, gladiators, courtesans, charioteers, procurators and police. But the most picturesque figure in this picturesque group has still to be named. Through the midst of these peasants of the soil, these Jews of the hamlet, these Greek and Egyptian strangers of the city, roved the wild and pastoral tribes, the untamed children of Ishmael and Esau, men who still dwelt under their black tents, driving their flocks and herds from valley to valley, coming with the verdure, going with the dearth, and owing no allegiance to either Cæsar or to his tributary kings.

"The only tongue that could pretend to be a common vehicle for all these families was that of Greece. Every man of a higher grade than a hewer of wood and a drawer of water, every man who had to move about the province, who had to deal with the stranger, to appeal in a law court, to consult a physician, to discharge any public function—in fact, the merchant, citizen, priest, and courtier—was compelled to practise Greek. It was the only medium of the court, the college, and the camp. In the time when our Lord was a child at Nazareth, this noble language had that predominance in Galilee which English has acquired in Calcutta, French in Algiers, and Turkish in Stamboul."—DIXON'S 'Holy Land,' vol. i. pp. 187–195.

the Jordan. Elisha was born at Abel-Meholah, in the northern part of the valley of the Jordan. Though neither of these were strictly in the district called Galilee, they were neither of them in the country of Judæa, nor in the kingdom of Judah, but both in the kingdom of Israel.

Nicodemus simply asks that they should hear Him before they condemn Him. The answer of the Pharisees shows that they had already condemned Him, and unheard. It

was impossible, they said, that He could be the Christ, because the Christ should come from Bethlehem in Judah, and Jesus was born in Galilee.

53. And every man went unto his own house.

S.V. *omit* this verse.
 Vulg. Et reversi sunt unusquisque in domum suam.

INTRODUCTORY NOTE TO CHAPTER VIII.

Chap. vii. 53, and chap. viii. 1-11.—The evidence is as follows.

"I. Against the passage:—

"1. \aleph A, B, C, T, L, \bar{X} , Δ , 33 omit it. (A, C are deficient in this place, but the hiatus is not large enough to have contained the passage. L leaves a small gap; as also does Δ , the scribe of which began to write the first words of chap. viii. 12 consecutively after chap. vii. 52, and then erased them.)

"E, M, A, S, II, &c., have the passage, but with an asterisk or obelus in the margin.

"Several cursives place the passage at the end of the Gospel, and one (69) after S. Luke xxi.

"2. Vet. Lat. a, b², f, l^{*}, q; Syrr. P, H; Theb.; Mempb. (oldest codd.); Goth.; Arm. (oldest codd.) omit the passage.

"3. It is nearly certain, either because they do not allude to the passage where the subject almost demands it, or because their commentaries go on consecutively and yet pass over this section, that Origen, Tertullian, Chrysostom, Cyril Alex., Theodore Mops., Theophylact, and other writers were ignorant of it.

"4. (a) The authorities which give the passage present great variations of reading, which is generally suspicious.

"(b) The style is entirely unlike S. John's. There are numerous words and expressions which do not occur anywhere else in his writings; while, on the other hand, his special peculiarities of style do not appear in this piece of narrative.

"(c) It gratuitously breaks into the middle of a narrative, which runs on continuously but for this interpolation.

"II. On the other hand:—

"1. D has it, but in a somewhat different form. F, G, H, K, U, r, and the mass of cursives have it.

"2. Vet. Lat. b^{*}, c, e, ff², g, l (mg.); Vulgate; \mathcal{A} eth.; Syrr. J., &c., have it.

"3. The earliest writing in which the passage is recognized is the Apostolic Constitutions. S. Jerome testifies that it was found in many Greek and Latin codices; and S. Augustine defends it.

"Here the evidence against the passage is far stronger than in the case of the end of S. Mark's Gospel. Scrivener says (Introduction, p. 531, ed. 1874), 'On all intelligent principles

of mere criticism the passage must needs be abandoned.' That is to say, we cannot allow it to be S. John's writing. The style and contents, indeed, in both of which it is utterly different from any of the narratives of the apocryphal gospels, convey an irresistible impression of genuineness; and it is probable that we have a piece of apostolic narrative, upon which the consent of the Universal Church has set the seal of *canonicity*," &c.—C. E. HAMMOND, 'Textual Criticism,' p. 97.

See also Scrivener's 'Introduction,' p. 531, ed. 1874; Canon Lightfoot, 'Contemporary Review,' Oct. 1875, p. 846.

On the other hand, see McClellan's earnest and elaborate defence (New Test. pp. 719-727) of this passage, which is too long to be inserted here, and which would suffer by condensation. His concluding words only can be given.

"*Review of Internal Evidence.*—Thus the internal evidence, penetrating deeper than the external, is altogether decisive. Connection, context, and contents unite to establish the passage in its present position as an *integral part of the original Gospel of S. John*.

"*Conclusion.*—Taking therefore both the external and internal evidence together, we have a body of proof in favour of the section which is perfectly irresistible. And whereas, on the one hand, the inquiry has revealed that the interpolation of the passage (whether as a 'true history' or an 'apocryphal legend' matters not)—that its interpolation, we say, if spurious, in so many different directions, and into S. John's Gospel, is utterly inexplicable; on the other hand, it has furnished us, not with 'a desperate resource,' such as Alford confesses himself driven to adopt, but with a *natural solution* which fully explains all the present phenomena. That solution (essentially the same as that of Lange and others, after SS. Ambrose and Augustine, but differing in important details) is this: That from about the middle of the second century, as well from a consideration of the special appropriateness of its consolation and counsel to the case of penitents as from a desire to guard against and restrain any abuse of the Saviour's indulgence, the passage was *omitted from public reading*, saving the greater part (chap. viii. 3-11) on special occasions as a 'Gospel for Penitents;' that, in consequence of this comparative disuse in the Churches, the passage, whilst (as regards the said part) inserted in

most of the Lectionaries, was in a gradually increasing number of newly-made copies of the New Testament removed to the end of S. John's Gospel, chap. vii. 53-viii. 2 generally marking at once the beginning of the common omission and the original connection; that, as asceticism and a severer ecclesiastical discipline developed, the whole passage, at first merely transposed, was in many and perhaps most new MSS. entirely omitted, and in ecclesiastical teaching rarely, if ever, referred to (a warning to be taken to heart by modern Churches); until at length, from about the end of the fourth century, chiefly through the greater faithfulness and courage of the great Latin Fathers, the passage began to re-assert and gradually to regain in different directions its rightful position and authority. This solution, we have said, is natural, and explains all the phenomena. It explains the omission in certain MSS. and Versions, and the partial appearance in Lectionaries. It explains the silence of the early African Fathers and the Greek Commentators, and the hesitation of those who (like Theophylact) were influenced by such silence. Tertullian in particular, having lapsed into Montanism, would not be likely to give his orthodox op-

ponents the advantage of a passage which, from mistaken and unfaithful prudence, they themselves had concealed. Finally, it explains the unusual variety of readings; transcribers, from the nature of the case, having extraordinary temptation (perhaps in some instances a necessity) to reform their copies at discretion, and there being at the same time an extraordinary lack of the usual safeguards."—McCLELLAN, 'New Testament,' p. 726.

See also Dean Burgon, 'The Last Twelve Verses of S. Mark's Gospel,' p. 219.

"I am convinced that the first occasion of the omission of those memorable verses was the lectionary practice of the Primitive Church, which, on Whit-Sunday, read from S. John vii. 37 to viii. 12, *leaving out the twelve verses* in question. Those verses, from the nature of their contents (as Augustine declares), easily came to be viewed with dislike or suspicion. The passage, however, is as old as the second century, for it is found in certain copies of the old Latin. Moreover, Jerome deliberately gave it a place in the Vulgate."—DEAN BURGON on 'The Last Twelve Verses of S. Mark,' p. 219.

CHAPTER VIII.

[1. *Christ delivereth the woman taken in adultery.* 12. *He preacheth Himself the Light of the world, and justifieth His doctrine :* 33. *answereth the Jews that boasted of Abraham,* 59. *and conveyeth Himself from their cruelty.*]

[Vulg. *Mulierem in adulterio deprehensam scribas in terra abscondit ab accusatoribus :* dicit se lucem mundi, et phariseos in peccato suo mortuos : qui e'tiam vere sint ejus discipuli, quare scire aut liberi : dicit illos neque ex Ivo neque ex Abraham, sed ex patre diabolo esse, qui veritatem dicenti non crederent : blasphemantibus dicit se dominum non habere, sed Patrem honorificare, et antequam Abraham fieret, se esse ; volentibusque eum lapidare, auferens sui prospectum exit de Templo.]

ON the last day of the Feast of Tabernacles Jesus had been teaching the people in the Temple. At the end of the last chapter it is said, "And every man went unto his own house ;" and in the beginning of this it is said, "Jesus went unto the Mount of Olives." The probability is that, from fear of the Pharisees, none of the Jews dared to invite Him to their house, and that He retired to the Mount of Olives, where, as on other occasions, He spent the night in prayer. Bethany, where Lazarus and his sisters Mary and Martha dwelt, was "at the Mount of Olives" (Mark xi. 1); and unless they supplied Him with food, or unless His disciples had procured it in the city, He would be fasting.

In the introductory note are given reasons for believing that the section containing the account of the adulterous woman (chap. vii. 53 to chap. viii. 1-11) formed part of the original Gospel of S. John, and then that either from its own peculiar nature, or from its forming the close of a Church Lection, it was gradually dropped out of most of the MSS. until it was restored to its place in the fourth century by the great Latin Fathers,¹ S. Ambrose, S. Augustine, and S. Jerome; and that the latter was so convinced that it formed part of S. John's original Gospel, that he both referred to it in controversy with the heretics of his day, and also gave it a place in the Vulgate.

1. Jesus went unto the Mount of Olives.

S.V. *omit* all these verses (1-11).

Vulg. *Jesus autem perrexit in montem Oliveti.*

2. And early in the morning He came again

¹ S. Ambrose, de Spiritu Sancto, iii. 3; vol. iii. p. 781.

— Epist. xxv. (alias 58); vol. iii. p. 1041.

— Epist. xxvi. (alias 76); vol. iii. p. 1042.

S. Augustine, in Joan. viii. 1-11, tract. xxxiii.; vol. iii. p. 1648.

^a *Let him first cast a stone at her* (πρώτως τὸν λίθον ἐπ' αὐτῇ βαλέτω).—^a I regard it as a circumstance rather in favour of the authenticity of these verses that λίθον has the article prefixed.

into the Temple, and all the people came unto Him; and He sat down, and taught them.

Vulg. *Et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos.*

3. And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst,

Vulg. *Adducunt autem scribe et pharisei mulierem in adulterio deprehensam : et statuerunt eam in medio.*

4. They say unto Him, Master, this woman was taken in adultery, in the very act.

Vulg. *Et dixerunt ei : Magister, hæc mulier modo deprehensa est in adulterio.*

5. Now Moses in the law commanded us, that such should be stoned : but what sayest Thou ?

Vulg. *In lege autem Moyses mandavit nobis hujusmodi lapidare. Tu ergo quid dicis ?*

6. This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, *as though He heard them not.*

Vulg. *Hoc autem dicebant tentantes eum, ut possent accusare eum. Iesus autem inclinans se deorsum, digito scribebat in terra.*

7. So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her.^a

Vulg. *Cum ergo perseverarent interrogantes eum, crexit se, et dixit eis : Qui sine peccato est vestrum, primus in illam lapidem mittat.*

S. Augustine, Epist. cliii. (alias 54), 4; vol. ii. p. 657.

— de Consens. Evang. iv. 10; vol. iii. p. 1225.

— de Conjug. Adult. ii. 5 and 6; vol. vi. p. 474.

S. Jerome, contr. Pelag. ii. 17; vol. iii. p. 553.

The allusion is to the particular manner of stoning, which required that one of the witnesses (for two at the least were necessary, see Dent. xvii. 6) should throw the stone, which was to serve as a

8. And again He stooped down, and wrote on the ground.^a

Vulg. Et iterum se inclinaus scribebat in terra.

9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

Vulg. Audientes autem unus post unum exiibant, incipientes a senioribus: et remansit solus Jesus, et mulier in medio stans.

10. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee?

Vulg. Erigens autem se Jesus, dixit ei: Mulier, ubi sunt qui te accusabant? nemo te condemnavit?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Vulg. Que dixit: Nemo, Domine. Dixit autem Jesus: Nec ego te condemnabo: vade, et jam amplius non peccare.

The scribes and Pharisees intend to found an accusation against Jesus, however He may decide the case. If He

should acquit the woman, they would charge Him with giving sentence contrary to the law of Moses. If He should command her to be stoned, they would accuse Him to the people as a severe, merciless interpreter of the law, and as acting contrary to that spirit of mercy and forgiveness which He had so often inculcated on them. But they were rather expecting from His accustomed gentleness that He would acquit the woman.

Jesus made no claim to be a judge at all, especially of crimes, of breaches of the law, civil or ceremonial, of the sins which one man commits against another. He came to be the Physician, the Saviour of the world. He who was the Judge of the secret thoughts of the heart knew the difference which existed between the scribes and Pharisees and the woman whom they accused. The chief difference between them was that the one was detected and the others not. They had committed sins similar, or as great, or greater, but they were known only to God; her sin was known to man likewise.

Different conjectures have been made as to the words which He wrote on the ground, which, of course, can be nothing beyond conjecture. The purport of it doubtless was to lead the scribes on to discover for themselves their own misdeeds. They press Him to give a definite answer to their question, and they feel more sure, from His hesitation and

signal to the bystanders to complete the punishment. There is, therefore, strict propriety in calling this stone *τὸν λίθον*, in order to distinguish it from other stones. But would an interpolator have been thus exact in his phraseology? or would he have adverted to this apparently trifling circumstance? Probably he would not, especially since the expression of *βάλλειν τὸν λίθον* is not elsewhere found in the New Testament.—BISHOP MIDDLETON on the Greek Article, p. 251.

* But Jesus stooped down, &c.—The following, though long, is a good explanation of the several actions of our Saviour in this matter:—"I. The matter in hand was judging a woman taken in adultery, and therefore our Saviour in this matter applies Himself conformably to the rule made and provided for the trial of an adulterer by the bitter water. (Numb. v.)

"II. Among the Jews this obtained in the trial of a wife suspected. 'If any man should unlawfully lie with another woman, the bitter water shall not try his wife. . . . For it is said, if the husband be guiltless from iniquity, then shall the woman bear her iniquity.' (Maimon. in *Sotah*, c. 2.)

"When the woman hath drunk the bitter water, if she be guilty, her looks turn pale, her eyes swell, &c. . . . The same hour that she dies, the adulterer also, upon whose account she drank the water, dies too, wherever he is. But this is done only upon condition that the husband has been guiltless himself. For if he have lien with any unlawfully himself, then this matter will not try his wife.' (Ibid., c. 3.)

"You may see by these passages how directly our Saviour levels at the equity of this sentence, willing to bring these accusers of the woman to a just trial first. You may imagine you hear Him thus speaking to them, 'Ye have brought this adulterous woman to be adjudged by Me; I will therefore govern Myself according to the rule of trying such by the bitter waters. You say, and you believe according to the common opinion of your nation, that the woman upon whom a jealousy is brought, though she be indeed guilty, yet if the husband that accuseth her be faulty that way himself she cannot be affected by those waters, nor contract any

hurt or danger by them. If the Divine judgment proceeded in that method, so will I at this time. Are you that accuse this woman wholly guiltless in the like kind of sin? Whosoever is so, let him cast the first stone, &c. But if you yourselves stand chargeable with the same crimes, then your own applauded tradition, the common opinion of your nation, the procedure of Divine judgment in the trial of such, may determine in this case, and acquit Me from all blame if I condemn not this woman when her accusers themselves are to be condemned.'

"III. It was the office of the priest when he tried a suspected wife to stoop down and gather the dust off the floor of the sanctuary, which, when he had infused into the water, he was to give the woman to drink: he was to write also in a book the curses or adjurations that were to be pronounced upon her. (Numb. v. 17, 23.) In like manner our Saviour stoops down, and making the floor itself His book, He writes something in the dust, doubtless against these accusers, whom He was resolved to try, in analogy to those curses and adjurations written in a book by the priest against the woman that was to be tried.

"IV. The priest, after he had writ these curses in a book, blots them out with the bitter water. (Numb. v. 23.) For the matter transacted was doubtful. *'They do not make the suspected wife drink, unless in a doubtful case.'* (Bemidbar Rabba, fol. 233, 2.)

"The question is, whether the woman was guilty or not. If guilty, behold the curses writ against her; if not guilty, then behold they are blotted out. But Christ was assured that those whom He was trying were not innocent, so He does not write and blot out, but writes and writes again.

"V. He imitates the gesture of the priest, if it be true what the Jews report concerning it, and it is not unlikely, viz. that he first pronounced the curses, then made the woman drink, and, after she had drunk, pronounced the same curses again. So Christ, first He stoops down and writes, then makes them, as it were, drink, in that searching reflection of His, 'Whosoever of you is without sin,' and then stoops down again, and writes upon the earth."—LIGHT-FOOT on John viii. 8; vol. ii. p. 563.

delay, that He is in a strait, and that they shall catch Him.

He appeals to them as men whose conscience, if they would listen to it, would bear witness that they had committed sins as great as this woman, and thus He would urge them to pass the same judgment on her which they pass on themselves.

In bidding the man who was without sin among them to cast the first stone at this adulteress, or rather, as our Saviour's words mean, who was without this particular sin of adultery, He did not strike at the root of all civil judicature. Judges must pass sentence on the guilty, whether they are conscious that they themselves have been guilty of the same crimes or not. But these men were probably not the authorized judges, or, if they were, they were judging the case in an informal way. They profess to accuse this woman out of the abundance of their zeal for God's laws. But the words of Him who will one day be the righteous Judge of all mankind teach them that, if they are so anxious to eradicate all sin against God, they must begin with themselves.

Jesus again stoops down, in order to give the scribes and Pharisees an opportunity to depart without any interruption. Conscious that they had committed sin as great, nay, even the very same sin as the woman whom they in their pretended zeal for God had denounced, they go out one by one, the elder first, probably as burdened with a greater load of sin. Silently, but effectually, conscience, quickened by the Divine power of Jesus, works its work in them. They might even have some fear that He who, as they saw, could read the thoughts of their hearts, could also lay their secret sins open to the public gaze. With shame and confusion they one by one draw off and retire, and thus confess their guilt before the whole crowd. This transaction is little less than a miracle.

"Jesus was left alone, and the woman standing in the midst." Jesus was left alone with His disciples and the multitude, and the woman standing in the midst of them. The term "alone" would seem to exclude only the scribes and Pharisees who had brought the woman to Jesus.

He, the only one who was without sin, does not condemn her. He came to seek and to save, and not to condemn. We know not what signs of repentance He, the Judge of the secrets of men's hearts, could see in her. He bids her "Go, and sin no more." By these words He probably means the same as when He utters the fuller and more usual formula, "Go in peace." Thus, as God, He forgives her sins, and points out to her the life which she must henceforth lead. He did not absolve her from the legal punishment of her sin; neither did He condemn her. He left that to the scribes and

Pharisees. But He absolved her from guilt in the eyes of God.

It may be that the expression "Then spake Jesus again," implies some connection with His dismissal of the woman taken in adultery, and that it may connect them somewhat in this way: "Do not wonder that I have delivered this woman from the darkness of sin in which she was living, for I am the Light of the world; I am God." Others, and perhaps more correctly, connect these words with the second verse: "Early in the morning Jesus came again into the Temple, and all the people came unto Him; and He sat down, and taught them." The scribes and Pharisees interrupt His instruction by bringing to Him the woman taken in adultery. After the scribes and Pharisees had gone out of themselves, and Jesus had dismissed the woman, He turns again to the people and resumes His teaching, which they had broken off.

12. ¶ Then spake Jesus again unto them, saying, I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

S. but he hath.

Vulg. qui sequitur me non ambulat in tenebris, sed habebit lumen vite.

It was early morning (ver. 2) when Jesus spake these words, and this may have suggested to Him the form in which to throw the instruction which He now gives to the people. He may have drawn His subject from the rising of the sun, that most glorious of all the works of creation. From the sun in creation to Himself, the Light of the world, the transition was natural and striking. Or it may be, as some think, that when He said, "I am the Light of the world," He alluded to one of the well-known ceremonies in the Feast of Tabernacles, which had just been concluded. In the evening of the seven days of the feast both men and women assembled in the Court of the Women expressly to hold a rejoicing for the drawing of the water of Siloam. At the same time there were set up in the Court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival, and the light of these illuminated the whole of Jerusalem. Many think that Jesus took occasion from this to speak of Himself as the Light of the world.

Jesus was the Word made flesh, God born into the world to lighten the Gentiles and to be the glory of His people Israel. (Luke ii. 32.) The prophets had all a limited sphere: their business was to instruct God's ancient people, either in the kingdom of Judah or Israel. The Christ came to be the Saviour, not of any particular nation, but of the world. In using this term "the world," Jesus had doubtless a reference to the reception of the Gospel by the Gentiles.

* "I am the Light of the world has with great probability been referred to the lighting up the colossal candlestick in the Feast of Tabernacles: the more remarkable in the profound dark-

ness which then as now reigned through the night of an Oriental town."—STANLEY'S 'Sinai and Palestine,' p. 428.

He who followeth Jesus shall not walk in darkness. As the Lord went before His people Israel by night in a pillar of fire to give them light (Exod. xiii. 21), so Jesus offers Himself as a Light and a Guide to all who will follow Him. Those who believe in Him shall not lead a life of sin and of blind speculation about the present and the future; they shall lead a life of holiness, of active goodness here, and of rest in the revelation which He has made of the life everlasting hereafter. Nay, this life everlasting shall begin here, for the life of glory will not be a new life, but a continuation, a development, and a more perfect condition of the present life. Through union with Jesus, the life-giving Light, we receive light, and we receive it here; but it will be expanded and perfected into a more glorious state at the resurrection.

The Pharisees object to Him, Jesus, that He bears witness of Himself, and that therefore His witness is not "true," in the sense of not trustworthy, not admissible in evidence. These are probably not the same individuals who only a short time before had left the Temple convicted by their own conscience and by His appeal to it. There might be other Pharisees in the crowd equally anxious to show their opposition to Him at any fitting opportunity.

13. The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true.

14. Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

S. Jesus said unto them: S. omits but: V. whence I come or whither.
Vulg. Respondit Iesus, et dixit eis: . . . vos autem nescitis unde venio, aut quo vado.

Jesus replies that His testimony is true, true in itself and admissible in evidence. He is the Light of the world, and a light does not require anyone to bear witness of its presence. As a light bears testimony to itself by its own brightness, so does the Light of the world by His own works.

But still He says¹ that His own testimony is confirmed by that of the Father. "I know whence I came and whither I go."—Who sent Me and on what mission; and My work on earth being finished, I shall return to the Father that sent Me. Jesus was God of God, very God of very God. Such is the union between the Father and the Son that He does not leave the Father in coming to us, and He did not desert us

in returning to the Father. Jesus does not say, in a direct naked form, that He is God, or the Son of God, probably not to raise the angry opposition of the Jews to anything further which He had to say. He clothes His meaning in such words that it is only gradually unfolded to them, and in proportion to their docility and anxiety to hear the truth. Their power to understand His meaning depends very much on their readiness to receive it; that is, on the state of their own hearts. It is the same sun which shines on the face of the man who has eyes to see and of the man who is blind, but very different is the effect which it has on them. So, too, the effect which the instruction and the works of Jesus, the Light of the world, have on His hearers depends on their power to receive it. He reminds them how radically wrong their judgment concerning Him is. They judge Him after the flesh, that is, after the senses of the flesh. They see Him in appearance a man, they hear the rumour that He is the son of Joseph the carpenter, and they consider not how His teaching and His miracles prove Him to be more than a man; nay, how they substantiate His claim to be God, the express object for which He wrought them.

15. Ye judge after the flesh; I judge no man.^a

16. And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me.

S. but I and He who sent Me.
Vulg. sed ego, et qui misit me, Pater.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.

19. Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also.

S. Jesus answered and said: S. the Father also.
Vulg. Respondit Iesus: . . . si me sciretis, forsitan et Patrem meum sciretis.

At verse 13 the question of testimony, its legality or admissibility in evidence, is raised, and it is not concluded until verse 19. When then Jesus says, "I judge no man," it is not easy to see the connection of His words with the context, if we interpret them in the sense of passing sentence. To give testimony, and to weigh the value of testimony, which is the office of the judge, are kindred actions. Some²

¹ S. Augustine, in Joan. viii. 14, tract. xxxvi.; vol. iii. p. 1659.
S. Chrysostom, in Joan. viii. 14; Homil. lii.
Theophylact, in Joan. viii. 14; vol. i. p. 616.

^a Ye judge after the flesh; I judge no man (*ὡς ἐὰν κατὰ τὴν σαρκὰ κρίνῃτε, ἐγὼ οὐ κρινῶ ἀνθρώπου*).—The second clause is completed by *ἀνθρώπου*, and nothing whatever requires to be supplied: Ye judge according to the flesh, but I judge no one; not merely no one according to the flesh, but no one in any manner

² S. Ambrose, Epist. lxxviii. 10; vol. iii. p. 1266.
Maldonatus, in Joan. viii. 15; vol. ii. p. 681.
Cornelius a Lapide, in Joan. viii. 15; vol. iii. p. 995.

whatever. The supplying of *κατὰ τὴν σαρκὰ* from the foregoing clause, could only be justified by incongruity in the sense without such addition. With Olshausen and Liess, I am unable to perceive that the words in the text are not entirely sufficient.—WISLIE, 'Grammar of the New Testament,' p. 606.

have therefore thought that by these words Jesus meant to imply that in no man's case did He Himself offer testimony, but that if He did offer testimony, it would be admissible in proof, because it would be confirmed by the Father.

The law said, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. xix. 15). Thus, according to the law, the testimony of two men is sufficient for proof. In the case of Jesus there is the testimony of two, who are not men, but who are infinitely more than men, who are God. There is the testimony of God the Father and the testimony of God the Son, both bearing witness that Jesus the Son of Mary is the Christ, the Word made flesh. It has been generally¹ held that verse 18 proves that Christ was one Person, but in Him were two natures, the Godhead and the Manhood. Christ, as He is God, bears witness of Himself, as He is Man.

The Pharisees ask Jesus where His Father is: not in sincerity and with a desire to learn, but to lead Him on to commit Himself—that they may have, as they think, grounds to accuse Him of blasphemy. He does not answer, as they hoped, so as to give them occasion to take hold of His words. But He replies that they know neither Him nor His Father. They did not know Him because they believed Him to be a mere man, while He was God. They did not know His Father because they believed Joseph to be His father, but Joseph was not even the father of His human nature. They did not know God, who was His Father, otherwise they would serve Him.

20. These words spake Jesus in the treasury, as He taught in the Temple: and no man laid hands on Him; for His hour was not yet come.

S.V. spake He in the: S. omits as He taught in the Temple.
Vulg. Hæc verba locutus est Iesus in gazophylacio, docens in templo.

The treasury was the place in which was kept the chest which contained the offerings of the people for the payment of the sacrifices, for the repair of the fabric and the relief of the poor. This was the most public part of the Temple (2 Kings xii. 9; 2 Chron. xxiv. 8). In these words² it is intimated that the Jews had every opportunity of taking Jesus, for He did not teach in secret, but in the most public part of the most public place in Jerusalem, in the treasury of the Temple. The reason why they did not lay hands on Him is also given.

They were supernaturally withheld by an invisible influence on them, because the time appointed for His Death was not yet come.

21. Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come.

S. Then said He unto them.
Vulg. Dixit ergo iterum eis Iesus.

22. Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come.

The particle "then," or "therefore" (*οὖν*), in verse 21 has been differently explained. Some have supposed that it was merely the introductory word to a new portion of His teaching; others,³ that it was meant to join this on to the preceding, and to indicate that this was said at the same time and place as the last; others,⁴ that it connected this verse with verse 19; and others,⁵ that it connected this verse with the last, that Jesus knew that the Pharisees were burning with a desire to take Him, but were withheld by a secret power: therefore He said unto them, "I go My way," &c.

He had already said the same words to the officers who were sent by the Pharisees to take Him (vii. 33); and He now repeats them to the Pharisees themselves. Some⁶ have thought that Jesus used the expression "I go My way," because His Death will be voluntary, and a continued proceeding. He will not remain in a state of death, but through death He will go to the Father. They will die in a condition of sin, in consequence of their unbelief in Jesus, the only One who could have delivered them from this. He will go to a state of eternal happiness, they to one of eternal punishment. The Pharisees cannot go to the former, because they have not now the will or the affections for such a state.

When Jesus had said the same words, "Ye shall not find Me," to the officers who were sent by the Pharisees to take Him, they said, "Whither will He go that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles?" But the Pharisees are so blinded by anger and hatred, and are so intent on His Death, that in their eyes the only alternative to their not finding Him and killing Him is His killing Himself. They do not see that death, whether brought on by them or by Himself, cannot be the place He meant, because they will also die. He is

¹ S. Ambrose, de Fide, v. 3; vol. iii. p. 658.

S. Chrysostom, in Joan. viii. 18; Homil. lii.

S. Cyril Alex. in Joan. viii. 18; vol. vi. p. 788.

Theophylact, in Joan. viii. 18; vol. i. p. 617.

² S. Augustine, in Joan. viii. 20, tract. xxxvii.; vol. iii. p. 1673.

V. Bede, in Joan. viii. 20; vol. iii. p. 741.

Theophylact, in Joan. viii. 20; vol. i. p. 618.

Euthymius, in Joan. viii. 20; vol. iv. p. 305.

³ Origen, in Joan. viii. 21, tomus xix. 3; vol. iv. p. 545.

⁴ Maldonatus, in Joan. viii. 21; vol. ii. p. 685.

⁵ Rupertus, in Joan. viii. 21; vol. iii. p. 542.

⁶ Cornelius a Lapide, in Joan. viii. 21; vol. viii. p. 997.

S. Augustine, in Joan. viii. 21, tract. xxxviii.; vol. iii. p. 1676.

referring¹ to their place or condition after death: He in heaven with the Father, they in hell with the devil.

23. And He said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.

S. He said therefore. S. if ye believe. Mo not that.
Vulg. Et dicitat eis.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins.

S. omittit therefore. S. if ye believe. Mo not that.
Vulg. Dixi ergo vobis . . . si enim non credideritis quia ego sum.

He states² the reason why they cannot go to the place where He is, and also why they misunderstand His words, and interpret what He had spoken of His return to His Father, of His killing Himself. He says their origin is different and their nature is different, and their final abode will be different. They are from beneath, of this world. The origin of the Pharisees is earthly, and their nature is gross and earthly, and they shall return to a place suitable for such earthly natures. He is from above, from the Father, and will return thither. Not only is their origin earthly, but their natures, their tastes and habits and aims are earthly, bounded by the enjoyments and pleasures of the body and of the present world. None but He could deliver them from their sins and sinful nature; but if they refuse to believe in Him, they will die in their sins.

25. Then said they unto Him, Who art Thou? And Jesus saith unto them, Even the same that I said unto you by the beginning.

S. They said: S. Then Jesus said unto them.
Vulg. Dicebant ergo ei: Tu quis es? Dixit eis Jesus: Principium qui et loquor vobis.

Two widely different interpretations have been given of this confessedly difficult passage, and each has been advocated by men who are looked up to as authorities in the Church. Jansenius³ has stated the difficulties of the passage, and the proposed solutions of them, with great patience and perspicuity. The meaning of our Saviour's answer chiefly de-

pends on the word translated "the beginning" (*τὴν ἀρχὴν*); whether it is to be taken as a simple substantive or as a substantive used adverbially. It may be said that as a general rule the Latin commentators have treated it as a substantive and the Greek as an adverb. In either case, as the expression is elliptical, a word or two has to be supplied to complete the sense, and this has been done in different ways. Those⁴ who have taken "the beginning" (*τὴν ἀρχὴν*) as a simple substantive, have so interpreted it as if in reply to the contemptuous question of the Jews, "Who art Thou?" Jesus had said, Ye must believe that I, who am now speaking to you, though a mere man in appearance, am "The Beginning;" that I am God, the Creator of all things. But the Greek commentators⁵ have taken *τὴν ἀρχὴν* adverbially, and have understood it in the sense of "altogether," "entirely;" they have regarded the passage as exceedingly elliptical, and have rendered it, "Ye are altogether unworthy, that I should tell you who I am." But *τὴν ἀρχὴν* may be used adverbially, and the sense rendered, "I am what I said unto you at the beginning;" that is, "I am the Light of the world, as I said unto you at the beginning." The passage has also been paraphrased, "Originally I am what also My speech revealeth unto you."⁶

26. I have many things to say and to judge of you: but He that sent Me is true; and I speak to the world those things which I have heard of Him.

S. but the Father that sent Me: S. heard with Him.
Vulg. sed qui me misit, verax est: et ego que audivi ab eo, hæc loquor in mundo.

27. They understood not that He spake to them of the Father.

S. of the Father God.
Vulg. Et non cognoverunt quia Patrem ejus dicebat Deum.

Jesus had just said to the Jews that they should die in their sins, because they did not believe in Him. They then ask Him who He is, and He replies to this effect: "I am He who, from the beginning of the Creation, spake unto you as the Word, and Who now speak unto you the Word made flesh." He then goes on to say that He had many things to

¹ S. Augustine, in Joan. viii. 22, tract. xxxviii.; vol. iii. p. 1676.

² S. Chrysostom, in Joan. viii. 23; Homil. liii. Theophylact, in Joan. viii. 23; vol. i. p. 619. Euthymius, in Joan. viii. 23; vol. iv. p. 309.

³ S. Augustine, in Joan. viii. 23, tract. xxxviii.; vol. iii. p. 1677.

⁴ V. Bede, in Joan. viii. 23; vol. iii. p. 743.

⁵ Jansenius, in Concord. Evang. cap. lxxvii. p. 111.

⁶ S. Ambrose, de Fide, iii. 7 and v. 9; vol. iii. pp. 600 and 674.

Hexem. i. 2 and 4; vol. i. pp. 124 and 129.

⁷ S. Augustine, in Joan. viii. 25, tract. xxxviii.; vol. iii. p. 1681.

de Trinitate, v. 13; vol. viii. p. 920.

S. Augustine, Confess. xi. 8; vol. i. p. 813.
de Genes. ad literam, imperf. lib. 3; vol. iii. p. 222.

de Genes. i. 5; vol. iii. p. 250.

S. Fulgentius, ad Thrasimundum, ii. 5; p. 249.

S. Prosper, in Psal. cix. 3; p. 319.

V. Bede, in Joan. viii. 25; vol. iii. p. 744.

Rupertus, in Joan. viii. 25; vol. iii. p. 544.

S. Bernard, lib. v. de Considerat.

⁸ S. Chrysostom, in Joan. viii. 25; Homil. liii.

Theophylact, in Joan. viii. 25; vol. i. p. 620.

Euthymius, in Joan. viii. 25; vol. iv. p. 309.

⁹ McClellan, New Testament, p. 728 (who also gives a summary of the various meanings attributed to these words.)

say and to judge against them, but not now, for this is not the time for judgment. Now He will speak only what will confute their unbelief in Him; namely, that the Father who sent Him is true, and the things which He speaks to them are true, because He hears them of the Father.

Jesus did not say that God is His Father in direct terms. He rather suggests it to their thoughts to dwell upon and become familiar with. Had they clearly understood that this was His meaning, some of them would have believed it, but probably the greater part not. Those who did believe it would have shrunk from taking any part in His Crucifixion. Those who did not believe it would have been for putting Him to death as a blasphemer immediately. The economy by which men's Redemption was to be accomplished by the Death of the God Incarnate would have been interfered with. Those who were drawn by the Father came to believe that Jesus was God gradually, and probably not fully until after His Death.

28. Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am *He*, and *that* I do nothing of Myself; but as My Father hath taught Me, I speak these things.

S. Then said Jesus again: V. omits unto them: S. as the Father: S. so I speak.

Vulg. Dixit ergo eis Jesus: . . . sed sicut docuit me Pater, hæc loquor.

29. And He that sent Me is with Me: the Father hath not left Me alone;^a for I do always those things that please Him.

S. And He that sent Me hath not left Me alone: He is with Me, for I do.

Vulg. Et qui me misit, mecum est et non reliquit me solum.

He speaks of His Crucifixion as an exaltation. He was lifted up on the Cross, and He was lifted up so as to become an object of worship to all generations. His Crucifixion was intended by the Jews as an act of dishonour and ignominy. He was by it exalted above all things. He foretells that their unbelief would be overcome by His Crucifixion, His Death and Resurrection, by His patience, love and zeal for their salvation, by His miracles and wondrous works. The centurion was but one out of many who were struck with awe and with the belief that this was the Son of God. He asserts that after His Crucifixion they would believe that He had taught with the authority of the Father, and was One with the Father; that the Father who had sent Him into the world had been with Him, and had worked with Him all through His sojourn among men.

30. As He spake these words, many believed on Him.

31. Then said Jesus to those Jews which believed on Him, If ye continue in My word, *then* are ye My disciples indeed;

S. ye are disciples indeed.

Vulg. vere discipuli mei eritis.

32. And ye shall know the truth, and the truth shall make you free.

The many¹ who believed in Him would doubtless be from the simple, honest, unbiassed multitude, and but few from the Pharisees, whose pride and strong prejudices kept them, as a body, aloof from Jesus. These had probably given some outward expression of their belief in Him, which is not mentioned, either by words, or by ranging themselves along with His other disciples. If they continue in their belief in Him and in His teaching, which they had embraced, they should be His disciples in more than name, and they should receive the reward of His disciples. They should know the truth not by mere hearing, but they should realize it by the knowledge of actual experience. For this belief in Him and the doctrine which He taught them should deliver them from the yoke and servitude of sin. Belief in Him will lead them on to repent and forsake their sins, and to lead a life of love to Him. Wilful indulgence in sin cannot exist in the heart along with hatred of sin and love to God.

33. ¶ They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?

The Jews who make this answer are either not the same who had believed in Him, or they are some who believed, but whose faith in Him was still very imperfect. What they say might be strictly true of the Jews of our Saviour's own time, and some² have thought that they meant this to refer to themselves only; others³ that, in their eagerness to vindicate themselves as a nation from the reflection which, as they imagine, Jesus had cast on them, they have overstepped the bounds of historical accuracy. But Jesus, who had a very different meaning, in His answer takes no notice of what they had said.

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

¹ S. Augustine, in Joan. viii. 32, tract. xli.; vol. iii. p. 1692.

S. Chrysostom, in Joan. viii. 32; Homil. lii.

Theophylact, in Joan. viii. 32; vol. i. p. 622.

² Jansenius, in Concord. Evang. cap. lxxvii. p. 114.

Cornelius a Lapide, in Joan. viii. 33; vol. viii. p. 1002.

³ S. Chrysostom, in Joan. viii. 33; Homil. liv.

S. Augustine, in Joan. viii. 33, tract. xli.; vol. iii. p. 1693.

V. Bede, in Joan. viii. 33; vol. iii. p. 748.

^a The Father hath not left Me alone.—“In no part of the New Testament does the artist express what is *trout to be done*. Οὐκ ἀφῆκε με μόνον ὁ Πατήρ, ‘the Father left Me not alone’ (on the

earth); that is, He granted Me, after having sent Me (πέμψας), also (hitherto) His unceasing aid.”—WINEB, ‘Grammar of the New Testament,’ p. 293.

35. And the servant abideth not in the house for ever: *but* the Son abideth ever.

*S. omits but the Son abideth ever.
Vulg. Filius autem manet in aeternum.*

36. If the Son therefore shall make you free, ye shall be free indeed.^a

Though Jesus speaks in general terms here, and in the third person, His words have evidently a personal application to the men before Him. They were living in the daily practice, in the habitual commission, of sin; they were therefore the bondmen of sin. He personifies sin and represents it as a master, to give a more lively idea of the hard tyranny of sin, and to represent more forcibly that the devil is the tempter, the person who seduces men to sin, and leads them captive and punishes them for their compliance.

The boast of these Jews was that they were the seed of Abraham. The events of Abraham's own household give an apt illustration of their relation, and of their position with respect to Abraham. He had two kinds of seed, the son of the bondwoman and the son of the free. Ishmael, the son of the bondwoman, was cast out, while Isaac, the son of the free, remained in his father's house and inherited his goods. They, though the seed of Abraham, if they continued the bondmen of sin would be cast out from God's kingdom. The only condition in which they could remain in His house was to receive freedom from sin by belief in Jesus the Son of God, whom Isaac prefigured.

37. I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you.

Vulg. quia sermo meus non capit in vobis.

38. I speak that which I have seen with My

Father: and ye do that which ye have seen with your father.^b

*V. with the Father: S. which ye have seen from your father: V. which ye have heard from your father.
Vulg. Ego quod vidi apud Patrem meum, loquor: et vos quae vidistis apud patrem vestrum, facitis.*

39. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

*S. Jesus answered them.
Vulg. Dicit eis Jesus.*

40. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God:^c this did not Abraham.

In this conversation with the Jews Jesus makes a distinction between Abraham's seed (*σπέρμα*) and Abraham's children (*τέκνα*). He admits that they were Abraham's seed, that is, descended from Abraham according to the flesh; but by their actions they were so degenerated from Abraham that they could not be called his children. If they were Abraham's children, they would do the works of Abraham. But Abraham always sought to save life, and not to kill; but they sought to kill Him, a Man who taught them the truth which God only could teach them. The reason of this degeneracy was because His word, His teaching, had no influence with them.

41. Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, *even* God.

*S.V. They said to Him.
Vulg. Dixerunt itaque ei.*

The conduct of the Jews to Jesus was of a piece with the rest of their actions. They were not by that acting out of

^a If the Son shall make you free, &c.—In Christ, first of all the descendants of Adam, was *will* exhibited in that complete freedom which was its normal condition and perfect state. By will is meant the power of choice or of refusal. Its existence, therefore, implies freedom from external constraint. But it is compatible with the influence of inward motives, which cannot fail to appeal to it, according to their proper powers of attraction. To suppose, indeed, that motives possess such irresistible power that it is impossible for will to offer resistance, is practically to deny its ability, and thus to exonerate its possessors from responsibility. But though will must be supposed to be so far free that men are accountable for their actions, yet it has never been perfectly free in any of the fallen descendants of Adam. This perfect liberty is gained only in Him, in whom the unlimited presence of God's Spirit supplied the place of that Divine guidance which had been given to our first parent, and counteracted the concupiscence which had been transmitted to his progeny. Thus did the Son of Man allay the inner storm of human passion, saying, 'Peace, be still;' and thus did He set forth in its perfection that state of freedom for which man was originally designed. This is the gift which, by union with Him, He bestows upon His brethren. The liberty sought by worldly men in exemption from external restraints can

be realized only by union with that pattern Man who attained the true freedom. The conformity of man's will to the will of Him in whose pattern man was moulded is that normal state of tranquillity and happiness after which unregenerate humanity is vainly yearning; for God's service is perfect freedom, and if the Son shall make you free, ye shall be free indeed."—R. I. WILDERFORCE on the Incarnation, p. 99.

^b And ye do that which ye have seen with your father (*καὶ υἱοὶ οὖν ὃ ἐμακάτε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε*).—"The *οὖν* is far from being a mere expletive. It strikingly contrasts the character of Jesus with that of the Jews (*you also, therefore*), representing both as respectively springing, as it were, from one and the same principle—conformity to paternal direction and example."—WINER, 'Grammar of the New Testament,' p. 476.

^c The truth, which I have heard of God (*τὴν ἀλήθειαν, ἣν ἔκουσα παρὰ τοῦ Θεοῦ*).—"Of verbs of *perception* *ἀκούω* is construed with the genitive (to hear from, out of one). Here *ἀκούω* is construed with the accusative, because the object is the whole connection, and the hearing meant is intellectual; while in the previous case the object is simply certain sounds or words received by the ear."—Ibid. p. 213.

character. It was all through in keeping with the other works of him who was their father, the prompter and author of all their thoughts and works. As Jesus spake and taught what He had heard of His Father, so they did what they heard from their father. When the Jews perceive that He is not speaking so much of natural descent from Abraham, but of spiritual likeness by imitation of faith and life, they reply that they are not born of fornication, but have one Father, even God. Fornication was the word by which the prophets stigmatized idolatry, the forsaking of the One true God for the worship of idols. The Jews reply that they are not the descendants of idolaters, such as the Gentiles, or such as the Samaritans were, but they worship the One true God, and so did their fathers. Abraham was called from the midst of the heathen to worship the true God, and they are his children, and continue to worship the same God as he.

42. Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of myself, but He sent Me.

They say that God is their Father, and Jesus brings this to the test. If God were their Father they would love Him, Jesus, for He is God in the most perfect sense of the word by eternal generation from the Father, and by mission from the Father to take upon Him the nature of man. Some¹

have supposed that the expression "I proceeded forth and came from God," refers both to His eternal generation and to His Birth of the Blessed Virgin; others² that it expressly refers to the Incarnation and implies His eternal generation.

He complains that they cannot understand His speech, His meaning, the drift of His words, not from any natural impossibility, but because of the hardness, the aversion of their own hearts.

43. Why do ye not understand My speech? even because ye cannot hear My word.^a

44. Ye are of *your* father the devil,^b and the lusts of your father ye will do.^c He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.^d

Words could scarcely express more distinctly the personality of the devil. He implies, that man does not sin because the properties of certain things accidentally fall in with his passions or with the constitution of his nature, but because a being of power and intelligence infinitely superior to his is ever plotting his ruin, always on the alert to originate and suggest some action, or some course of action, to withdraw him from the allegiance which he owes to his Creator.

¹ S. Hilary Pict. de Trinitate, vi. 31; vol. ii. p. 182.

² Augustine, in Joan. viii. 42; tract. xlii.; vol. iii. p. 1702. V. Bede, in Joan. viii. 41; vol. iii. p. 752.

^a Speech . . . word.—"Λαλῶν καὶ λόγος are here set in a certain antithesis to one another, and in the seizing of the point of this must lie the right understanding of the verse. What the Lord intended by varying λαλῶν καὶ λόγος has been very differently understood. Some, as Augustine, though commenting on the passage, have omitted to notice the variation. Others, like Olshausen, have noticed only to deny that it had any significance. Others again, admitting the significance, have failed to draw it rightly out. It is clear that as the inability to understand His 'speech' (λαλῶν) is traced up as a consequence to a refusing to hear His 'word' (λόγος), this last, as the root and ground of the mischief, must be the deeper and anterior thing. To hear His word can be nothing else than to give room to His truth in the heart. They who will not do this must fail to understand His speech, the outward form and utterance which His word assumes. They that are of God hear God's words, His ῥήματα, as elsewhere (John iii. 34; viii. 47), His λαλῶν, as here it is called, which they that are not of God do not and cannot hear."—ARCHBISHOP TRENCH on the 'Synonyms of the New Testament,' p. 275.

^b Ye are of your father the devil.—"Of Gnostic dualism, as Hilgenfeld with unwearied constancy tries to prove it, the Gospel [of S. John] contains nothing. The dualism it contains is religious and moral—the real contrast of belief and unbelief and the like, traced back to its inmost religious and moral roots in the disposition. But this is the contrast which runs through the whole of the Scriptures, from Cain and Abel, from the Cainites and the Sethites, on down through the history of Israel and its reflection in the prophetic testimony; which then steps forward so keenly, and fulfils itself so tragically in the history of Jesus, and which will come to its highest pitch in the issues of history as the Reve-

² Janseus, in Concord. Evang. cap. lxxvii. p. 118.

Maldonatus, in Joan. viii. 42; vol. ii. p. 700.

Cornelius a Lapide, in Joan. viii. 42; vol. viii. p. 1004.

lation depicts them. It is here throughout ethically established in the disposition as turned towards or turned away from God; while the dualism of Gnosticism is physically established and is a thing of natural necessity. John's Gospel speaks of that contrast just as the Synoptists do when they oppose the *βίολ τῆς βασιλείας* ('children of the kingdom') to the *βίολ τοῦ πονηροῦ* ('children of the wicked one'), Matt. xiii. 38; and when they, following Isa. vi., make Jesus speak of an impossibility of perceiving and believing, Matt. xiii. 13. This representation is not to be traced back to Gnostic dualism, and no more is John's."—LUTHARDT, 'St. John the Author of the Fourth Gospel,' p. 189.

^c The lusts of your father ye will do (*τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν*).—"The lusts of your father you will (*εὐε* resolved and inclined to) do (carry into effect), either in general (your hearts impel you to follow the will of Satan), or because ye go about to kill Me (verse 40)."—WINER, 'Grammar of the New Testament,' p. 489.

^d For he is a liar, and the father of it (*ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ*).—"Αδρός sometimes refers to an abstract deduced from a preceding concrete, or *vice versa* (*ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ*) (*ψεύδους*): see Lücke *in loc.* The other explanation, *father of the liar*, appears neither grammatically simpler nor substantially preferable. *Father of falsehood* is a notion more appropriate to John, who had a predilection for abstract terms."—*Ibid.* p. 158.

Bishop Middleton (on the Greek Article) disagrees with this interpretation, but is unable, with the present reading, to suggest any other that is entirely satisfactory. See his very interesting note, p. 251.

The devil is their father, and they are his children, not by natural descent, but by imitation, because they love to do his lusts. Jesus alludes to two points in particular in which they loved to do the lusts of their father, murder and lies. He does this because they were at that very time devising the means how to accomplish His Death, and because they said that He was a false prophet, a deceiver, and had a devil.

The devil was a murderer from the beginning, even from the beginning of the Creation. It was he who brought about the fall of Adam and Eve, and through them the death of the whole human race. When one man rises against his fellow-man, as Cain against Abel, and commits murder, the devil is the author, the suggester of the murder; and man is merely his instrument in executing it, the doer of his lusts.

The devil, too, is the author of all that is false. Truth may be considered in several aspects as regards the heart, the mouth, and also with respect to action. The devil abode not in the truth, he abode not in the true and right course, in the lawful position in which God had created him, when, through pride, he rebelled against Him. He abode not in the obedience, in the allegiance which he owed to God; he was created an angel of light, and through his own deed he became darkness. The devil abode not in the truth when, through lies and misrepresentations, he deceived Eve, and succeeded in bringing death upon mankind.

When men speak a lie, they are not the author of it; the devil is the author, the inventor of it. They are themselves the victims of "the liar," and are merely his instruments in uttering it. The devil was the author of the first lie, of the whole system or art of lying, and also of every individual lie.

45. And because I tell *you* the truth, ye believe Me not.

46. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe me?

S.V. *enit* And.

Vulg. si veritatem dico vobis, quare non creditis mihi?

47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

They loved to do the lusts of the devil because he was their father. They would not believe Jesus, though He spake the truth, because God was not their Father. He challenges them to convict Him of sin in His life, or of falsehood in His teaching, and presses on them the conclusion that the sinfulness of His life and truth of His teaching would have insured the reception of His words if they had been, as they professed, of God. Unable to answer this unanswerable argument, the Jews replied that He was a Samaritan and had a devil.

48. Then answered the Jews, and said unto Him, Say we not well that thou art a Samaritan, and hast a devil?

S.V. The Jews answered.

Vulg. Respondimus tibi Iude.

It is nowhere recorded that the Jews were in the habit of calling Jesus a Samaritan, and yet these words would seem to imply as much. The religion of the Samaritans was a corruption of the Jewish, a mixture of Jewish worship with the worship of false gods, the knowledge of which they had brought with them from Assyria. A Samaritan, therefore, was with the Jews a term of reproach for one who was half a Jew and half an idolater, an idolatrous schismatic. By this term they might mean that Jesus kept the law of Moses in part, but mixed up with it much that was new and false.

The characteristic of devils is to arrogate to themselves the honour and glory that belong only to God. The Jews in saying that Jesus had a devil charged Him with taking to Himself, who was a mere man, the honour which belonged to God alone. To this, which is the most serious part of their charge, He replies, but makes no reference to the first part—viz. that of being a Samaritan.

49. Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me.

S. Jesus answered and said.

Vulg. Respondit Jesus.

50. And I seek not Mine own glory: there is One that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep My saying, he shall never see death.

He denies in express words that He has a devil, or the qualities of a devil: for a devil seeks his own glory, but He seeks the glory of His Father. Jesus honours the Father, but the Jews, in dishonouring Him, dishonour the Father. Jesus seeks not His own glory, but God the Father is seeking His glory, and is even now judging between Him and the Jews. The term judging here has no reference to the Last Judgment. In the Last Judgment it is expressly said that the Son of Man shall be the Judge. It rather refers to the daily visitations and judgments by which God chastises His disobedient people. Here, too, in all probability, Jesus alludes to the sufferings which the Jews are on the very point of enduring at the hands of the Romans, for their rejection and Crucifixion of Him.

In spite of the malignity and the venom of their reproach that He had a devil, Jesus still continues to press on them the offer of eternal life. With the strongest form of asseveration, amounting, as some think, almost to an oath, He declares that if they will keep His saying they shall never die. He does not refer to the death of the body, for that is not really death, any more than the life of the body is really life. If they will keep His word, He will impart to them

life, the life of grace in the soul, and they shall never fall into such sin as will quench the life of the soul, which shall be purified and strengthened until it ripens into the life of glory everlasting hereafter.

52. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death.

S.V. The Jews said: V. he shall never see death.

Vulg. Dixerunt ergo Iudaei . . . non gustabit mortem in aeternum.

53. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?

After all His instruction the Jews as yet could only grasp the idea of one kind of life, and of one kind of death, viz. that of the body. They declare that His offer to keep them from tasting death is only another confirmation of their conviction that He had a devil. Nothing in their opinion could account for such language as He used, except the supposition that He was possessed with a devil. Not only was He, a mere man, making Himself greater than Abraham and greater than the prophets, but even greater than God Himself. Abraham kept God's word, and so did the prophets, and yet they all died. God's word conferred on them no such immunity from death as Jesus here declares that the observance of His word will do. They are at a loss to conceive to whom He likens Himself.

The mistake of the Jews, which runs through all this, is in thinking of Abraham and the prophets as dead, and in confining death to the body. Even their bodies, which were dead, Jesus could raise up again at the last day. The souls of the righteous could never die, could never taste death, could never experience eternal separation from God.

54. Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honour-eth Me; of whom ye say, that He is your God:

A. of whom ye say, He is our God.

Vulg. quem vos dicitis quia Deus vester est.

55. Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying.

If the honour or glory which is given to Jesus were given to Him by Himself, it would be of no value. But it is given

to Him by the Father, whom the Jews claim as their God. Though they say the Father is their God, they do not know Him. They do not show that they have any knowledge of Him, either by sincerely worshipping Him and by living according to His commands; nor do they show that they know anything of His nature, otherwise they would have understood that Jesus the Messiah was the Son of God. They do not know that in the Godhead there are Three Persons, though but One God. The Jews proved themselves to be liars by saying that they knew God, when they worshipped Him not. Jesus is not like them; He knows Him, and therefore He fulfils all His word.

The Jews despised Jesus, but Abraham, whose children they boasted they were, did not; he looked forward with delight to Him as his Saviour. The boast and glory of the Jews was in Abraham, but Abraham's glory was in Jesus.

56. Your father Abraham rejoiced to see My day: and he saw it, and was glad.

57. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

S. and hath Abraham seen Thee?

Vulg. Quinquaginta annos nondum habes, et Abraham vidisti?

In their use of the term "fifty years" the Jews had probably some reference to the time at which the Levites began to be superannuated with respect to the service of the Temple. Their time of service lasted from thirty to fifty years (Num. iv. 3). And the Jews had an opinion that whoever died before fifty or at least fifty-two, died untimely, and, as it were, by cutting off. Thus their words imply: "Thou art not yet come to the common years of superannuation, and dost Thou talk of having seen Abraham?"

It has been held¹ that by the expression "My day" Jesus may refer to some time or event previous to the Incarnation, when Abraham rejoiced to have the knowledge of God revealed to him; as, for instance, when the Mystery of the Trinity was revealed to him by the three men who appeared to him as the representatives of God (Gen. xviii. 2). But the more general and the more probable opinion is, that by this expression Jesus refers to His Incarnation. Of those who held this, some² have supposed that He might refer to the day of His Death and Passion, by which He purchased the redemption of all mankind; others³ that the expression "My day" is more correctly explained of His Birth when the Word was made flesh and dwelt among us.

¹ S. Augustine, in Joan. viii. 56, tract. xliii.; vol. iii. p. 1712. — de Peccato Originali, 27; vol. x. p. 401.

S. Jerome, in Daniel viii. 15; vol. v. p. 538.

S. Gregory Magnus, in Evang. Homil. xviii.; vol. ii. p. 1152.

V. Bede, in Joan. viii. 56; vol. iii. p. 756.

² S. Chrysostom, in Joan. viii. 56; Homil. lv.

Theophylact, in Joan. viii. 56; vol. i. p. 630.

Euthymius, in Joan. viii. 56; vol. iv. p. 337.

³ Jansenius, in Concord. Evang. esp. lxxvii. p. 122.

Maldonatus, in Joan. viii. 56; vol. ii. p. 710.

Cornelius a Lapide, in Joan. viii. 56; vol. vii. p. 1010.

Abraham is here but the representative of the righteous. He saw it with a faith which realized it as though present. He saw it as revealed to Him by God, at different times and in divers manners, as, for instance, in the ram caught in a thicket by his horns, and which he was to offer up for a burnt-offering in the stead of his son (Gen. xxii. 13).

He may have seen it, too, in another sense. The good tidings which caused so much joy to the angels, and to the shepherds and to the saints on the earth, to Zacharias and Elisabeth, to Simeon and Anna and others, may not have been confined to them; these good tidings may have been conveyed to the righteous who were already removed from the earth, and who were awaiting the fulness of time for their redemption.

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.^a

59. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the

Temple, going through the midst of them,^b and so passed by.

V. omits but: S.V. omit going through the midst of them, and so passed by.

Jesus here appropriates to Himself the form "I Am," by which God the Father had of old described Himself (Exod. iii. 14): the Eternal, without change, without beginning or ending. In this sense the Jews understood Him, and took up stones to stone Him, as speaking blasphemy.

The Jews had a tradition that the murder of Zacharias in the Temple by their fathers had entailed upon the nation a fearful punishment.¹ Yet so exasperated are they with Jesus, that, undeterred by this story which was commonly believed among them, they attempt His life in the Court of the Temple, taking up the stones which in all probability lay there for the completion or the repair of some portion of the building.

He hid Himself, probably not by secreting Himself in any part of the building, but by rendering Himself invisible to them, and thus went out of the Temple.² The words "going through the midst of them" are not found in some MSS., but they may contain a very good explanation of the way in which He hid Himself.

¹ Lightfoot on Matt. xxiii. 34; vol. ii. p. 237.

² Theophylact, in Joan. viii. 59; vol. i. p. 630.

Euthymius, in Joan. viii. 59; vol. iv. p. 339.

^a Before Abraham was, I am (πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι).—"It is important to mark the distinction between εἶναι and γίνεσθαι, where our translators have not observed it. Thus our English rendering of John viii. 58, 'Before Abraham was, I am,' loses half the force of the original, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι, 'Before Abraham was born, I am.' The becoming only can rightly be predicated of the patriarch; the being is reserved for the Eternal Son alone. Similar in kind, though less in degree, is the loss in the rendering of Luke vi. 36, γίνεσθε οἰκτιρῶντες καθὼς [καὶ] ὁ Πατὴρ ὑμῶν οἰκτιρῶν ἐστί, 'Be ye merciful, as your Father also is merciful.' Here also the original expresses the distinction between the imperfect effort and the eternal attribute."—CANON LIGHTFOOT on 'Revision of the New Testament,' p. 75.

^b Sometimes a past tense is included in the present, when, for instance, a verb expresses a state which commenced at an earlier period, but still continues—a state in its whole duration, as John viii. 58, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.—WINLER, 'Grammar of the New Testament,' p. 282.

^c Going through the midst of them, &c.—"The Vatican and Sinaitic MSS. and Codex Bezae are alone among MSS. in omitting the clause διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως. The omission is to be accounted for by the fact that just there the Church lesson for Tuesday in the fifth week after Easter came to an end."—BURGON on 'The Last Twelve Verses of S. Mark,' p. 222.

CHAPTER IX.

[1. *The man that was born blind restored to sight.* 8. *He is brought to the Pharisees.* 13. *They are offended at it, and excommunicate him:* 35. *but he is received of Jesus, and confesseth Him.* 39. *Who they are whom Christ enlighteneth.*]

[Vulg. *Cœcum a natiuitate subbato illuminat: cuius miraculi gloriam pharisei multis technis laborant Christo detrabere: et quia is qui cœcus fuerat Christum tucior, extra synagagam eicitur: sed a Christo electus credit, et adrat ipsum, qui in iudicium se in mundum renisse ait.*]

THE healing of this blind man took place, as we know, on the Sabbath day (ver. 14); and there is a probability, though not a certainty, that it was the same day as that on which Jesus had held His conversation with the scribes and Pharisees, as recorded in the last chapter, and only a short time after He had escaped from the infuriated Jews in the Temple. The opening words of this chapter are looked upon as lending support to this view.¹ Others have held that it occurred later.²

1. And as Jesus passed by, He saw a man which was blind from his birth.

The fact that he was blind from his birth is mentioned to indicate that his blindness was not of a passing temporary nature, but one of long standing and incurable.

2. And His disciples asked Him, saying, Master, who did sin, this man, or his parents,³ that he was born blind?

This question seems to proceed from a belief that all affliction in this world is the punishment of sin. This was the position which Job's friends vainly endeavoured to main-

tain against him. Many explanations have been given of the train of thought which led the disciples to put their question to Jesus in this particular form. But none seems entirely satisfactory. It is not easy to understand in what way they thought this man, who had been blind from his birth, could have brought on his blindness by sin. The suggestion has been made that the disciples used the words of their question in a general way, without intending any very accurate or close application of them to the circumstances of the case, as, for instance: Did this man, or since it is out of the question that he could have sinned himself, so as to bring on his present blindness, was it from his parents' sin? But, after all explanation, there still remains a degree of uncertainty as to the exact meaning of the disciples' question.

3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.⁴

S.V. We must work: S. that sent us.
Vulg. Me oportet operari opera ejus qui misit me.

¹ S. Chrysostom, in Joan. ix. 1; Homil. lvi. Maldonatus, in Joan. ix. 1; vol. ii. p. 714. Cornelius a Lapide, in Joan. ix. 1; vol. viii. p. 1012. McClellan, New Testament, p. 575.

² Who did sin, this man, or his parents?—"It was a received doctrine in the Jewish schools that children, according to some wickedness of their parents, were born lame, or crooked, or maimed, and defective in some of their parts, &c., by which they kept parents in awe lest they should grow remiss and negligent in the performance of some rites which had respect to their being clean, such as washings and purifications. . . ."

"It appears that the ancient opinion of the Jews was that the infant from its first quickening had some stain upon it. . . . Nay, they went a little further, not only that the infant might have some stain of sin in the womb, but that it might in some measure actually sin, and do that which might render it criminal. To which purpose this passage of the disciples seems to have some relation, 'Did this man sin that he was born blind?' that is, did he, when his mother carried him in her womb, do any foul or

³ Lightfoot, Harmony of the New Testament, sect. lxi.; vol. i. p. 245.

Robinson, Harmony of the Four Gospels in Greek, p. 202.

enormous thing that might deserve this severe stroke upon him that he should bring this blindness with him into the world?"—LIGHTFOOT on John ix. 2; vol. ii. p. 568.

"This is to be explained by the Jewish theory of causes, with which, in its national exaggeration, the disciples were fully imbued. Heavy, mysterious bodily afflictions must be punishments which God has annexed to sin. 'Who by sins has provoked Divine justice, so as to cause this person's having been born blind?' The necessary, though not intentional, consequence of ἀμαρτία is meant. See Lücke in loc."—WINER, 'Grammar of the New Test.,' p. 480.

⁴ Verse 4.—"Most readers will think with Mr. Burgon, that the reading ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός (whether followed by με or ἡμᾶς) 'carries with it its own sufficient condemnation' ('Last Twelve Verses,' &c., p. 81). The single or double ἡμᾶς ['we must work'], turning the whole clause into a general

5. As long as I am in the world, I am the Light of the world.

Some¹ have thought that by "the day" Jesus means His continuance among men, and by "the night" His departure from them. Day and night are well expressed by the shining and the withdrawal, the departure, of the Light of the world. He must work the works which the Father hath sent Him to work for the salvation of man, while He is present with them on earth, and before His departure from them. This He says as a preparation for the miracle which He is just about to perform on the blind man.

The property of light is to shine and to enlighten. Jesus, the Light of the world, proceeds to open the eyes of the body as well as the eyes of the soul of this man, who was born blind, born without light either of the body or of the soul.

6. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay.^a

Margin, spread the clay upon the eyes.

S. and He anointed his eyes with His clay: V. and He put His clay upon his eyes: A. with His clay.

Vulg. et inivit lutum super oculos eius.

Two views, very different and almost opposite, have been taken in ancient and modern times with respect to the object which Jesus had in spreading the clay upon the eyes of the blind man.

Besides calling the attention of the bystanders to the similarity of His works with those of the Creator, who had at first formed man from the dust or clay of the earth, and thus leading them to see the union which there was between God the Father and Jesus, who claimed to be His Son; besides all this, some of the early writers thought that Jesus had a still further object in anointing his eyes with clay, and that He meant to show them that the cure which He then wrought

was not brought about in a natural way, but by means that were altogether supernatural: for they would themselves see that the natural effect of the clay was to cause blindness and not to give sight. They thought that He also made clay of His spittle to show them that illumination and salvation was the special property, the natural effect, so to speak, of His humanity.²

An opinion which has found some favour in modern times, is that Jesus anointed the eyes of the blind man with clay as an accommodation to the prejudices or opinions of the people, and perhaps even with the view of increasing the belief of the blind man in His power to cure him. It is maintained that there was, at this very time, a widely spread belief that clay spread over the eyes was in some cases a cure for blindness, and that the spittle of any person who was fasting was commonly looked upon as efficacious in some cases of disease of the eye, or even of blindness. The authorities that are quoted are sufficient to prove that these opinions were at this time, or rather a little later, common among the Romans, and they may even have been known to these Jews. But when the Pharisees tried to disprove the truth or reality of the miracle, they never allude to the possibility of the cure having been wrought by the use of mere human means. Their silence as to the possibility of the clay and the spittle having healed the man's blindness by their natural properties was doubtless not caused by any want of will to pervert them for their own objects. They institute a rigid examination into the case, and all their ingenuity is used to prove that the man had never been blind. When that fails, they silence him; but they never give the slightest hint that either clay or spittle had ever before had any healing power. The reason of their silence is plain enough, because they had never heard of such an opinion.

Jesus, having anointed the eyes of the blind man with clay, sends him to the Pool of Siloam, probably that the multitude may see him as he goes, and with the clay on his eyes, that thus they may more distinctly perceive both the

¹ S. Cyril Alex. in Joan. ix. 4; vol. vi. p. 959.

S. Augustine, in Joan. ix. 4, tract. xlv.; vol. iii. p. 1715.

V. Bede, in Joan. ix. 4; vol. iii. p. 758.

² S. Cyril Alex. in Joan. ix. 6; vol. vi. p. 964.

statement applicable to every one, is found in **N* B D L**, the two Egyptian, Jerusalem Syriac, Erpenius' Arabic, and Roman Ethiopic versions, in the younger Cyril and the versifier Nonnus. Origen and Jerome cite the passage as if the reading were *ἐπὶ ἀγέρῃ* [work ye the works'], which, by a familiar itacism, is the reading of the first hand of B. The first *ἡγῶς* is adopted by Tischendorf, Tregelles, Westcott, and Hort: the second by Tischendorf alone after **N* L**, the Memphitic, Roman Ethiopic, Erpenius' Arabic, and Cyril. Certainly *με* of B D, the Thebaic and Jerusalem Syriac, is very harsh.—**SCRIVENER**, 'Introduction,' p. 476, ed. 1874. See also McClellan, 'New Testament,' p. 728.

^a **He spat on the ground, &c.**—"It was prohibited amongst them to besmear the eyes with spittle upon the Sabbath day upon any medicinal account, although it was esteemed so very wholesome for them."

Both these statements Lightfoot proves by quotations from Jewish writers.

"So that in this action of our Saviour's we may observe—

1. That He does not heal this sick man with a word, as He did others, but chooseth to do a thing which was against their canonical observation of the Sabbath, designing thereby to make a trial of the man, whether he was so superstitious that he would not admit such things to be done upon him on the Sabbath day. He made an experiment not much unlike this upon the man at Bethesda.

"2. While He mingles spittle with dust, and of that makes a clay to anoint the eyes of the blind man. He thereby avoids the suspicion of using any kind of charm, and gives rather a demonstration of His own Divine power when He heals by a method contrary to nature; for clay laid upon the eyes, we might believe, should rather put out the eyes of one that sees than restore sight to one that had been blind. Yea, and further, He gave demonstration of the Divine authority He Himself had over the Sabbath when He heals upon that day by the use of means which had been peculiarly prohibited to be used in it."—**LIGHTFOOT** on John ix. 6; vol. ii. p. 570.

blindness, and the inadequacy of the means which had been used to effect a cure.

7. And said unto him, Go, wash in the pool^a of Siloam, (which is by interpretation, Sent.)^b He went his way therefore, and washed, and came seeing.

A. Go to the pool of Siloam and wash.
Vulg. Vade, lava in natatoria Siloe, (quod interpretatur Missus.)

Jesus was the Sent. He had so often repeated to the Jews the phrase that He was sent, that it could scarcely fail to attract their attention. Siloam also means "Sent." What the Pool of Siloam was to this blind man—viz. the source and fount of light—Jesus was to the world. He may have sent this blind man to wash in the Pool of Siloam, and to receive sight through the instrumentality of its waters, to remind them that He Himself was the Shiloh, "the Messiah," "the Sent" by the Father.¹ That Jesus had in His mind some typical reference when He sent the blind man to the Pool of Siloam has been the almost universal opinion, and is rendered nearly certain by the interpretation of its name being given by the Evangelist. The Evangelist did not give any interpretation of the term Bethesda, which was also a Hebrew word, and probably for the reason that no typical allusion was intended in the latter name.

It had been already foretold that the Messiah or Shiloh, or the Sent, as the Jews understood it, would open the eyes of the blind. (Isa. xxix. 18; xxxv. 5.) He who declared Himself again and again to be the Sent, had just opened the eyes of a man born blind, through the instrumentality of the waters of a pool called Sent. Yet all this awakened in the mind of the Jews no insight into the real character of Jesus.

8. ¶ The neighbours therefore, and they which

before had seen him that he was blind, said, Is not this he that sat and begged?

S.V.A. beggar.
Vulg. Nonne hic est qui sedebat et mendicabat?

It has been well remarked that the question of identity would be much more likely to turn on whether he was really the person who had sat and begged. That proved, the whole city would remember that it was a blind beggar who used to sit there.

The greatness of the miracle, and the alteration of the face from that of a blind man to that of one who sees for the first time in his life, of one delighted and amazed by the first sight of creation, must have been immense, enough surely to cause them to doubt whether he were the same man or not.

9. Some said, This is he: others said, He is like him: but he said, I am *he*.

S.V. others said, No, but he is like him.
Vulg. alii autem: Nequaquam, sed similis est ei.

10. Therefore said they unto him, How were thine eyes opened?

S. How therefore.
Vulg. Quomodo aperti sunt tibi oculi?

11. He answered and said, A Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

S.V. omit and said: S.V. Go to Siloam: S.V. I went therefore.
Vulg. omits and said . . . et dixit mihi: Vade ad natatoria Siloe, et lava. Et alii, et lavi et video.

Maldonatus, in Joan. ix. 7; vol. ii. p. 720.

Cornelius a Lapide, in Joan. ix. 7; vol. viii. p. 1014.

the other a larger pool, now nearly filled up. This latter I suppose to have been the pool dug by Hezekiah, and to be that going under the name of Siloam in Josephus (Wars, v. 10, 4), and the King's Pool in Nehemiah (iii. 14).² Recovery of Jerusalem, p. 238.

"Passing under the rocky face of Ophel, we came to the Pool of Siloam. We were surprised to find it so entire, exactly resembling the common prints of it. It is in the form of a parallelogram, and the walls all round are of hewn stones. The steps that lead down into it at the eastern end are no doubt the same which have been there for ages. The water covered the bottom to the depth of one or two feet. At the western end, climbing into a cave hewn out of a rock, we descended a few steps into the place from which the water flows into the pool. It is connected by a long subterranean passage, running quite through the neck to the Fountain of the Virgin, or, more properly, the Fountain of Siloam, the entrance to which is a considerable way farther up the Valley of Jehoshaphat. Through this passage the water flows softly from the fountain till it finds its way into the pool, not as generally represented in pictures, by pouring over the mouth of the cave, but secretly from beneath. Wild flowers, and, among other plants, the caper-tree, grow luxuriantly around its border."—"Mission to the Jews from Scotland," p. 154.

¹ S. Ambrose, de Sacramentis, iii. 2; vol. iii. p. 434.
Jansenius, in Concord. Evang. cap. lxxviii. p. 126.

^a Go, wash in the pool (ἔπαγε νίψαι εἰς τὴν κολυμβήθραν).—"εἰς τὴν κολυμβήθραν" is, in regard to the sense, to be connected with ἔπαγε. Comp. verse 11: "Go into the pool, and wash thyself in it." (Comp. Luke xxi. 37.) See Lücke. Though ἵνα πέλῃς εἰς ἔδαρ is as proper an expression as in ὡρίαν πέλῃς, so Jer. xli. 7, ἔσφαρῃ αὐτοὺς εἰς τὸ φρέαρ, 'he slew (and cast) them into the pit.' Comp. 1 Mace. vii. 19.—WINEY, 'Grammar of the New Testament,' p. 434.

^b Which is by interpretation, Sent (διερμηνεύεται, ἀπεσταλμένος).—"The spring of Siloam discharged itself by a double stream into a twofold pool (2 Kings xviii. 17; Isaiah vii. 3; Nehem. iii. 15): the upper pool, which was called שִׁלּוֹחַ, the pool of Siloah; and the lower, which was called שֶׁלַי, the pool of Shelah. Now, the former plainly and properly signifies ἀπεσταλμένος, but not so the latter. Probably the Evangelist added this parenthesis on purpose to distinguish which of the pools the blind man was sent to wash in, viz. not in the pool Shelah, which signifies κωδιαν, fleeces, but in the pool of Siloah, which signifies ἀπεσταλμένος, sent."—LIGHTFOOT on John ix. 7; vol. ii. p. 571.

"There are two pools of Siloam: a small one, into which the waters from the Virgin's Fount fall after issuing from the tunnel;

12. Then said they unto him, Where is He? He said, I know not.

S.V. And they said: A. They said.
Vulg. Et dixerunt ei: Ubi est ille? Ait, Nescio.

The man himself does not in any way attribute his recovery to the natural effect of the water of Siloam. He speaks of it merely as the instrument in the hand of Jesus for his recovery. He does not yet know that Jesus is God; he knows that His name is Jesus, either by common rumour or by the report of the bystanders. He could not see Him before the miracle, and after it Jesus had withdrawn Himself.

13. ¶ They brought to the Pharisees him that aforetime was blind.

14. And it was the Sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

A. He said also unto them.
Vulg. Ille autem dixit eis.

16. Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

S.V. But others.
Vulg. Alii autem dicebant.

17. They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

S.V. A. They say therefore: S. unto the formerly blind man.
Vulg. Dicunt ergo ceco iterum.

The neighbours of the blind man are the unwitting instruments of furthering the designs of God. It was probably from no feeling of kindness, but rather of hostility towards Jesus, or from fear of the Pharisees, that they bring him to the Pharisees to be examined by them. But this was the very way to render this miracle the best attested and the most widely known of all His works.

These Pharisees seem invested with legal authority, and were probably a court of the Sanhedrin. They are divided in opinion respecting the matter. The one, and probably the

smaller party, and which might include in it Nicodemus, Joseph the Arimatæan, and Gamaliel, Pharisees who sat in the Sanhedrin, and who on other occasions counselled fairness and moderation,—this party wished to form their conclusion solely on the evidence of the case itself. The animus of the other party is shown by the prominence which they give to the fact that the cure was wrought on the Sabbath day. They wish to prejudge the miracle solely on this ground, without any reference to its own merits. This pretended miracle could not be real or true, because it was wrought in violation of God's command to keep the Sabbath day holy. This is their sole argument. Being unable to agree, they appeal to the man's own opinion of Jesus. He, grateful and sincere, and uninfluenced by any inferior motives, frankly and openly declares that Jesus is a prophet—that is, one commissioned by God to fulfil His work. They then turn to examine the evidence for the fact, or rather to see what flaw they can find in the evidence, for that is plainly their object.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

S. omits saying.
Vulg. Et interrogaverunt eos, dicentes.

20. His parents answered them and said, We know that this is our son, and that he was born blind:

S.V. His parents therefore: A. But his parents.
Vulg. Responderunt eis parentes ejus, et dixerunt.

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

V. ask him, he is of age: S. omits ask him.
Vulg. ipsum interrogare: ætatem habet, ipse de se loquatur.

22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ,^a he should be put out of the synagogue.

^a Christ.—To us 'Christ' has become a proper name, and as such rejects the definite article. But in the Gospel narratives, if we except the headings or prefaces and the after-comments of the Evangelists themselves (e.g. Matt. i. 1; Mark i. 1; John i. 17), no instance of this usage can be found. In the body of the narratives we read only of *ὁ Χριστός*, 'the Christ,' 'the Messiah,' whom the Jews had long expected, and who might or might not be identified with the person 'Jesus,' according to the spiritual discernment of the individual. *Χριστός* is nowhere connected with *Ἰησοῦς* in the Gospels, with the exception of John xvii. 3, where it occurs in a

prophetic declaration of our Lord, *ὅτι γινώσκωσιν, τὸν μόνον ἀληθινόν θεόν, καὶ ὃν ἀπεστείλας Ἰησοῦν Χριστόν*: nor is it used without the definite article in more than four passages—Mark ix. 41, *ἐν ὀνόματι ὑπο Χριστοῦ ἐστέ*; Luke ii. 11, *αὐτῷ ὡς ἐσται, Χριστὸς Κύριος*; xiii. 2, *λέγοντα αὐτὸν Χριστόν*; John ix. 22, *αὐτὸν ὁμολογῶν Χριστόν*, where the very exception strengthens the rule. The turning-point is the Resurrection; then, and not till then, we hear of Jesus Christ from the lips of contemporary speakers (Acts ii. 38, iii. 6); and from that time forward 'Christ' begins to be used as a proper name, with or without the article.

23. Therefore said his parents, He is of age ; ask him.

A. and ask him.

Vulg. a tatem habet, ipsum interrogate.

There was no denying that the man then saw. Their object, therefore, was to prove that he had never been blind. His parents, cautious and afraid of the Pharisees, undertake to answer only what was perfectly known to them, not what they had learnt, from the report either of their son or of others.^a Thus their evidence, though unsatisfactory to the Pharisees, becomes a more valuable testimony in favour of the miracle.

24. Then again called they the man that was blind, and said unto him, Give God the praise ; we know that this Man is a sinner.

Vulg. Da gloriam Deo.

25. He answered and said, Whether He be a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see.^b

S.V.A. omit and said : S. but one thing.

Vulg. Dixit ergo eis ille . . . unum scio, quia cæcus cum essem, modo video.

26. Then said they to him again, What did He to thee ? how opened He thine eyes ?

V. Therefore they said to him : S. They said to him.

Vulg. Dixunt ergo illi.

27. He answered them, I have told you already, and ye did not hear : wherefore would ye hear it again ? will ye also be His disciples ?

By the expression "Give God the praise," the translators of the Authorized Version have missed the sense of the words.¹ The meaning is not, Give God the praise of this

miracle, as their rendering necessitates. The Jews are all the time attempting to disprove the truth of the miracle. The correct translation is, "Give glory to God ;" and these words are a common form of charging anyone to speak the truth, amounting almost to an adjuration. Thus : "Joshua said to Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him ; and tell me now what thou hast done : hide it not from me." (Josh. vii. 19.) The Pharisees conjure this man, by an appeal to God, to confess to them the truth of his blindness and its cure, which they imply he is not doing. Under the pretext of religion, they wish to force him to unsay what he had already said. But he refuses to argue with them on subtleties, which are beyond him, and which do not concern him. One thing he realizes without any possibility of mistake, and on that he is willing to give evidence—on the difference of his present condition from his former. He was born blind ; he now sees. As to how that was brought about, he sees no good use that will be served in repeating it. Such is his gratitude to Jesus that it only knows one limit—viz, that they and all should become His disciples, whatever he may mean by that term.

28. Then they reviled him, and said, Thou art His disciple ; but we are Moses' disciples.

A. omits Then : S.V. And they reviled him.

Vulg. Maledixerunt ergo ei, et dixerunt.

29. We know that God spake unto Moses : as for this fellow, we know not from whence He is.

30. The man answered and said unto them, Why herein is a marvellous thing ; that ye know not from whence He is, and yet He hath opened mine eyes.

¹ Jansenius, in Concord. Evang. cap. lxxviii. p. 129.

Cornelius a Lapide, in Joan. ix. 24 ; vol. viii. p. 1017.

This fact points to a rule which should be strictly observed in translation. In the Gospel narratives *ὁ Χριστός* should always be rendered 'the Christ,' and never 'Christ' simply. In some places our translators have observed this (e.g. Matt. xxvi. 63 ; Mark viii. 29), and occasionally they have even overdone the translation, rendering *ὁ Χριστός* by 'that Christ' (John i. 25 ; vi. 69), or 'the very Christ' (John vii. 26) ; but elsewhere under exactly the same conditions the article is omitted, e.g. Matt. xvi. 16, xxiv. 5 ; Luke xxiii. 35, 39, &c.—CANON LIGHTFOOT on 'Revision of the New Testament,' p. 100.

Bishop Middleton, in an interesting note ('Greek Article,' p. 193), reviews this subject, and gives the arguments for and against, and arrives at a different conclusion from the above. He says, "On the whole it can hardly be doubted that the word *Χριστός*, even during our Saviour's lifetime, had become a proper name, though its appellative use was very much the more frequent."

^a He should be put out of the synagogue (*ἀποσυναγωγῆς γένηται*). "So chap. xvi. 2. *ἀποσυναγωγῆς ποιήσουσιν ὑμᾶς*. Granting that this is spoken of excommunication, the question may be whether it is to be understood of the ordinary excommunication, that is, from this or that synagogue ; or the extraordinary, that is, a cutting off from the whole congregation of Israel.

"Whosoever is excommunicated by the President of the Sanhedrin is cut off from the whole congregation of Israel ; and if so, then much more if it be by the vote of the whole Sanhedrin. And it seems by that speech, *ἐξέβαλον αὐτὸν ἔξω*, 'they cast out' (ver. 34), that word *ἔξω* (out) was added for such a signification."—LIGHTFOOT on John ix. 22 ; vol. ii. p. 572.

^b "Whereas I was blind, now I see (*τυφλὸς ὦν ἔρτι βλέπω*).—*ἦν* joined to a preterite, or an adverb of time, not unfrequently is the participle imperfect. But *τυφλὸς ἦν ἔρτι βλέπω* is perhaps being blind (from my infancy). Very probably it is only inasmuch as *ἔρτι* refers to the past that *ἦν* can be rendered 'Whereas I was blind.'—WINER, 'Grammar of the New Testament,' p. 358.

^c "Why herein is a marvellous thing (*ἐν γὰρ τοῦτο θαυμαστὸν ἐστὶ*).—"In a cultivated prose style *γὰρ* (for) is the causal particle most usually employed. Agreeably to its origin (contracted from *γὰρ* and *ἀρα*), it commonly expresses a corroboration or admission (*γὰρ*) of what precedes (*ἀρα*). 'Sane igitur, certe igitur, sane pro rebus comparatis.' In *ἐν γὰρ τοῦτο θαυμαστὸν ἐστὶν* the reply specially refers to the statement of the Pharisees in verse 29 (*ἀρα*), and then subjoins an assertion (*γὰρ*), 'sane quidem mirum est ; in this at least it is assuredly wonderful.'—Ibid. p. 467.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will,^a him He heareth.

S.V. omit Now.
Vulg. Scimus autem.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this Man were not of God, He could do nothing.^b

In reply to the assertion of the Pharisees that they know not whence Jesus is—that is, whether He has been sent by God or by the devil—the beggar expresses his utter astonishment that, after Jesus has opened the eyes of one born blind, they who were skilled in the Law, and who were the authorized interpreters of it, should be at a loss to determine whence He is and by whom He has been sent. He then proceeds to prove to them that God must have sent Him.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Marg., excommunicated him.
Vulg. In peccatis natus es totus, et tu doces nos?

Jesus Himself said that He was sent by God, and God, as the beggar argues, was not accustomed to allow miracles to be wrought for the confirmation of lies and hypocrisy. From the very beginning of the world it had never been heard that any man, however great, had ever opened the eyes of one born blind. Moses and the prophets wrought many miracles, but it was the special prerogative of Jesus to open the eyes of the blind. Jesus therefore was greater than Moses. The Pharisees prefer to be the disciples of Moses; he prefers to be the disciple of Jesus: for unless He were from God He could do nothing, He could have no power whatever to open the eyes of the blind. That is a supernatural work, and could only be wrought by express permission from God.

Unable to answer his reasoning, the Pharisees accuse him of presumption in attempting to teach them. He was altogether born in sin, as his very blindness showed, and he had learnt nothing but sin ever since his birth. For him to

think of teaching them! In their headlong haste the Pharisees do not see that their two charges against this man cannot be both true—the one, that he had never been blind at all, but was an impostor; the other, that his very blindness even from his birth was a proof of his sinfulness. They cast him out from the house or building in which they were then assembled,¹ and probably also from the society of the synagogue.²

The very means which the Pharisees have adopted all through this transaction to disprove the truth of the miracle, bring the truth and perfection of it more plainly to the light, and proclaim to all future ages that the evidence for it was such as could not be overthrown. Here is the case of a man born blind miraculously cured by Jesus, who works this miracle as a proof of His claim to be God. The witnesses respecting it are various, and they are somewhat influenced by the fear of the Pharisees and the consequences of their testimony. They are cautious in their evidence, and show no officious readiness to testify beyond what they actually knew as eye-witnesses. The Pharisees have them all before them, and sift their evidence to detect any possible inaccuracy in it. The neighbours who had known the beggar before testify as to his identity, and to that only, that this is the man who had been accustomed to sit there and beg. The parents of the man in question give evidence, but they scrupulously confine themselves to the knowledge of two facts: he is their son, and he was born blind. The man himself gives evidence as to the Person who had healed him, and as to the means, the instruments, which He had used for that purpose. It was the Man called Jesus who had put clay upon his eyes and bade him go wash in the Pool of Siloam, and he went, and came seeing. He says nothing as to the way in which He had made the clay, because he had not seen it, and knew it only by report. They themselves are witnesses that the man can now see. To all this strictly legal evidence, and accumulated as it is, the Pharisees are unable to offer a single objection. Their only answer is, that it was the Sabbath day on which Jesus had made clay to put upon his eyes, and that this amounted to a profanation of the day which God had commanded to be kept holy. It was therefore impossible, they said, that God could have permitted a miracle to be wrought by a man who had thus profaned the Sabbath.

¹ Maldonatus, in Joan. ix. 34; vol. ii. p. 728.

² S. Chrysostom, in Joan. ix. 34; Homil. lix.
Theophylact, in Joan. ix. 34; vol. i. p. 641.

* And doeth His will (καὶ τὸ θέλημα αὐτοῦ ποιῇ).—"As in other passages of the Authorized Version we have a subjunctive instead of an indicative, an actual fact dealt with as though it were only a possible subjunctive conception, so here we have just the converse, an indicative instead of a subjunctive. It is true that in modern English the subjunctive is so rapidly disappearing, that 'If any man doeth His will' might very well pass. Still, it was an error when our translators wrote; and there is, at any rate, an incongruity in allowing the indicative 'doeth' in the second clause of the sentence to follow the subjunctive 'be' in the first,

both equally depending upon 'if,' one would gladly therefore see a return to 'do His will,' which stood in Tyndale's Version."—ARCHBISHOP TRENCH on Authorized Version, p. 24.

^b If this Man were not of God, He could do nothing (εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἔδυνάτο ποιεῖν οὐδέν).—"In the consequent clause ἦν joined with the imperfect may sometimes be omitted, as when there is imperfect in the condition and imperfect in the conclusion, as in John ix. 33, 'were He not from God, He could do nothing.'"—WINER, 'Grammar of the New Testament,' p. 321.

35. Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? ^a

S. And Jesus: S.V. *omit* unto him: S.V. on the Son of Man.
Vulg. Audivit Iesus quia eiecerant eum foras . . . dixit ei: Tu credis in Filium Dei?

36. He answered and said, Who is He, Lord, that I might believe on Him? ^b

V. *omits* answered and said: A. *omits* and said: S. Lord, and who is He:
V. And who is He, Lord.
Vulg. Respondit ille, et dixit: Quis est, Domine, ut credam in eum?

37. And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee.

S.V. *omit* And.
Vulg. Et dixit ei Iesus.

38. And he said, Lord, I believe. And he worshipped Him.

S*. *omits* this verse.
Vulg. At ille ait: Credo, Domine. Et proci dens adoravit eum.

When Jesus knew that the Pharisees had cast out the beggar, He sought for him. He had already, when He gave him the bodily blessing of sight, imparted to him some seeds of Divine grace. These he had used aright. They had brought forth in him abundant fruit. As yet no man had ever defended Jesus and confessed himself His disciple more openly and in the face of greater danger than this beggar. Jesus now seeks him out to impart to him some greater blessing. He had opened his eyes solely on his obedience to His command to "Go, wash in the Pool of Siloam." On his cure, the beggar had at once come to the conclusion that Jesus must be a prophet, a prophet even greater than Moses. But he did not yet know that He was the Son of God. Nay, so far was he from having the slightest suspicion of this, that when Jesus found him, and put to him the question, "Dost thou believe on the Son of God?" he replied, "Who is He, Lord, that I might believe on Him?" When informed that Jesus, who stood before him, and whom, in consequence of his former blindness, he had then seen for the first time, but to whom he owed the gift of sight,—that He was the Son of God, he falls down and worships Him.

It may be that Jesus turned immediately to the people, or it may have been after a lapse of some little time, when recurring to the healing of the blind beggar. The first appears the most probable.

39. ¶ And Jesus said, For judgment I am

come into this world, that they which see not might see; and that they which see might be made blind.

S*. *omits* And Jesus said.
Vulg. Et dixit Iesus.

40. And *some* of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also?

S.V. *omits* And: S. heard it, and said.
Vulg. Et audierunt quidam ex pharisæis qui cum ipso erant, et dixerunt ei.

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

S.V. *omit* therefore
Vulg. Nunc vero dicitis videmus. Peccatum vestrum manet.

For judgment Jesus came into the world. The Incarnation was a trial of men's character, such as had never been before. The poor humble souls who, like this beggar, had lived in sin and ignorance from want of better instruction, were brought to the knowledge of salvation through Jesus the Incarnate God. The Pharisees who, in the pride of intellect and of superior knowledge, despised others, also despised the lowly estate of the Son of God. Their blindness was the effect of their pride, followed by its natural punishment in this world, that is, by an increase of blindness. In the world to come it would receive another and a greater punishment. If they were ignorant and blind, but humble and sensible of their blindness, they would ask from Him a remedy for their blindness, and they would obtain it. If their rejection of Jesus was the result of invincible ignorance, of their unavoidable ignorance of Holy Scripture, their sin would be slight in comparison with what it is. Now, through malice and arrogance, they persist in their denial of Jesus, they refuse to acknowledge the truth and the power of the miracles which He works to prove that He is sent by God; there remains therefore no remedy for their ignorance and unbelief. The blind man who does not know that he is blind, will of course refuse the blessing of sight if offered to him. There can be no hope of cure for those who are blind but unconscious of it, whether their blindness be that of the body or that of the soul. So far from seeking for a remedy, they do not admit that they require one. Like these Pharisees, they indignantly repudiate the slightest imputation of blindness.

* Verse 35.—"When the man born blind is asked by the Holy One if he believes ἐπὶ τὸν Υἱὸν τοῦ Θεοῦ [on the Son of God], we are by no means willing to acquiesce in the proposed subterfuge, τὸν υἱὸν τοῦ ἀνθρώπου [on the Son of Man]."—DEAN BURGON, 'Last Twelve Verses of S. Mark,' p. 82.

"The Son of God: so also Griesb., Ln., Trg., Thol., Mey., Lng., Str., Alf., Wldw., Am. Rev., after A L X F Δ I. 33, and mass of MSS., Ital., Vulg., Memph., Syr., Fst., Eth., Goth., Arm., Syr. Hel., Tert.,

Chrys., Cyr.; as the context plainly demands. But the Son of Man, Tdf., Millig., and W. H. after another glaring blunder of only N B D and Theb. l."—McCLELLAN, 'New Testament,' p. 729.

The reading of the Versions may be conveniently seen in Malan's 'Translation of S. John from the Eleven Oldest Versions,' p. 140.

^b "Who is He, Lord, that I might believe on Him? (τίς ἐστι, Κύριε, ἵνα πιστεύω εἰς αὐτόν;)" sc. 'I wish to know, in order that,' &c. Comp. i. 22."—WINER, 'Grammar of the New Test.,' p. 642.

CHAPTER X.

[1. Christ is the Door, and the Good Shepherd. 19. Divers opinions of Him. 24. He proveth by His works that He is Christ the Son of God: 29. escapeth the Jews, 30. and went again beyond Jordan, where many believed on Him.]

[Vulg. Christus verum describens pastorem et mercenarium, dicit se ostium ovium et bonum pastorem: qui et alias habuit oves ad idem ovile adducendas: animam suam ponit, ut iterum sumat eam: Iudei i lapidare ipsum volunt, quia se ad opera sua referens, dicebat unum esse cum Patre et Filium Dei: quod tamen ostendit non esse blasphemum.]

THIS chapter¹ is so intimately connected with the preceding one, that some have thought that it would more properly begin at verse 39 of chap. ix. It was the conduct of the Pharisees in the last chapter which gave rise to our Saviour's teaching in this. After Jesus had opened the eyes of the man born blind, he boldly defended Him as one sent by God, and professed himself to be one of His disciples. The Pharisees, unable either to answer his arguments or to resist the force of his testimony in favour of Jesus, expelled him from the society of the synagogue. They did not expel him from being a member of their own or of any other sect within the Church, but they excommunicated him so far as they were able, and cut him off from being any longer a member of the Church of God at all. To cast out the man because he believed in Jesus was as much as to say that Jesus was neither a member of their communion, nor, so far from being the Messiah, was He even a member of the Jewish Church.

On this, Jesus directs His public teaching so as to explain the nature of communion with God through His Church on earth. He delivers two parables, or rather two allegories. In the first of these He shows that He, Jesus, is the Door of the sheepfold, that is, of God's Church on earth, and that all who enter the fold, either as shepherds or as sheep, must enter through Him, by faith in Him. In the second, He shows that He is the Good Shepherd, and that the pastors and rulers of the Church are good in proportion as they resemble Him. These two parables, explained as they are by Himself, must have proved to the people most clearly, and in a manner which they could scarcely mistake, who Jesus was, and what was the character of His adversaries the scribes and Pharisees.

Though these two parables, or allegories, are intended to teach a distinct lesson, they are partly mixed up together in their structure. The parable of the Door is contained in the first ten verses of the chapter, and that of the Good Shepherd in the eight following.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.^a

S. his own (omits sheep): V. all his own (omits sheep).
Vulg. Et cum proprias oves emisisset, ante eas vadit: et oves illum sequuntur, quia sciunt vocem ejus.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

S. and.
Vulg. illi autem.

7. Then said Jesus unto them again, Verily,

¹ Jansenius, in Concord. Evang. cap. lxxix. p. 133.

Maldonatus, in Joan. x. 1; vol. ii. p. 732.

* They know his voice.—“A traveller once asserted to a Syrian shepherd that the sheep knew the dress of their master, not his voice. The shepherd, on the other hand, asserted it was the voice they knew. To settle the point, he and the traveller changed dresses, and went among the sheep. The traveller in the shepherd's

dress called on the sheep, and tried to lead them; but ‘they knew not his voice,’ and never moved. On the other hand, they ran at once to the call of their owner, though thus disguised.”—“Mission to the Jews from Scotland,” p. 174.

verily, I say unto you, I am the Door of the sheep.

S. omits unto them again.
Vulg. Dixit ergo eis iterum Iesus.

8. All that ever came before Me^a are thieves and robbers: but the sheep did not hear them.

S. omits before Me.
Vulg. Omnes quotquot venerunt, fures sunt et latrones.

9. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

S. might have everlasting life.
Vulg. Ego veni ut vitam habeat, et abundantius habeat.

The pith of the allegory lies in the meaning of the following terms: the fold, the door, the porter, the sheep, and the shepherd. Not only do these words contain the substance of this allegory, but they contain the substance of His whole teaching. If we understand these terms aright, we shall comprehend the main drift of the Gospel, the great object of the Incarnation.

It is seldom possible in a parable to make the two things that are compared correspond accurately in every point. Probably all that is required or intended is a general resemblance, strong in the particular for which the comparison was instituted.

The Sheepfold is the Church of God. Formerly this was co-extensive with the nation of the Jews, and almost limited to it. After the Incarnation, the door was opened and the Gospel preached throughout the world, so that men from every nation under heaven could enter the fold. It was from the synagogue, the local representative of this fold, that the Pharisees cast out the man who was born blind. The sheepfold, the Church, is to the world at large what the Ark was to Noah and his family in the Deluge, the one place of refuge

and salvation provided by God from the destruction hanging over the world through sin.

The Door of the fold is Jesus Himself. This is the principal point in the parable. The Pharisees had cast out the man born blind because he believed in Jesus, and by this parable He teaches them that He is the Door of the fold, that the only way in which they can enter the fold of God is through Him, through faith in Him as the Messiah, the Son of God. There is but one door, through which both shepherds and sheep must enter the fold, and Jesus is that Door. When speaking of the shepherds (verses 2, 7, and 8), He says that He is the Door through which they must enter, and that those who do not enter through Him are thieves and robbers, whose object is not the good of the sheep, but to gratify their own love of gain, or their own malice, "to steal, and to kill, and to destroy." When speaking of the sheep (ver. 9), He says that He is the Door through which all who desire to be saved must enter. It has been pointed out¹ that the abundance of grace and of spiritual nourishment provided for those who are in the fold, as well as their security from evil and from fear of evil through Satan and his agents, is beautifully expressed in the words "shall go in and out, and find pasture."

Jesus the Shepherd may be said to enter through the Door, that is, through Himself, because He enters the fold by His own authority.² Other shepherds enter it by the authority which He gives them.

The prophets and other holy men of old were shepherds over God's sheep before the coming of Christ in the flesh, but they, too, entered the fold through Him, the Door. They came in His name and by His authority. They are not those who climb up some other way. Nor is it very easy to see exactly who are meant by these words: for we have no accurate account of false teachers who came before Jesus, and who assumed to themselves either the title of Messiah, or who laid claim to His power, and whose object was their own personal gain, or to kill and destroy the sheep. It has been thought that Jesus has reference here to the devil, of whom He had spoken in the eighth chapter as a murderer from the beginning.

¹ S. Chrysostom, in Joan. x. 9; Homil. lix.
S. Cyril Alex. in Joan. x. 9; vol. vi. p. 1028.
Theophylact, in Joan. x. 9; vol. i. p. 646.

² Maldonatus, in Joan. x. 9; vol. iv. p. 371.

³ Euthymius, in Joan. x. 2; vol. ii. p. 734.

Cornelius a Lapide, in Joan. x. 2; vol. iii. p. 1022.

^a **Came before Me.**—"This passage is very remarkable as furnishing a notable instance of rash tampering with an original reading on doctrinal grounds. The words '*before Me*' evidently furnished the Gnostic and Manichean heretics with a text for denying the Divine mission of the ancient Jewish prophets (see Hippol. Hier. vi. 35; Aug. c. Adv. Legis et Proph. ii. 16; Chrys. and Theoph. in loc.). The orthodox accordingly dropped these words, in order to throw the whole emphasis of the declaration on the word '*came*,' and thus to establish a strong contrast between the unauthorized advents of false prophets and the authorized appearances of the prophets of the Old Testament, as well as between false Christs and the true. Thus S. Augustine, loc. cit.: 'The adversary asserts that the Lord said, &c. But it is not so written, but thus, All that came

are thieves, &c.; and by *came* the Lord would have us understand those who were not *sent*, whom Jeremias thus reproves, &c., as in Jer. xiv. 14.' Similarly Theod. Herac. in cat., Cramer's ed. p. 300. Hence the words are omitted in all these, **N^o E F G M S U P Δ**, and about one hundred cursives, Ital., Vulg., Theb., Syr., Pst., Goth., Syr. Hel., Bas., Chrys., Cyr., Aug.; and expunged by Tdf. But as internal evidence demands (the contrast being not between *came* and *sent*, but between the coming of pretended doors and the coming of the true Door; see ver. 10), the words are found in **N^o A B D K L X Δ Π i**, 33, 69; many others, Memph., Æth., Arm., Clem., Orig., Did., Hier. *al.*; and rightly retained by Griesb., Ln., Trg., Alf., Wdw., Millig., W. H., and indeed, as far as we know, by all but Tischendorf.³—McClellan, 'New Testament,' p. 729.

In one respect the character of the door into the sheepfold in Palestine is singularly calculated to represent the lowly estate of the Son of Man. As a rule they are made remarkably low.* Thus they are fitting emblems of Him who was God, and who yet became Man. Thus, too, they should remind His followers, the shepherds of the Church, of the lesson which they have to learn of Him, to be meek and lowly in heart.

The Porter is the Holy Spirit. He openeth when by His influence He draws men into the Church of God, or when He reveals to them the meaning of Holy Scripture. Faith to believe in Jesus as the Son of God, the Saviour of the world, is especially the gift of the Holy Spirit.

If the expression "the Porter openeth" is to be applied to Jesus, who is the Shepherd, the Good Shepherd, it must be in a sense different from that in which it is understood of others. It may be that He opened to Jesus, when at His Baptism He descended upon Him, and bore witness that He was the Son of God, and thus openly and before men gave Him a commission to be the Head over the Church, the Good Shepherd of the fold. It may also refer to the public sanction which all through His Ministry the Holy Spirit gave to Jesus, by working cures and miracles and casting out devils at His will and command.

The Sheep are all the disciples of Jesus, all who have ever been in covenant with Him, all who are in the Church. The division into sheep and goats is not made until the Day of Judgment. All in the fold are treated as sheep, they are tended with the same care of the Shepherd, and they feed on the same pasture. Some have thought that by the sheep here is meant only the true sheep, only those who shall be acknowledged as such at the Day of Judgment; others, and it would seem with greater probability, that all who enter the sheepfold are meant. For Jesus is setting forth His relation to the whole fold, to the Church militant on earth; He is the Door through which they must all enter.

The Shepherd is Jesus Himself. He is the Chief Shepherd, others are subordinate to Him. In this parable Jesus lays down several marks or notes of a true shepherd. He enters through the Door. To Him the Porter openeth. The sheep hear and know His voice. He calls His own sheep by name and leadeth them out. He goeth before them, and the sheep follow Him.

The habits of the shepherds in Palestine, and their almost affectionate attention to their flocks, are well suited to represent the tender care and concern which the shepherd of souls should feel in the welfare of his flock. The shepherd of the

country goes before his sheep, and they follow him. So the Christian shepherd should lead his sheep on by his example. He should be first in danger, first in all Christian graces, and first in all holy and devout ways. His is not the stinted service of the hireling who feels no personal interest in their well-being, but the love of one who regards them as his own, of one who loves them.

In the last verse of the parable Jesus compares the object of those whom He had before described as thieves and robbers, with His object. They came to steal, and to kill, and to destroy. He came, He the Word was made flesh, in order that they might enter the fold and become His sheep, and that they might have life, and that they might have it abundantly. The great object of the Incarnation was that His brethren in the flesh might be delivered from the bondage of Satan, and might receive grace to enable them to walk in His steps, and afterwards to ascend with Him in glory everlasting.

From the parable of the Door into the sheepfold Jesus passes on to that of the Good Shepherd.

11. I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

V. omits But: S.V. omit the sheep after scattereth.*

Vulg. Mercenarius autem . . . et lupus rapit, et dispergit oves.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

S.V.A*, omit The hireling fleeth.

Vulg. Mercenarius autem fugit.

14. I am the Good Shepherd, and know My sheep, and am known of Mine.

S.V. and Mine know Me.

Vulg. et cognoscunt me meum.

15. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

16. And other sheep I have, which are not of this fold:^b them also I must bring, and they shall hear My voice; and there shall be one fold,^b and one Shepherd.

* Sheepfold.—"It now began to rain (on the Lebanon), and at 8.15 we stopped for an hour at a Merāh or goat-house. We had seen several of these along the road. They consisted of a large yard, enclosed by a wall of stone like a house, eight or ten feet high; a portion being covered with a rude flat roof. In the present instance the single doorway was so low that our horses could not enter. We therefore took refuge under the high northern wall."—ROBINSON: 'Later Researches,' p. 39.

^b This fold—one fold (τῆς ἀλλῆς ταύτης—μία ποιῶν).—"Something of precision and beauty is lost at John x. 16, by rendering ἀλλῆ and ποιῶν both by 'fold.' " And other sheep I have, which are not of this fold (ἀλλῆς): them also I must bring, and they shall hear My voice: and there shall be one fold (ποιῶν) and one Shepherd." It is remarkable that in the Vulgate there is the same obliteration of the distinction between the two words, *ovile* standing for both. Substitute 'flock' for 'fold' on the second

17. Therefore doth My Father love Me, because I lay down My life, that I might take it again.

18. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.*

S.V. No man hath taken it.
Vulg. Nemo tollit eam a me.

In the former parable Jesus lays down the qualities or characteristics of a good shepherd, and in this He claims them for Himself. He declares Himself the Good Shepherd. He knows His sheep individually, their excellences and their deficiencies. He knows the requirements of each, and He alone is able to supply them.

Whether the wolf come to scatter the sheep by disseminating heresy, or immorality, or by any other device of Satan, the hireling, whose eye is fixed solely on the rewards of the office, and who has but slight regard for the interests of the sheep, is unable to offer any resistance. He shrinks from the attack, and the reason which is given for this is, that he is only an hireling and not the owner of the sheep, and consequently that their welfare is not the chief thing which he has at heart. The hireling's object is the greatest reward with the least labour.

In the Authorized Version, verse 15 has not been happily rendered. It should not stand as an independent sentence, for it is intimately connected with verse 14, and should not be separated from it.¹ Verse 15 continues the comparison, and indicates the strength and origin of His love for the sheep. It may be paraphrased somewhat in this way, "As the Father knows and loves Me as His own Son, and I know and love Him as My Father, so in like manner I know and love My sheep, and they know and love Me." The standard of love is the love between the Father and the Son. This, too, is the cause as well as the measure of the love between the Son and the sheep. The nearer the human love approaches the Divine, the more pure and perfect it is. The origin and the measure of His love for the sheep is the love between Himself and the Father, and the proof of His love for the sheep is that He lays down His life for them.

The expression "I lay down My life," would almost of itself imply that the act was voluntary and only for a time. But this is not left to rest on the probable meaning of a single word. It is stated in distinct formal propositions as clearly as language can express it. The act of laying down His life was so far from being a sign of compulsion, or of inferiority to the Father, that it was the mark of union and love between them. The way of Humility, His Passion, His Death on the Cross, was the way to bring honour and glory and exaltation to the Godhead.

Jesus here foretells His Death and Resurrection, and He is at some pains to make them comprehend that His Death was voluntary, that He had the power but not the will to avoid it. In His instruction to the Jews He shows that His Death was by His own will, and all through His Passion He gave proofs of this. He who by His secret power could cause the band of soldiers and officers who were sent to take Him to go backward and fall to the ground (xviii. 6); He who by His touch could heal the ear of Malchus (xviii. 10); He who after such hours of exhaustion as human nature had never before experienced, had strength at the last moment before His Death to cry with a loud voice, "Father, into Thy hands I commend My Spirit" (Luke xxiii. 46); He who could do this showed that He had power successfully to resist death.

In this parable, too, we get a glimpse of the nature of the Hypostatic Union. Through His Manhood, through His nature as Man, He laid down His life; through His power as God, He took it again and rose again from the dead. But to lay down His life was not the result of His own single, individual will only, so to speak; it was the joint act of Himself and the Father. His own will is expressed by laying down His life, and His Father's will is expressed by giving the command, and by loving Him because He laid down His life.

But Jesus has other sheep beside those of the Jewish nation for whom He lays down His life. He here intimates that after His Death and Resurrection He would send His Apostles and disciples to preach to the Gentiles and to gather sheep from among them, sheep who would hear His voice. The Jews, though His sheep, as a nation refused to hear His voice. Through the preaching of the Gospel, the Gentiles would be converted to Him and would obey His

¹ S. Cyril Alex. in Joan. x. 14; vol. vi. p. 1044.
Jansenius, in Concord. Evang. cap. lxxix. p. 139.

occasion of its recurring (this was Tyndale's rendering, which we should not have forsaken), and it will be at once felt how much the verse will gain. The Jew and the Gentile are the two 'folds' which Christ, the Good Shepherd, will gather into a single 'flock.'"
—ARCHBISHOP TRENCH on Authorized Version, p. 69.

"Much attention has been directed by recent writers to the synonyms of the New Testament. They have pointed out what is lost to the English reader by such confusions as those of *ἀλλή* 'fold,' and *ποιμνὴ* 'flock,' in John x. 16, where in our Version the same word 'fold' stands for both, though the point of our Lord's teaching depends mainly on the distinction between the many

Maldonatus, in Joan. x. 15; vol. ii. p. 742.

Cornelius a Lapide, in Joan. x. 15; vol. viii. p. 1026.

folds and the one flock."—CANON LIGHTFOOT on 'Revision of the New Testament,' p. 71.

* This commandment have I received of My Father (*ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρὸς μου*).—"After verbs of receiving, borrowing, &c., *ἀπό* has merely the general meaning of whence. In the expression *λαμβάνειν παρὰ τινος* the *τις* denotes the person actually delivering or tendering: in *λαμβάνειν ἀπὸ τινος*, it denotes merely the proprietor. Christ says, with strict precision, *ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρὸς μου*."—WINEPE, 'Grammar of the New Testament,' p. 388.

commands. The fold should no longer be confined to the seed of Abraham after the flesh, but it should be enlarged so as to contain all who walked in the steps of Abraham's faith. They should become one flock under Him, the One Shepherd, and in one fold, the Church. Though dispersed among different nations and over different quarters of the world, the Church forms but one fold and but one flock, of which Jesus Christ is the one Shepherd.

19. ¶ There was a division therefore again among the Jews for these sayings.

S.V. *omit* therefore.
Vulg. Dissensio iterum facta est.

20. And many of them said, He hath a devil, and is mad; why hear ye Him?

S.V. *Ther fore* many.
Vulg. Dicebant autem multi ex ipsis.

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

S. But others.
Vulg. Alii dicebant.

The answer of those who defend Jesus plainly connects these two parables with the miraculous healing of the man born blind. That event is still so fresh that they appeal to it as a refutation of the possibility of His being possessed with a devil. "Can a devil open the eyes of the blind?"

It is the custom of devils to arrogate to themselves the honour due to God only. The Jews therefore say that Jesus is possessed with a devil, because He said that God was His Father, and that He was the Son of God. They accused Him of being mad, or raving like a madman, because He

said that He lay down His life, and that of His own accord. The first of these appeared contrary to fact, for He was then alive; and the second contrary to the nature of things, because no man willingly laid down his own life. To these accusations Jesus makes no reply. He leaves His defence to those who believe in Him.

22. ¶ And it was at Jerusalem the Feast of the Dedication,^a and it was winter.^b

V. It was then; S.V. *omit* and before it was winter; et hiems erat.
Vulg. Facta sunt autem encenia in Ierosolymis: et hiems erat.

The Feast of the Dedication would be the anniversary feast of some former dedication of the Temple. Several opinions have been held as to what this was. The most probable appears to be that it was the dedication of the Temple after the profanation of it by Antiochus Epiphanes.¹ This is partly shown by the season of the year in which it was celebrated. There are descriptions of two dedications in Canonical Scripture and one in Apocryphal. There is a very full relation of the dedication of the first Temple, of that built by Solomon (1 Kings viii.), which seems to have been a model for subsequent dedications. This took place in the month Ethanim (ver. 2); that is, part of September and October. Zerubbabel's temple was finished after their return from Babylon in the month Adar; that is, part of February and March (Ezra vi. 15). The account of the dedication which Ezra gives, implies that it was held immediately after (ver. 16). In this temple Antiochus Epiphanes, king of Syria, set up an idol altar, and otherwise polluted it with every mark of profanation, b.c. 167. After it had remained deserted for three whole years, Judas Maccabæus re-dedicated the Temple and replaced the holy vessels, &c. They celebrated the feast for eight days, and ordained that the days of the

¹ Rupertus, in Joan. x. 22; vol. iii. p. 621.

Jansenius, in Concord. Evang. cap. xciii. p. 211.

^a **The Feast of the Dedication.**—"The Rabbinis have a tradition: 'From the five-and-twentieth day of the month Chisleu there are eight days of the Encenia or Feast of Dedication, in which time it is not lawful either to weep or fast; for when the Greeks entered into the Temple they defiled all the oil that was there. But when the kingdom of the Asmoneans had conquered them, they sought and could not find but one single vial of oil that had been laid up under the seal of the chief priest. Nor was there enough in it but to light for one day. There was a great miracle; for they lighted up the lamps from that oil for eight days together; so that the year after they instituted the space of eight days for the solemnizing that feast' (Schabb. fol. 21, 2). . . ."

"The feast was instituted in commemoration of their Temple and religion being restored to them: the continuance of the feast for eight days was instituted in commemoration of that miracle; both by the direction of the scribes, when there was not so much as one prophet throughout the whole land."

"The Passover, Pentecost, and Feast of Tabernacles might not be celebrated in any place but Jerusalem, but the Encenia were kept everywhere throughout the whole land."—LIGHTFOOT on John x. 22; vol. ii. p. 577.

"The Festival of Dedication, τὰ ἐγκαίνια, was instituted by Judas Maccabæus to commemorate the purification of the Temple

Maldonatus, in Joan. x. 22; vol. ii. p. 746.

Cornelius a Lapide, in Joan. x. 22; vol. viii. p. 1028.

and the renewal of the Temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the twenty-fifth day of the month Kislev, which began with the new moon of December. See 1 Macc. iv. 52-59; 2 Macc. x. 5-8. Josephus calls it *φῶτα*, i.e. 'festival of lights or lanterns,' and speaks of it as a season of rejoicing (Antiq. xii. 7, 6, 7). It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the Law, but at home, throughout the whole country, by the festive illumination of their dwellings. See Lightfoot, Hor. Heb. in John x. 22."—ROBINSON, 'Harmony of the Four Gospels,' p. 203.

^b **Verses 22.**—"For δὲ ἐν ἑτέρῳ Westcott and Hort read *τότε* with B L 33, the Thebaic, Gothic, Slavonic, and Armenian Versions. No such use of *τότε* in this order, and without another particle, will be found in the New Testament, or easily elsewhere. The *Memphitic* and *gal.* of the Vulgate have δὲ *τότε*, which is a different thing. Moreover, the sense will not admit so sharp a definition of sameness in time as *τότε* implies. Three months intervened between the Feast of Tabernacles, in and after which all the events named from chap. vii. downwards took place, and this winter feast of Dedication."—SCRIVENER, 'Introduction,' p. 476, ed. 1874. See also McClellan, 'New Testament,' p. 729.

dedication of the altar should be kept in their season from year to year by the space of eight days, from the five-and-twentieth day of the month Casleu, with mirth and gladness (1 Maccabees iv. 59). The month Casleu, or Chisleu, was made up of parts of November and December. It was most probably the anniversary of this dedication, that is here referred to in verse 22.

23. And Jesus walked in the Temple in Solomon's porch.^a

24. Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.

The interval between the Feast of Tabernacles and the Feast of Dedication was about two months; for the former was celebrated at the end of September and the latter early in December. Thus all that is recorded by S. John between chapter vii. 2 and chapter x. 22 must have taken place within these two months. The time which intervened between this Feast of Dedication and the Passover, at which He was crucified, was about three months. All, therefore, that S. John relates from this time to the end of his Gospel, and S. Luke from chapter xv. to the end, happened in the last three months of our Saviour's life on earth.

The Evangelist adds that it was winter, either to indicate the approach of the Passover, at which He would have to suffer, which was in the spring, or, which is far more probable, to account for His walking not in the Court of the Temple which was in the open air, but in the Porch, or arcade, or colonnade, which ran along the side of the Court, and which was roofed above as a protection from the weather.

The Jews were not sincere in saying, "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." Their object was not to certify themselves of the truth, but to entrap Jesus and to cause Him to commit Himself, and to say something on which they could found a charge against Him, either of blasphemy against God or of treason against the regal power.

In reply to their words Jesus says that He has already declared who He is, and, more than that, He has confirmed His declaration by such works as no mere man could work: that the Father has testified in His behalf by allowing Him to use supernatural power in confirmation of the truth of what He had said. Since they had believed neither His words nor His works, no further declaration would have any weight with them. He then goes on to assign the reason of their unbelief. He had already done this before in words very similar to those which He now uses. This was not the want of plainness or distinctness in His language, it was not the want of proof of His Divine power, but the want of will in themselves to become His disciples. Their own schemes of ambition and worldly policy would not allow them to believe that the son of a carpenter could possibly be the Messiah, whatever might be the arguments by which He proved His Oneness with the Father, or whatever might be the works by which He showed that He was sent by Him.

25. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me.

S. omits them.
Vulg. Respondit eis Jesus.

26. But ye believe not, because ye are not of My sheep, as I said unto you.

S.V. omit as I said unto you.
Vulg. omits as I said unto you.

27. My sheep hear My voice, and I know them, and they follow Me:

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

29. My Father, which gave *them* Me, is greater than all; and no man is able to pluck *them* out of My Father's hand.^b

S. The Father: S.V. the Father's hand.
Vulg. Pater meus quod dedit mihi, majus omnibus est: et nemo potest rapere de manu Patris mei.

¹ Cornelius a Lapide, in Joan. x. 22; vol. viii. p. 1028.
Jansenius, in Concord. Evang. cap. xliii. p. 210.
Lightfoot, Harmony of the New Testament; vol. i. p. 246.

^a **Solomon's porch.**—"Along the eastern side of the Temple Court extended Solomon's porch, where Jesus was wont to walk (John x. 23), and where the multitude crowded round Peter and John after they had cured the lame man (Acts iii. 2). This porch, or *stoa*, consisted of a double range of cloisters, between three rows of columns. It was of great height, and its commanding position on the eastern brow of Moriah, over the deep valley of the Kidron, made it look still more so. There were also ranges of cloisters along the other two sides, but Josephus does not speak specially of them."—Handbook of Palestine, p. 119.

^b **My Father—My Father's hand.**—"In these and similar places (xix. 13; xxi. 1), while the phraseology is exceedingly simple, the

Tischendorf, Synopsis Evangelica, pp. xli. and 99, &c.
Robinson, Harmony of the Four Gospels, p. 202.
McClellan, New Testament, p. 575.

variations which the text exhibits are so exceedingly numerous that, when it is discovered that a *Church Lesson begins in those places*, we may be sure that we have been put in possession of the name of the disturbing force."—BURTON on 'The Last Twelve Verses of S. Mark,' p. 223.

"At times the repetition of a noun (instead of a pronoun) is employed to denote an emphatic antithesis. . . . Accordingly, it will be perceived that the repetition of the noun in the following passage is not without special import: *ὁ Πατήρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστὶ καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ Πατρὸς μου.*"—WISER, 'Grammar of the New Testament,' p. 157.

30. -I and My Father are one.*

He invites them to become His disciples, and promises them eternal life, the life of grace here and the life of glory hereafter. He shows them that if they become His disciples, human and weak as He may appear, no one will be able to draw them from under His protection against their own consent. If they become His disciples and still perish, it will not be because He cannot deliver them, but because they remove themselves from under His hand. No one could take them from God the Father, because He is above all. In like manner no one could take them from Jesus, because He and the Father are One. Two Persons, they are One Substance; the plural verb (*ἵσμεν*) expressing the plurality of Persons, and the neuter singular adjective (*ἓν*) the Unity of Substance. Because they are One in Essence, in Godhead, therefore they were One in will and in power.

* S. Athanasius, Oratio i. contr. Arianos, 34; vol. ii. p. 81.

Oratio ii. contr. Arianos, 33; vol. ii. p. 217.

Oratio iii. contr. Arianos, 3-17; vol. ii. pp. 328, 329, 333, 341, 357.

Oratio iv. contr. Arianos, 2-16; vol. ii. pp. 469, 473, 479, 489.

S. Epiphanius, Heres. lix. 67; vol. ii. p. 313.

S. Basil, contr. Eunomium, i. 25, 27; vol. i. pp. 568, 572.

S. Cyril Hierosol. Cateches. xi. 16, p. 709.

S. Cyril Alex. in Joan. x. 30; vol. viii. p. 21.

Thesaurus, Assertio xii.; vol. iiii. p. 177.

Tertullian, adv. Praxeas, 25; vol. ii. p. 188.

* I and My Father are one.—“We affirm that it was the concordant and uniform view of the Catholic doctors who flourished in the first three centuries, that the Son of God is in the aforesaid sense of one substance with God the Father; that is, that He is not of any created or mutable essence, but of altogether the same Divine and unchangeable nature with His Father; and therefore is true God. The ancient writers indeed teach this doctrine in many different ways: 1. They teach the doctrine ‘of one substance’ so often as they affirm that the Son of God is put forth and begotten not only by the Father, but of Him; for that is a most certain axiom, *ὅτι ἐκ Θεοῦ γεννηθείς, Θεός ἐστι*. ‘What is begotten of God is God.’ 2. They teach the same so often as they declare that the Son is the true, genuine, proper, and natural Son of God the Father. 3. The very same do they declare by the similes with which they are accustomed, as best they may, to illustrate the generation of the Son. They say that the Son is begotten of the Father, as a tree proceeds out of the root, a stream out of the fountain, a ray out of the sun. But the root and the tree, the fountain and the stream, the light in the disc of the sun and that in the ray, are clearly of the same nature; so are the Father and the Son of altogether the same substance. But you will find no simile in which the Fathers take more delight than in that of light out of light, as when fire is kindled of fire, or the beam put forth out of the sun. Hence the Nicene prelates in their Creed inserted that expression, *φῶς ἐκ φωτός*, ‘Light of Light,’ in illustration of the article ‘of one substance.’ 4. They most openly confirm the doctrine ‘of one substance’ when (as they all do) they except the Son of God from the number of created beings, and expressly deny that He is a creature; for there is nothing midway between God and a creature. 5. They affirm the same so often as they ascribe to the Son of God attributes which belong to the true God only. 6. Lastly, they teach this very truth so often as they

This passage¹ thus understood was used by the early Church to refute some of the heresies of that day. Arguments were drawn from the use of the plural verb “we are” (*ἵσμεν*) to disprove the doctrine of Sabellius and his followers, who in the third century denied that there was a plurality of Persons in the Godhead. From the use of the neuter singular adjective “one” (*ἓν*), arguments were also drawn to refute the opinions of Arius and his followers, who in the fourth century denied that the Father and the Son were of One Essence or Substance. Hence arose the use of the word *Homousion*, “Consubstantial,” to guard the true faith of the Church, and to denote that the Father and the Son were of the same, not of a like, or different, Essence or Substance.

That this was the sense in which the Jews understood these words, there can be no question. They took up stones to stone Him, because that He, being a Man, made Himself

S. Hilary Pict. de Trinitate, vii. 5, 6, &c.; vol. ii. p. 203.

—viii. 5; vol. ii. p. 240.

S. Ambrose, de Fide, i. 1; vol. iii. p. 531.

—de Spiritu Sancto, iii. 18; vol. iii. p. 809.

S. Augustine, in Joan. x. 30, tract. xlix.; vol. iiii. p. 1744.

—de Trinitate, iv. 9; vol. viii. p. 896.

—v. 3 and 9; vol. viii. pp. 913

and 917.

—vi. 2; vol. viii. p. 924.

—contr. Maximin. Arian. Episcop. ii. 10, 11, 12; vol. viii. p. 764.

—Sermo cxxxix. (alias 51 de verbis Domini); vol. v. p. 769.

explicitly pronounce the Son of God to be not only God, but true God also; God by nature, one God with the Father. In most of the Fathers all these arguments for the consubstantiality may be found, whilst most of them occur in all.—BISHOP BULL, ‘Defence of the Nicene Creed,’ vol. i. p. 84.

“The Second Person in the Holy Trinity is not a quality, or attribute, or relation, but the One Eternal Substance; not a part of the First Person, but whole or entire God; nor does the generation impair the Father’s Substance, which is, antecedently to it, whole and entire God. Thus there are two Persons in each other ineffably, each being wholly one and the same Divine Substance, yet not being merely separate aspects of the same, each being God as absolutely as if there were no other Divine Person but Himself. Such a statement indeed is not only a contradiction in the terms used, but in our ideas, yet not therefore a contradiction in fact; unless indeed anyone will say that human words can express in one formula, or human thought embrace in one idea, the unknown and infinite God (Basil, contr. Eun. i. 10).”—DR. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 326.

“It has been observed that the mystery of the doctrine of the Holy Trinity is not merely a verbal contradiction, but an incompatibility in the human ideas conveyed by them. We can scarcely make a nearer approach to an exact enunciation of it than that of saying that one thing is two things. The Father is all that is God; He is the One, Eternal, Infinite Being absolutely and wholly. And His nature is most simple and free from parts and passions. Yet this One God is also the Son, and He is the One God as absolutely and wholly as the Father, yet without being the Father. In this world we have often great changes in the same beings, so that he is one thing at one time and another at another; but the Unchangeable God is Three all at once, and that Three Persons.”—Ibid. p. 515.

God. His words would have been blasphemy had they not been true.

31. Then the Jews took up stones again to stone Him.

S.V. *omit* Then.

Vulg. Sustulerunt ergo lapides Iudaei, ut lapidarent eum.

32. Jesus answered them, Many good works have I shewed you from My Father; for which of those works do ye stone Me? *

S.V. from the Father.

Vulg. ex Patre meo.

33. The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a Man, makest Thyself God.

S.V.A. *omit* saying: S. *omits* and before because.

Vulg. Responderunt ei Iudaei: De bono opere . . . et quia.

The Jews had themselves requested Him to tell them, without any reservation or indistinctness of language, whether He were the Christ, intimating that if He were they would worship Him as such. Now when He declares that He is God in language which they cannot misunderstand, they take up stones to stone Him, giving as their reason, that He, being a Man, made Himself God. In the very act of hurling the stones at Him they are withheld by some secret power, and Jesus, in order as it would seem, to bring out more strongly than ever His Equality and Oneness with the Father, puts a question to them. He had used words which, as the Jews well saw, could have but one meaning,

to make Himself equal with God. When they take up stones to stone Him, He asks them, For which of the many good works it was that they did this? Was it for raising the dead, or healing the sick, or opening the eyes of the blind? They reply it was not for any of His works, but for His words, for the blasphemy of His words, because that He, being a Man, made Himself God.

Jesus acknowledges that they had understood His words aright. But He does not withdraw them, He does not retract in the least. He does not soften down His meaning, but repeats and enforces it in a different form. He shows them that the word "God" is used in Scripture in two senses: (1) In a lower sense it is applied to those who have a power delegated to them by God; and (2) in the highest sense it is the name of the Creator of all things. In the first sense they were gods, they were judges and rulers set over the people by God. In the second sense He was God; He it was who gave them their power and authority.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

S. in the law.

Vulg. Nonne scriptum est in lege vestra.

35. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? ^b

* For which of those works do ye stone Me? (*διὰ ποίων αὐτῶν ἔργων λιβάζετέ με*).—Sometimes the present is employed to denote what is just about to take place—what one is intending to effect, and what he has already made the necessary preparations to do, as in John x. 32: *διὰ ποίων αὐτῶν ἔργων λιβάζετέ με*; 'they had already taken up stones.'—WINER, 'Grammar of the New Testament,' p. 280.

† The Divine Sonship.—"It is a point of doctrine necessary to insist upon, that while our Lord is God He is also the Son of God, or rather, that He is God because He is the Son of God. We are apt at first hearing to say that He is God, though He is the Son of God, marvelling at the mystery. But what to man is a mystery to God is a cause. He is God, not though, but because He is the Son of God. Though we could not presume to reason of ourselves that He that is begotten of God is God, as if it became us to reason at all about such ineffable things, yet, by the light of Scripture, we may thus reason. This is what makes the doctrine of our Lord's eternal Sonship of such supreme importance, viz. that He is God because He is begotten of God; and they who give up the latter truth are in the way to give up, or will be found already to have given up, the former. The great safeguard to the doctrine of our Lord's Divinity is the doctrine of His Sonship: we realize that He is God only when we acknowledge Him to be by nature and in eternity Son.

"Nay, our Lord's Sonship is not only the guarantee to us of His Divinity, but also the condition of His Incarnation. As our Lord was God because He was the Son, so on the other hand because He was the Son therefore is He man—it belonged to the Son to have the Father's perfections; it became the Son to assume a servant's

form. We must beware of supposing that the Persons of the ever-blessed Trinity differ from each other only in this, that the Father is not the Son, and the Son is not the Father. They differ in this besides, that the Father is the Father and the Son is the Son. While they are one in substance, each has distinct characteristics which the other has not. Thus we may see a fitness, now that that sacred truth is revealed, in the Son's taking flesh, and may thereby understand better what He says of Himself in the Gospels. The Son of God became the Son a second time, though not a second Son, by becoming man. He was a Son both before His Incarnation and by a second mystery after it. From eternity He had been the Only-begotten in the bosom of the Father; and when He came on earth this essential relation to the Father remained unaltered. Still He was a Son when in the form of a servant, still performing the will of the Father as His Father's word and wisdom, manifesting His Father's glory, and accomplishing His Father's purposes.

"For instance, take the following passages of Scripture:—'I can do nothing of Myself'; 'He that sent Me is with Me'; 'The Father hath not left Me alone'; 'My Father worketh hitherto, and I work'; 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself'; 'Whatsoever I speak, even as the Father said unto Me, so I speak'; 'I am in the Father, and the Father in Me.' Now it is true these passages may allowably be understood of our Lord's human nature; but surely if we confine them to this interpretation, we run the risk of viewing Him as two separate beings, not as one Person; or again of gradually forgetting and explaining away the doctrine of His Divinity altogether. If we speak as if our Lord had a human personality, then if He has another personality as God, He is not one Person, and if He has not another personality

They were called gods by the Psalmist (Ps. lxxxii. 6-8), and He was God, but the difference between them was this, they were called gods because the word of God came to them, and gave them a certain authority; He was God, because the Father sanctified Him, and sent Him into the world, that is, because the fullness of the Godhead dwelt in Him bodily.¹ They knew from the testimony of John the Baptist that the Holy Spirit had descended upon Him, and that a voice from the Father had set His seal upon Him, had given His highest sanction to Him, and declared that Jesus was His beloved Son, in whom He was well pleased. There was, as His words imply, the same difference between Himself and them, mere man though He seemed, as the Psalmist had made between the Most High and those who were His children, between those who should die like men and the God that judgeth the earth.

Jesus then appeals to His works as proving His unity with the Father. If they will not believe His teaching, that He is One with the Father, that the Father is in Him and He in the Father, He calls on them to examine the character of His works. His works are such as no mere man could

perform. They must either admit that He wrought them by His power as God, or they must admit that the Father permitted Him to exert supernatural power in confirmation of a claim which is not true,—nay, of a claim which they themselves say is blasphemy, the highest blasphemy, if it be not true. Reduced to this extremity, their exasperation knows no bounds, and they attempt again to take Him, but He escapes out of their hands, probably by giving them another proof of His almighty power as God, by rendering Himself invisible to them.

The expression² “the Father is in Me, and I in Him,” has been generally held to be equivalent to His words “I and My Father are One.”

37. If I do not the works of My Father,^a believe Me not.

38. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father *is* in Me, and I in Him.

V. that ye may know and understand: S.V. and I in the Father.
Vulg. ut cognoscatis et credatis quia Pater in me est, et ego in Patre.

¹ S. Athanasius, de Incarnatione, i. 2, &c.; vol. ii. p. 986.

S. Chrysostom, in Joan. x. 36; Homil. lxi.

Theophylact, in Joan. x. 36; vol. i. p. 652.

S. Hilary Pict. de Trinitate, vii. 24; vol. i. p. 219.

S. Augustine, in Joan. x. 36, tract. xlviii.; vol. iii. p. 1745.

V. Bede, in Joan. x. 36; vol. iii. p. 774.

² S. Cyril Alex. in Joan. x. 37; vol. vii. p. 32.

Euthymius, in Joan. x. 38; vol. iv. p. 393.

S. Augustine, in Joan. x. 38, tract. xlviii.; vol. iii. p. 1745.

V. Bede, in Joan. x. 38; vol. iii. p. 774.

He is not God. Such passages, then, as the foregoing would seem to speak neither of His human nature simply nor of His Divine, but of both together; that is, they speak of Him who, being the Son of God, is also Man. He who spoke was one really existing Person; and He, that one living and almighty Son, both God and Man, was the brightness of God's glory and His Power, and wrought what His Father willed, and was in the Father and the Father in Him, not only in heaven, but on earth. In heaven He was this, and did this, as God; and on earth He was this, and did this, in that Manhood which He assumed; but whether in heaven or on earth, still as the Son. It was therefore true of Him altogether when He spoke that He was not alone, nor spoke or wrought of Himself, but where He was, there was the Father; and who had seen Him, the Son, had seen the Father, whether we think of Him as God or as Man.

Again, we read in Scripture of His being sent by the Father, addressing the Father, interceding with Him for His disciples, and declaring to them that His Father is greater than He. In what sense says and does He all this? Some will be apt to say that He spoke *only* in His human nature; words which are perplexing to the mind that tries really to contemplate Him as Scripture describes Him, because they seem to imply as if He were speaking only under a representation, and not in His Person. No; it is truer to say that He, that One All-gracious Son of God, who had been with the Father from the beginning, equal in all Divine perfections and one in substance with Him, but second after Him as being the Son—as He had ever been His Word, and wisdom, and counsel, and will, and power in heaven; so after His Incarnation and upon the earth, still spoke and acted, after yet with the Father as before, though in a new nature which He had put on, and in humiliation.

“This, then, is the point of doctrine which I had to mention, that our Lord was not only God, but the Son of God. We know more than that God took on Him our flesh; though all is mysterious, we have a point of knowledge further and more distinct, viz. that it was neither the Father nor the Holy Ghost, but the Son of the Father, God the Son, God from God and Light from Light, who came

down upon earth, and who thus, though graciously taking on Him a new nature, remained in Person, as He had been from everlasting, the Son of the Father, and spoke and acted towards the Father as a Son.”—DR. J. H. NEWMAN, ‘Theological Tracts,’ p. 138.

“That title (the Son of Man), besides its direct signification of His true and representative humanity, is itself the product of a self-consciousness for which the being human is not a matter of course, but something secondary and superinduced. In other words, this title implies an original nature to which Christ's humanity was a subsequent accretion, and in which His true and deepest consciousness, if we may dare so to speak, was at home. Thus, often in the Synoptic Gospels He is called simply the Son. He is the true Son of Man, but He is also the true Son of God. In Him Sonship attains its archetypal form; in Him it is seen in its unsullied perfection. Accordingly He never calls the Father *our* Father, as if He shared His Sonship with His followers. He always speaks of *My* Father. To this Divine Sonship He received witness from heaven both at His Baptism and at His Transfiguration. In the parable of the vineyard the prophets of the old theocracy are contrasted with the Son, not as His predecessors or rivals, but as His slaves. Thus He lives among men as the One True Son of His Father's home. He is alone free by birthright among a race of born slaves. Yet, instead of guarding His solitary dignity with jealous exclusiveness, He vouchsafes to raise the slaves around Him to an adopted sonship: He will buy them out of bondage by pouring forth His blood; He will lay down His life that He may prove the generosity of His measureless love towards them.”—CANON LIDDELL, ‘Bampton Lectures,’ vol. v. p. 249.

“If I do not the works of My Father (εἰ οὐκ ἐγὼ τὰ ἔργα τοῦ Πατρὸς μου, &c.).”—“If I neglect My Father's works (and thus withhold from you the proofs of My Divine mission, &c.). In the New Testament generally ‘it’ is expressed more frequently by εἰ οὐκ ἢ than by εἰ μὴ, which latter form most commonly signifies ‘except.’”—WINER, ‘Grammar of the New Testament,’ p. 499.

39. Therefore they sought again to take Him : but He escaped out of their hand,

S. omits again.
Vulg. omits again.

40. And went away again beyond Jordan into the place where John at first baptized ; and there He abode.

S. omits into the place : A. He went away therefore again.
Vulg. Et abiit iterum trans Iordanem, in eum locum ubi erat Ioannes baptizans primum : et mansit illic.

41. And many resorted unto Him, and said, John did no miracle : but all things that John spake of this Man were true.

42. And many believed on Him there.

Jesus withdrew to Bethabara, or Bethany, beyond Jordan, where John had baptized Him. He went there probably to recall to the minds of those who accompanied Him the testimony which John had at His Baptism borne to Him, as well

as the testimony of the Father. They seem to have held the memory of John in great reverence, and to have treasured up his sayings. They reason like men who were open to conviction, anxious only to learn the truth. "John," as they say, "did no miracles, and yet we believed his words. Jesus has wrought many miracles, and in confirmation of the truth of what He says ; why then should we not believe Him ? Besides, whatever John said respecting Jesus, so far as we are able to judge, was true ; He is, as John said He would be, greater than John in His miracles, in the gracious words that fall from His lips, and in the sanctity of His life. We see that John's words are true so far : why should we not believe that they are true in all that he said respecting Him ? why should we not believe that Jesus is, as John said, the Messiah, the Lamb of God that taketh away the sin of the world ?" This honesty of heart prepared the way for their reception of the truth, and many believed on Jesus. Here Jesus remained till within a short time of the Passover, at which He should suffer, when He returned again to Jerusalem.

CHAPTER XI.

[1. *Christ raises Lazarus, four days buried.* 45. *Many Jews believe.* 47. *The high priests and Pharisees gather a council against Christ.* 49. *Caiaphas prophesies.* 51. *Jesus had Himself.* 53. *At the Passover they capture after Him, and lay wait for Him.*]

[Vulg. *Jesus Lazarum quatuor diebus mortuum resuscitat, portatus multo cum discipulis et cum Martha: quapropter dum propter hoc miraculum multi in Christum crediderunt, pontifices et pharisæi, inde consilio statuerunt cum occidere. Caiapha pontifex prophetaute aperire. Isam mori, ne totus populus periret: Jesus autem sedebat in creditatione Ephrem.*]

BETWEEN chaps. x. and xi. there occurs an interval of about three months: for S. John passes on from the events of December to those of March, that is, from our Saviour's discourse at the Feast of Dedication to His raising of Lazarus from the dead, probably only a few days before His final journey to Jerusalem for His Crucifixion. The history of our Saviour's ministry during this interval, so far as it is recorded, is given by S. Matthew (xvi. 13-xix.), S. Mark (viii. 27-x.), and S. Luke (ix. 18-xviii. 30). Besides His many discourses, this includes His departure with His disciples into the coasts of Cæsarea Philippi, His Transfiguration on the Mount, paying of tribute, His final departure from Galilee for Jerusalem, His rejection by the Samaritans, healing of the ten lepers, and His arrival and sojourn at Bethabara. For the reasons for this arrangement, see S. Matthew, chap. xix. p. 310.

1. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

A. his sister.

Vulg. *de castello Mariæ et Martiæ sororis ejus.*

2. (It was *that* Mary which anointed the Lord

* It was *that* Mary which anointed the Lord, &c. (*ἡν δὲ Μαρία ἡ ἀλείψασα*)—"The participle aorist is never employed instead of the participle future; certainly not in John xi. 2, where the Evangelist alludes to an event long past, which he narrates for the first time in chap. xii."—WINLER, 'Grammar of the New Testament,' p. 359.

"The words of xi. 2, 'It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair,' are most generally construed as pointing to that story in the next chapter, xii. 3: 'Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair,' which seemeth very improper and unconsonant upon these reasons.

"1. To what purpose should John use such an anticipation? It was neither material to the story that he was entering on, chap. xi., to tell that Mary anointed Christ's feet a good while after He had raised her brother; nor was it any other than needless to bring in the mention of it here, since he was to give the full story of it in the next chapter.

with ointment, and wiped His feet with her hair,^a whose brother Lazarus was sick.)

3. Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

This is not the beggar Lazarus whom Jesus described as sitting at the gate of the rich man. This Lazarus, from the entertainment which he gave to Jesus and from the number of guests that were invited, seems to have lived in circumstances of comfort and plenty. He is generally considered to have been a man of rank as well as of wealth. The number of Jews who came to console the sisters on the death of their brother, the tomb of Lazarus himself, and the costly ointment, all go to prove that the family was wealthy.

For the reasons which lead to the belief that there were only two anointings of Jesus—the first recorded by S. Luke (vii. 37), in the Pharisee's house; the second in Bethany, recorded by S. Matthew (xxvi. 6), by S. Mark (xiv. 3), and by S. John (xii. 3)—that these two anointings were by one and the same woman—that Mary Magdalene was the same person as Mary of Bethany, the sister of Lazarus and of Martha—and that Simon the Pharisee was not improbably

^a 2. The word *ἀλείψασα* is of such a tense as doth properly denote an action past, and is so to be rendered, if it be rendered in its full propriety, 'It was Mary which had anointed.'

"3. Whereas no reason can be given why John should anticipate it here, if he meant it of an anointing that was yet to come, a plain and satisfactory reason may be given why he speaks of it here, as referring to an anointing past; namely, because he would show what acquaintance and interest Mary had with Christ, which did embolden her to send to Him about her sick brother, for she had washed and anointed His feet heretofore. The words of John, therefore, point at an action past, and indeed they point at that story of the woman-sinner washing the feet of Christ with tears and anointing them with ointment, and wiping them with her hair. (Luke vii.) It is true indeed that John, who useth these words that we are upon, had not spoken of any such anointing before, whereunto to refer you in his own Gospel, but the passage was so well and renownedly known and recorded by Luke before, that he relateth it as to a thing of most famous notice and memorial."—LIGHTFOOT, 'Harmony of the New Testament,' sect. lxvi. vol. i. p. 249.

the same person as Simon the leper—see Commentary on S. Matthew, chap. xxvi. p. 409, &c.

Jesus had lately been living at Bethabara, or Bethany, on the east side of Jordan, but the Bethany where Lazarus dwelt was on the west side, about two miles from Jerusalem, at the Mount of Olives. (Mark xi. 1.)

To explain the connection of Jesus with the family of Lazarus, and the interest which He naturally took in its welfare, the Evangelist adds, "It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick."

Some¹ think that S. John is here referring to the anointing of Jesus which had already taken place, and which is recorded by S. Luke (vii. 37); others² that he alludes by anticipation to the anointing which he himself describes in the next chapter.

The sisters do not ask Jesus to come and heal their brother. But their message seems almost to imply a prayer. They state that their brother is sick, and remind Jesus of His love for him.

4. When Jesus heard *that*, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

In language which they could not understand at the time, but which, when afterwards understood, would serve as a further confirmation of their faith, Jesus intimates to His disciples, and probably also to the messenger that was sent to Him, that the sickness of Lazarus will not end in his final removal from the scene of trial, but only for a time. He will be restored to it, and in a way that will increase the honour and glory of God among men: for, beholding his miraculous restoration to life by Jesus, they will be compelled to believe that He is the Messiah, the Son of God.

This was one way in which the sickness of Lazarus would be for the glory of God. It is also probable that in using this expression Jesus had reference to His own Death. He knew that the raising of Lazarus would be the occasion of His own Crucifixion. When He opened the eyes of the man born blind, the fury of the scribes and Pharisees was well-nigh without bounds. The raising of Lazarus from the dead would add fuel to their malice. They would spare no pains to accomplish His Death.

5. Now Jesus loved Martha, and her sister, and Lazarus.

No reason is given why Jesus loved Martha and her sister and Lazarus. Doubtless it was from what He knew of them. His love was not from the instinctive feeling which a man has to his fellow-creatures. It was from His admiration of

their lives, of their deeds, and from His knowledge of their hearts. With the exception of the Evangelist S. John, it is said of only one other, besides this family at Bethany, that Jesus "loved" him, and that other was the young man who had great possessions. (Mark x. 21.) Hence it has been suggested,³ perhaps on too slender grounds, that Lazarus might be this young man. Their age might not be unlike, both young men; their social position would seem to correspond, and they both possessed virtues in an uncommon degree so as to draw forth the love of Jesus.

The sickness of Lazarus would not appear to have been of a lingering nature, but sudden and rapid, as if from one of the fevers of the country, which terminate fatally in a day or two, and sometimes even in the course of a few hours. Hence his death on the very day on which the messenger is despatched to Jesus is no indication of remissness on the part of his sisters, but of the rapid progress of his sickness after his first attack.

In remaining where He was two days after He received the news of Lazarus's sickness, Jesus was consulting for their good, that they might have stronger grounds for believing that He was God. In all probability Lazarus was dead before the messenger from his sisters arrived; ⁴ for when Jesus came to Bethany He found that he had lain in the grave four days already. According to the custom of the country, he would be buried either on the day of his death, or certainly on the following day. Two days Jesus had delayed; one day was taken up with the journey of the messenger, and one whole day or part of another with the journey of Himself and disciples on foot. In allowing Lazarus to be buried, and his body to become decomposed, it would scarcely be possible for the Jews to deny the reality of the miracle. They could not allege that the vital powers had been, as it were, suspended for a time by sickness and then restored by the force of nature. The Jews had endeavoured to evade His miracle of opening the eyes of the man born blind, by declaring that he had never been blind. Here there would be no possibility of escape. Having been buried four days, they must acknowledge that Lazarus had been dead; seeing him alive, they would be compelled to admit that he had been raised from the dead by superhuman power.

6. When He had heard therefore that he was sick, He abode two days still in the same place where He was.

7. Then after that saith He to *His* disciples, Let us go into Judea again.

A. to His disciples; S. omits again.
Vulg. dixit discipulis suis: Eamus in Iudeam iterum.

8. *His* disciples say unto Him, Master, the

¹ Maldonatus, in Joan. xi. 2; vol. ii. p. 756.

² Cornelius a Lapide, in Joan. xi. 2; vol. viii. p. 1034.

³ Jansenius, in Concord Evang. cap. cii. p. 276.

⁴ Smith's Biblical Dictionary, article Lazarus.

⁴ Euthymius, in Joan. xi. 17; vol. iv. p. 403.

Maldonatus, in Joan. xi. 17; vol. ii. p. 761.

Cornelius a Lapide, in Joan. xi. 17; vol. viii. p. 1038.

Jews of late sought to stone Thee; and goest Thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

It is not usual for Jesus to announce beforehand to His disciples the place to which He is next going or the route which He will take. On this occasion He does so, because the last time they were in Jerusalem the Jews had attempted to stone Him. By way of calming their fear, before going into Judea, He declares to them His intention to do so. They remind Him of the treatment which He had received when last there, and so vivid is their recollection of it, that though it is now two months since, they speak of it as "of late," or "but now" (*νῦν*).¹ He replies that as the time for man's work and man's rest, the hours of the day and night, are arranged by God, so the life of Him who is the Light of the world, the time for Him to accomplish the salvation of man, is fixed by God, and cannot be shortened or altered by the fickle will of man. Neither have His disciples anything to fear for themselves in accompanying Him into Judea. So long as He remains with them they need have no fear of persecution. The time will come when the Jews will persecute them, but that will be in the night, when He, the Light of the world, shall have been removed from them. Jesus is the Light. Whoever walks without this Light illuminating his soul by His Holy Spirit, and does not direct his life by His example, will wander from the path of duty, and will stumble and fall into sin and error.

11. These things said He: and after that He

saith unto them,^a Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12. Then said His disciples, Lord, if he sleep, he shall do well.

S. V. Then said the disciples unto Him: A. Then said they unto Him. Vulg. Dixerunt ergo discipuli ei.

13. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.

S. of death. Vulg. Dixerat autem Iesus de morte ejus.

14. Then said Jesus^b unto them plainly, Lazarus is dead.^c

15. And I am glad for your sakes that I was not there, to the intent ye may believe;^d nevertheless let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with Him.

Jesus is now in Bethabara, or Bethany, on the east side of Jordan, a day's journey from Bethany near Jerusalem, where Lazarus had lived with his sisters. As a preparation for the exertion of His superhuman power in raising Lazarus from the dead, He shows His disciples that, though absent from Lazarus, He knew in what condition he was. The messenger had stated that he was sick; Jesus says that he is asleep; he is dead. To them he was dead, to Him he was asleep, because He could and would shortly raise him to life again. None of His disciples seem to have understood the expression "he sleepeth;" not even the three who had already heard Him use it in a similar case once before. (Matt. ix. 24.) But neither the words, nor the miracle that had then followed, suggested to their minds His meaning on the present occasion.

Cornelius a Lapide, in Joan. xi. 8; vol. viii. p. 1036.

¹ Rupertus, in Joan. xi. 9; vol. iii. p. 634.
Maldonatus, in Joan. xi. 8; vol. ii. p. 758.

^a "These things said He, and after that said unto them (*ταῦτα εἶπεν, καὶ μετὰ ταῦτα λέγει αὐτοῖς*).—Neither *ταῦτα εἶπεν* nor *μετὰ ταῦτα* is redundant. The latter expression indicates a pause."
—WINEY, 'Grammar of the New Testament,' p. 630.

^b Then said Jesus therefore (*τότε οὖν εἶπεν*).—Canon Lightfoot points out several inadvertencies where the same word is twice rendered in the English Version, or where, conversely, the same English word is made to do duty for two Greek words. Of the latter, examples occur in John xi. 14. "Then (*τότε οὖν*) said Jesus unto them plainly," where 'then' stands for two words—'then' local, and 'then' argumentative; or Rom. vi. 21, 'What fruit had ye then (*τίνα οὖν καρπὸν εἴχετε*) in those things whereof ye are now ashamed?' where exactly the same error is committed. Of the converse error—the double rendering of the same word—we have an instance in James v. 16, *πολὴν ἰσχύν, δέσιν δικαλὸν ἐνεργουμένην*, 'The effectual fervent prayer of a righteous man availeth much,' where the word 'effectual' is worse than superfluous. This last rendering I am disposed to ascribe to carelessness in correcting the copy for the press. The word would be written down on the copy of the Bishops' Bible, which the revisers used, either as a tentative correction or an accidental gloss;

and, not having been erased before the copy was sent to the press, would appear in the text. In the Bishops' Bible, which the translators had before them, the passage runs, 'The fervent prayer of a righteous man availeth much.'—'Revision of the New Testament,' p. 182.

^c Fountain of the Apostles.—"We were momentarily in expectation of reaching San Saba, when coming to a fountain (welcome object!) I recognized it as the one we had passed the day before, within an hour of leaving Bethany—the 'Fountain of the Apostles,' it is called—and doubtless they often quenched their thirst at it; and He, too, who became Man, and hungered and thirsted for our sake! Why might it not have been there, resting before the ascent to Bethany, that 'Jesus said unto them plainly, Lazarus is dead'?"—LORD LINDSAY'S 'Letters in Holy Land,' ii. 67.

^d To the intent ye may believe (*καὶ χάρις δι' ὑμᾶς, ἵνα πιστεύατε*).—"*ἵνα πιστεύατε* is added to *δι' ὑμᾶς*, by way of illustration: 'I rejoice on your account (that I was not there), that ye may believe,' i.e. now ye cannot but believe."—WINEY, 'Grammar of the New Testament,' p. 480.

The feeling to which Jesus gives utterance is not sorrow for the death of His friend Lazarus, but joy that He was not present. He was glad for their sakes, as well as for the sake of others. The restoration of Lazarus to life would strengthen their faith in Him as God, and it would induce many of the Jews to believe in Him. Had He been present, Lazarus might not have died; had He been present sooner, his body would not have become so decomposed; his resurrection to life would not have appeared a miracle so decisive or so striking in the eyes of men.

Generally it is Peter who is most forward in zeal and devotion to His Master; here it is Thomas, which name is the Hebrew for Didymus, which is the Greek for Twin-born.¹ Some suppose that he was born in some place that was inhabited by Jews and Greeks promiscuously, and that the Jews called him by his Hebrew name, and the Greeks by his Greek name. His devotion to Jesus is such, that he proposes to his fellow-disciples to accompany Him into Judæa again; and if He be put to death, they, like true and faithful disciples, should die with Him. It is not weariness of life or indifference to death that Thomas wishes to express, but devotion to his Master. He does not say, "Let us also go, that we may die with Lazarus," but, "Let us also go, that we may die with Jesus."²

17. Then when Jesus came, He found that he had *lain* in the grave four days already.

A. came to Bethany.
Vulg. Venit itaque Jesus: et.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:³

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat *still* in the house.

The nearness of Bethany to Jerusalem is mentioned to account for the number of Jews who came to console the sisters on their loss, induced by the ties either of kindred or of friendship.

¹ Euthymius, in Joan. xi. 16; vol. iv. p. 403.
Maldonatus, in Joan. xi. 16; vol. ii. p. 760.
Cornelius a Lapide, in Joan. xi. 16; vol. viii. p. 1037.

² Bethany was nigh unto Jerusalem, about fifteen furlongs off (ἦν ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκάπεντε; and John xii. 1, "six days before the Passover" (πρὸ ἑξ ἡμερῶν τοῦ πάσχα).—These expressions, it has been thought, should regularly run thus: ὡς σταδίων δεκ. ἀπὸ Ἱερου., and ἑξ ἡμέραις πρὸ τοῦ πάσχα. It would appear, however, that in local specifications Greek phraseology was regulated by a different point of view, ἀπὸ σταδίων δεκ. (properly situated at a distance of fifteen furlongs, as in Latin, Liv. xxiv. 46: 'Fabius cum a quingentis fere passibus castra posuisset'). If it were necessary to

Martha, probably as the elder sister, or at least as the active practical manager of the house who is busied with the affairs of everyday life, receives the first intimation of the approach of Jesus, and goes to meet Him. Mary remains at home, wrapt in silent meditation and sorrow, and, in all probability, still ignorant that Jesus is at hand.

21. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever Thou wilt ask of God, God will give *it* Thee.

S.V. Even now I know that.
Vulg. Sed et nunc scio.

Martha's first words to Jesus express her belief in His power, and in His love toward her brother—that is, her belief in His power as a mighty prophet, but not in His power as God. Of that she seems as yet scarcely to have entertained a thought. She is also ignorant that His object in coming is to raise her brother from the dead. She very naturally concludes that it is to comfort her sister and herself in their distress. Considering the miracles which Jesus had wrought, and the love which He had shown for Lazarus, the sisters may have indulged a kind of undefined hope that God, at His intercession, would restore their brother to life. Martha does not seem to believe that Jesus, by His own power as God, could raise up her brother, but that God, at His intercession, might. This was the lesson which she had now to be taught; to lead her into a right state of mind, and to prepare her for a fuller and more correct belief in Him, for a belief in Him not as a mighty prophet but as God.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

The doctrine of the Resurrection is evidently not new to Martha. It may be that Jesus, in His conversations with the family at Bethany, had instructed them in it; or it may have been the common belief of the Jews at that time, or at least of a portion or school among them. Perhaps both these suppositions are true. It is plain that in the time of the

² V. Bede, as cited in S. Thomas Aq. Catena, vol. iii. p. 280.
Maldonatus, in Joan. xi. 16; vol. ii. p. 760.
Cornelius a Lapide, in Joan. xi. 16; vol. viii. p. 1037.

specify the speaker's point of view, it would be expressed in the genitive. The same applies to temporal specifications. As it is usual to say πρὸ ἑξ ἡμερῶν, the form of expression was retained when it was necessary to indicate the point of time from which the period in question was counted, as πρὸ ἑξ ἡμερῶν τοῦ πάσχα. However the matter may be considered, the fact is that both these forms of expression (the temporal and the local) were of frequent occurrence in later Greek.—WINER, 'Grammar of the New Testament,' p. 579.

Maccabees, about B.C. 160, a belief in the Resurrection was widely spread among the Jews (2 Maccab. xii. 43, &c.), and a few years after the Crucifixion the Pharisees are mentioned as prominently holding this belief. (Acts xxiii. 8.)

From the general Resurrection at the last day, Jesus leads the thoughts of Martha on to a special and immediate resurrection, and from a belief in Himself as a prophet to a belief in Him as God. Martha had said, "Even now I know that whatsoever Thou wilt ask of God, God will give it Thee." He teaches her that He Himself is God; that it is He who raises up the dead, and who gives life to the living; that through Him the dead shall rise, and through Him the living live.

Before Jesus exercised His power as God, He seems always to have required, either from those for whose benefit it is exerted or from the friends who make the request, a belief in His power as God, in His ability to work the cure which they ask. Probably it was in cases where the patient was from physical causes unable himself to entertain any belief that Jesus required from his friends this belief in His power. Before He healed the lunatic child, He required the father to believe in His power as God. He intimates, too, that the exercise of His Divine power in healing his son would be in proportion to the father's belief in it. (Mark ix. 23.) He healed the man sick of the palsy when He saw the great faith of those who brought him. (Mark ii. 5.) Lazarus is dead, and Martha makes her request that, by His intercession with God, her brother may be restored to life again. Jesus explains to her that before He can restore her brother to life she must believe that He can do this by His power as God, not by His prayer to God.

25. Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live:

S. Int. Jesus said.
Vulg. Dixit ei Jesus.

26. And whosoever liveth and believeth in Me shall never die. Believest thou this?

Jesus is the Resurrection and the Life. He alone can raise the dead, and He alone can give life to the living. His words imply that, if Martha can believe this, her brother shall rise again, even before the last day. Jesus is the life of the soul, as well as the life of the body; and when speaking of life He in general means the life of the soul. But the subject to which He now more immediately refers is the resurrection of Lazarus from the grave. He therefore uses the word "life" partly, but not entirely, with respect to the body. Lazarus, who is dead, shall be raised from bodily

death through the belief of his sister. Those who are still living and who believe in Jesus shall never die. Their bodies shall rest in the grave for a time, and then shall rise again. Their souls shall be quickened by His grace here, and shall dwell with Him hereafter in glory. Jesus is the source of life, both to the soul and to the body; but those who would partake of this life must believe in Him as such.

27. She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.

This confession of Martha has been variously interpreted. Some¹ have supposed that by His words "I am the Resurrection and the Life," &c., Jesus had opened her eyes as to His real character, and that she now for the first time saw clearly that Jesus, the Son of Mary and her brother's friend, was in the highest sense the Son of God, the source of life to the dead and to the living. Others,² again, have held that Martha may have used these words without entering much into their meaning.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came unto Him.

S.V. And as soon as.
Vulg. Illa ut audivit, surgit cito, et venit ad eum.

30. Now Jesus was not yet come into the town, but was in that place where Martha met Him.

S.V. but was still in that place.
Vulg. sed erat adhuc in illo loco ubi occurrerat ei Martha.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

S.V. thinking, she goeth.
Vulg. dicentes: quia vadit ad monumentum ut ploret ibi.

The Evangelist does not relate that Jesus asked for Mary, but leaves this to be inferred from Martha's message to her sister. She delivers her message secretly, to avoid the tumult which she feared might take place if the Jews knew that Jesus was there. Thinking that Mary was going to the grave to weep, the Jews accompany her, for such was the custom of the country, and thus they became eye-witnesses of the raising of Lazarus from the grave. Jesus had

¹ S. Cyril Alex. in Joan. xi. 25; vol. vii. p. 48.

S. Hilary Pict. de Trinitate, vi. 47; vol. ii. p. 195.

S. Augustine, in Joan. xi. 27, tract. xlix.; vol. iii. p. 1754.

V. Bede, in Joan. xi. 27; vol. iii. p. 779.

² Maldonatus, in Joan. xi. 27; vol. ii. p. 766.

S. Chrysostom, in Joan. xi. 27; Homil. lxii.

Theophylact, in Joan. xi. 27; vol. i. p. 660.

Euthymius, in Joan. xi. 27; vol. iv. p. 405.

probably remained at the entrance to the town, because the grave of Lazarus would be outside.

32. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

Both the sisters greet Jesus with the same words, though Mary stops short, prevented perhaps by the excess of her grief, and does not say all that her sister had said. But the abundance of her sorrow does not prevent the expression of her reverence for Him. Both declare that the death of their brother would not have taken place had He been present; meaning either that His love for their brother would have saved him from death, or that no such profanation as death could possibly take place in His presence. Mary does not go on to express in words, as Martha had done, either her conviction or her hope that God would, at His intercession, raise up her brother from the grave. Whatever the heart may have felt, the lips refused to utter it.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled.^a

Margin, He troubled Himself.
Vulg. Inflexuit spiritus, et turbavit seipsum.

The verb which is rendered "He groaned" (*ἐνεβριμήσατο*), is used three times in the New Testament, but never in the Septuagint. According to S. Matthew (ix. 30) and S. Mark (i. 43), it is the word which Jesus used after He had opened the eyes of the blind and had cleansed the leper, when he "straitly charged them (*ἐνεβριμήσατο αὐτοῖς*), that no

man should know it." Again, the same word is used by the Jews (Mark xiv. 5) when "they murmured against Mary" (*ἐνεβριμῶντο αὐτῇ*) for the pretended waste of the ointment which she had poured upon the head of Jesus. Somewhat of the nature of rebuke enters into all these meanings.

As applied¹ to Jesus, and here in connection with the expression "He troubled Himself," it may be that He groaned to give an outward indication of the conflict which was going on internally in His spirit. There may have been the same kind of struggle as afterwards took place more sharply in the Agony in the Garden. The cause assigned for His groaning was the death of Lazarus, and the sorrow of his sisters and their friends. In other words, it was sin, and the sorrow which He saw around Him, and which sin had caused. The two feelings which seemed to animate Him especially at this time were sympathy and indignation; sympathy with the bereaved sisters, and indignation at sin and the author of sin, who had caused their distress. It is probable that Jesus groaned, not to repress His indignation but to give expression to it. Indignation with Him was not an involuntary, overpowering, irregular rising of the anger, as it is in mere man. In Jesus indignation was the holy feeling of anger in all its original purity. The object of His indignation was Satan and sin, and men only so far as they were the willing instruments of Satan. When Jesus saw the havoc of sin, the distress which sin had caused to these sisters—and their sorrow was but a specimen of the sorrow which filled the world—He groaned in the spirit, and troubled Himself.

34. And said, Where have ye laid him? They said unto Him, Lord, come and see.

35. Jesus wept.^b

S. And Jesus.
Vulg. Et lacrymans est Jesus.

¹ S. Cyril Alex. in Joan. xi. 33; vol. vii. p. 52.
S. Augustine, in Joan. xi. 33, tract. xlix.; vol. iii. p. 1754.
V. Bede, in Joan. xi. 33; vol. iii. p. 779.

^a He groaned in the spirit, &c.—"Our Lord's suspense or permission, at His will, of the operations of His Manhood is a great principle in the doctrine of the Incarnation. 'That He might give proof of His human nature,' says Theophylact, on John xi. 34, 'He allowed it to do its own work, and chides it and rebukes it by the power of the Holy Spirit. The flesh, then, not bearing the rebuke, is troubled, and trembles, and gets the better of its grief.' And S. Cyril: 'When grief began to be stirred in Him, and His sacred flesh was on the verge of tears, He suffers it not to be affected freely, as is our custom, but "He was vehement (*ἐνεβριμήσατο*) in the Spirit," that is, He in some way chides His own flesh in the power of the Holy Ghost; and it, not bearing the movement of the Godhead united to it, trembles, &c. . . . For this, I think, is the meaning of troubled Himself.' (Fragm. in Joan. p. 685.) 'Sensus corporei vigeant sine lege peccati, et veritas affectionum sub moderatione Deitatis et mentis.' (Leont. Ep. 35. 3.) 'Thou art troubled against thy will: Christ is troubled, because He willed it; Jesus sorrowed, yes, but because He willed it; Jesus died, yes, but because He willed it. It was in His power to be affected so or so, or not to be affected.' (Aug. in Joan. tract. xlix. 18.) The Eutychnians perverted this doctrine, as if it implied that

Jansenius, in Concord. Evang. cap. cii. p. 280.
Cornelius a Lapide, in Joan. xi. 33; vol. viii. p. 1042.

our Lord was not subject to the laws of human nature; and that He suffered *merely* 'by permission of the Word' (Leont. ap. Canis. t. i. p. 563). In like manner Marcion or Manes said that His 'flesh appeared from heaven in resemblance, *ὡς ἡέληγεν*' (Athan. contr. Apoll. ii. 3).—Dr. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 477.

^b Jesus wept.—"In the exercise of our Lord's mental sympathy we see in like manner its human origin, and yet that it was checked and controlled by those perfect conditions of will and understanding which belonged to Him as the Son of Man. His acts of mercy, when He was in the flesh, were performed in accordance with that law of human sympathy which He took upon Him as part of the nature in which He became Incarnate. In His hands, so far as His Godhead was concerned, was lodged, even at that season, all power in heaven and earth. All sicknesses which afflicted any of the sons of men might have been healed by Him in a moment. All the pains of humanity might have been assuaged. But He exercised no such universal power of healing. His benefits were confined to those who came before Him in the flesh. These He cured through that Divine power which was present with His Manhood. And why were not others benefited by it? Because He

Except in special instances, and then only with the object of convincing the people of His power as God, Jesus does not exercise either His Divine power or His Divine knowledge in the transactions of daily life, but confines Himself to that which He could do and could know as Man. He therefore asks, "Where have ye laid him?" By this question he arouses their attention; perhaps, too, He might raise in them the expectation of some miraculous work.

The Man of Sorrows sheds His tears at the sorrows of His friends, and weeps with them. The misery of sin, and especially of the sin of unbelief, of which He saw the Jews would soon give an almost incredible proof, may have been one cause of His tears. Lazarus had been now four days in the grave, and to restore him to life again was beyond the power of mortal man. But Jesus foresaw that if He should raise Lazarus from the dead, the Jews would be so far from confessing that He had done this by His power as God, that they would seek to kill both Himself, because He had made this claim, and Lazarus, because his living presence among them was a proof of the truth of His claim. This might be one reason why Jesus wept. The sorrow of the sisters He could heal by raising their brother from the dead; for the unbelief of the Jews, according to the economy of salvation, He had no cure to offer.

Jesus is but three times recorded to have wept: once here at the death of Lazarus; again, when He wept over the rebellious city Jerusalem (Luke xix. 41); and again when His own sufferings were the cause (Heb. v. 7).

allowed it to act according to that law of sympathy which belongs to man's nature, which time, place, presence affect, and which could not, regarded as a mere human feeling, be equally moved by the mere abstract knowledge of the existence of suffering. He gave scope, therefore, to the actings of this human principle, whether it led, as by the grave of Lazarus, to tears, or at the gates of Nain, to pity. These were indications how truly He had adopted that common nature which He shared with His brethren. But then His sympathy was controlled and rendered stable by that guiding light which has been wanting both to the will and the understanding of man ever since the Fall. Without such guidance, sympathy is vague, unmeaning, or even mischievous. So that, missing the designed end of its operation, it falls back not seldom into the opposite extreme of misanthropy. Let it be given to the mere creature of human impulse to stay all sicknesses, or to feed thronging multitudes by miraculous support, and the consequence would be an inversion of the ordinary laws of God's providence, as mischievous for its immediate objects as for those who would rely on its prospective help. What would be the sure consequence but the growth of those still greater moral evils which are, in a measure, kept in control by physical wants? This tendency is seen in such alleged miracles of the Middle Ages as are founded on an exaggerated application of what was permitted to the prophets of the theocracy.

"Now, this unlimited power our Lord possessed; but because it was under the control of that inward light which guided His spirit, it led in Him to no such results. His eye, indeed, saw man's miseries, and pitied them. But His true perception of the real evils of man's nature, His estimate of the effect of guilt, His discernment that pain was an evil so much lighter than sin,—this guided the general course of His sympathy. He gave therefore to His human nature what was its due. He wept when grief overflowed

36. Then said the Jews, Behold how He loved him!

37. And some of them said, Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died?

Only three months before this Jesus had opened the eyes of a man born blind. Through the examination of that miracle by the Pharisees the public attention had been drawn to it in an extraordinary degree. It had become known throughout all Judæa. When then the Jews saw Jesus standing over the grave of Lazarus and weeping for his death, they were at a loss to understand why the Man, who plainly had the power, had not given a proof of His love for Lazarus by preserving him from death. They were ignorant that the object of Jesus was to do more than prevent Lazarus from dying, that it was to raise him to life again after he had been dead and buried four days. His power they had witnessed. Of His affection for Lazarus they could not entertain a doubt. They beheld how He groaned and troubled Himself when He saw Mary weeping and the Jews weeping with her. On His way to the grave they had seen how He wept. When He arrived at the grave, they were again witnesses of His trouble.

38. Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.^a

^a Vulg. Jesus ergo rursum fremens in semetipso.

its banks; He succoured those whom the providence of the Great Disposer of all brought near Him. In His path through this world He scattered round Him His favours, but He allowed them not to interfere with His great mission for the common benefit of the race which He had come to represent."—R. I. WILBERFORCE on the Incarnation, p. 109.

^a Tombs.—The following are some of the different forms of tombs existing in Palestine.

"The numerous sepulchral chambers around Jerusalem are all excavated horizontally in the natural or artificial face of the rock. . . . The entrance is always at the side, and never from above."—ROBINSON'S 'Later Researches,' p. 181.

"There are in Syria and Egypt numbers of these tombs, which the Arabs erect to the memory of any man who they think has led a holy life. Their tombs are generally placed in some conspicuous spot, frequently on the top of a mount. The sepulchre consists of a small apartment with a cupola over it, whitewashed externally."

—LUBY and MANGLES, p. 57.

"Three miles from Mount Tabor there are many sepulchres cut in the rock; some of them are like stone coffins above ground, others are cut into the rock, like graves, some of them having stone covers over them."—POOCCOCKE'S 'Travels,' ii. 65.

See also note on S. Matthew, ch. xxvii. 60, p. 486.

"Every hill and valley round the Holy City is thickly studded with these memorials of man's mortality. The summits of Zion and Bezetha, the slopes of Olivet and Moriah, the rocky plateau on the N.W. and the deep valleys of Hinnom and Jehoshaphat, are all cemeteries. The tombs of Jerusalem are far more numerous than her houses. Many of them are evidently very ancient, and a few are interesting from their historic and sacred associations."—MURRAY'S 'Handbook to Palestine,' p. 137.

Tombs in Palestine are of two kinds: either dug down in the ground like modern graves, to which our Saviour compares the scribes and Pharisees, "for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*" (Luke xi. 44); or they are hewn in the rock or mound, and are entered at the side like a room. These are often natural caves, excavated and enlarged at the will of the owner. Along the side of this hollow cave or room, niches are excavated from time to time, as they are required, and in them the dead are deposited. The word (*ἐπι*) rendered by our translators "upon," might have been translated quite as correctly "against." Its meaning here must depend on the nature of the tomb, whether it was dug in the ground or excavated at the side of a rock. The latter is the traditional opinion, and the word "cave" (*σπήλαιον*) rather points to this kind of tomb.

Jesus orders the stone to be removed. Thus they would have sensible proofs of the decomposition of the body of Lazarus, proofs both by the sight and the smell. Against this Martha gently remonstrates. Either, as some¹ think, she shrunk from the thought of Jesus seeing her brother in the condition in which he would now be, or, as others,² she doubted whether it were possible for even Him to restore to life again one who had been dead four days. Our Lord's answer to her would rather imply the latter; it rather indicates some want of belief in Martha. She had said, "Even now I know that whatsoever Thou wilt ask of God, God will give it Thee;" but when the trial came, her faith wavered, and she failed to see a ray of hope in His command to remove the stone.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

It is nowhere recorded that Jesus had said these identical words to Martha. The substance of them He had said, perhaps more than once. To her messenger He had said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby" (ver. 4). To herself He

had said, "Thy brother shall rise again" (ver. 23); and again, "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believeth thou this?" (ver. 25.)

He promises Martha that if she will believe, He will work a work which will convince the people that its author must be God, and as such they will honour Him and worship Him. That work is the miraculous restoration of Lazarus to life. One condition which Jesus requires for this is, that Martha should believe that He is able to do it.

41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank Thee that Thou hast heard Me.

^{A.} the stone where he was: S.V. *omit* from the place where the dead was laid.

^{Vulg.} Tulerunt ergo lapidem: Jesus autem elevatis sursum oculis, dixit.

42. And I knew that Thou hearest Me always: but because of the people which stand by I said *it*, that they may believe that Thou hast sent Me.

Such is the nature of the Hypostatic Union, that the Father always hears the prayers of the Son. Jesus has not to plead to bend the will of a dissentient Father: for there is a Unity of will between Him and the Father. He gives thanks and offers prayers to the Father for the sake of the people who stand around Him, to prove to them that He is One with the Father and is sent by the Father. In the presence of the Jews Jesus prays to God, the Father of heaven, that as a proof of their Union, Lazarus, who had been dead four days, may rise from the grave. Jesus does not pray for power to perform the miracle, but as a proof to the people of the Unity of will and power which there is between the Father and Himself. For their sakes, too, it is that He declares that He is heard, and that the miracle will take place, and in confirmation of His words.³

43. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: ^a and his face

¹ S. Cyril Alex. in Joan. xi. 39; vol. vii. p. 57.

Rupertus, in Joan. xi. 39; vol. iii. p. 641.

² Origen, in Joan. xi. 39, tomus xxviii. 3; vol. iv. p. 684.

S. Chrysostom, in Joan. xi. 39; Homil. lxiij.

Theophylact, in Joan. xi. 39; vol. i. p. 663.

Maldonatus, in Joan. xi. 39; vol. ii. p. 771.

³ S. Chrysostom, in Joan. xi. 42; Homil. lxiiv.

Theophylact, in Joan. xi. 42; vol. i. p. 664.

Euthymius, in Joan. xi. 41; vol. iv. p. 413.

Jaensenius, in Concord. Evang. cap. cii. p. 282.

Maldonatus, in Joan. xi. 42; vol. ii. p. 772.

Cornelius a Lapide, in Joan. xi. 42; vol. viii. p. 1044.

^a **Manner of burial.**—On the following morning (Oct. 26th, 1855), very early, I looked from the window, and saw a bier close to the door of a neighbouring house. It was a painted wooden stand, about seven feet by two, raised slightly on four legs, with a low gallery round it, formed of uprights far apart, and two cross bars.

Two strong poles projected at each end from the corners. Above it a canopy was raised, made of freshly-gathered elastic palm-branches. They were bent like half-hoops, and then interlaced and secured lengthways, with straight fronds. I sketched it, and presently I saw the dead body of a man, handsomely dressed,

was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.^a

Vulg. Et statim prodit qui fuerat mortuus.

Jesus calls with a loud voice, as a sign of His authority over the dead; perhaps also to indicate that the separation of the soul and body of Lazarus had already taken place, and that the soul was not in the grave with the body, but in some more distant abode. Jesus addresses Lazarus by name and as if living, because the result of His command is the reunion of his soul and body, as will also take place in the Resurrection at the last day (1 Thess. iv. 16).

Jesus had before bid the Jews remove the stone, and by that means to become more than mere eye-witnesses of the condition in which the body of Lazarus then was. Now He commands them to "loose him, and let him go." By making the Jews themselves assist in the circumstantial details, they became, as it were, co-operators with Him in the performance of the miracle. They were thus more able to bear witness to the truth of the miracle, and were

more interested in doing so than if they had been mere spectators of it.

It is not improbable that his legs were tied together, and his hands bound to his side to keep them in a straight position, and his face covered with a napkin to prevent the distortion of his features from being seen as he was carried to the tomb.

Many were the lessons which the early writers drew from the resurrection of Lazarus. Some¹ saw in him a proof and an image of the general Resurrection. Others² drew from it arguments to prove the power of intercessory prayer, showing that as the prayer and faith of his sisters prevailed with Jesus for the resurrection of their brother, so the prayer and faith of others in behalf of their friends may still prevail with Him for the resurrection of their souls from sin. Others,³ again, from the resurrection of Lazarus, and from the loosing of him in order that he might depart from the place of his former detention by death, illustrated the resurrection from sin, and showed how the right exercise of the power to bind and to loose, committed by Jesus to His Apostles, might avail for

¹ S. Irenaeus, *contr. Hæreses*, v. 13, p. 1156.

S. Cyril Alex. in Joan xi. 43; vol. vii. p. 64.

Tertullian, de Resurrectione Carnis, 53; vol. ii. p. 873.

S. Ambrose, de Excessu Fratris Satyri, ii. 77; vol. iii. p. 1337.

S. Cyril Hierosol. Catechesis, vol. ix. p. 516.

² S. Irenaeus, *contr. Hæreses*, v. 13, p. 1156.

brought out and placed upon it. His face was covered with a shawl. Four men lifted the bier from the ground, and, resting the poles on their shoulders, bore it to the mosque. After a little while, it was carried slowly along, passing the Consulate on its way to the Moslem burial-ground, preceded by about forty men solemnly silent, and followed by at least fifty women and children, shrieking wildly, singing and screaming.

"Between the palm-fronds I could plainly see the figure of the dead man; the head was foremost. . . . He had died just before midnight, after a few hours' illness."—ROGERS, 'Domestic Life in Palestine,' p. 145.

^a The raising of Lazarus from the grave.—"Why do the three earlier Evangelists not even mention this most stupendous of Christ's miracles? The following answer has been suggested. They wrote in the lifetime of Martha, Mary, and Lazarus. Well might one about whom there hung the mystery of having passed through death desire privacy. Nay, his own personal safety required it; for we read that the Sanhedrin sought his life, because that by reason of him many of the Jews went away and believed on Jesus!"

"Not therefore till that generation had passed away was the miracle published. The last of the Apostles, writing sixty years or more after the event, far away at Ephesus, records, with all the vividness of an eye-witness, what had sunk deep into the memory of all the Twelve. So, too, and doubtless for like reason, he alone of the Evangelists publishes the name of him who came to Jesus by night, and brought spices to His tomb."—CANON NORRIS, 'Key to the Four Gospels,' p. 62, ed. 1871.

"The argument from the silence of the Synoptists, which is most insisted upon by some critics who have not formed for themselves a clear and accurate conception of what the Synoptic Gospels are, really counts for but little. . . .

"The significance of their silence, too, has been exaggerated by looking at it in the light of modern ideas. To us the raising of the dead stands apart from other miracles in a class by itself, as

Origen, in Joan. xi. 43, tomus xxviii. 6; vol. iv. p. 693.

S. Ambrose, de Penitentia, ii. 7; vol. iii. p. 510.

S. Augustine, in Joan. xi. 43, tract. xlix.; vol. iii. p. 1757.

S. Gregory Magnus, in Evang. Homil. xxvi.; vol. ii. p. 1199.

—, Moral. xxii. 15 (alias 9); vol. ii. p. 231.

S. Bernard, Sermo iv. de Assumptione.

Theophylact, in Joan. xi. 43; vol. i. p. 665.

peculiarly unexampled and incredible. But that it was not so regarded at the time when the Gospel was written appears from this very narrative, where the Jews are made to ask whether He who opened the eyes of the blind could not have prevented the death of Lazarus altogether. So, in the Synoptists, the answer that Jesus gives to the disciples of John groups together every class of miracle, the raising of the dead amongst them, without distinction. Similar narratives in the Synoptists, in the Acts, and in the Old Testament, are given without any special relief or emphasis. And if the fourth Evangelist himself does lay more stress upon them, this belongs rather to his own peculiar conceptions than to the circle of popularly current ideas."—SANDAY, 'Historical Character of the Fourth Gospel,' p. 185.

"The decree of the Sanhedrin by no means finds its motive in the raising of Lazarus. They talk rather of the 'many miracles' which Jesus does (xi. 47). Although that fact was the occasion for this last step, it was not the ground; and so the Synoptists have not another story, because they are silent about Lazarus. In them, as in John, it is the enthusiasm of the people for the miracle-worker and Messiah that determines the heads of Israel to the decisive step; and Jesus was the miracle-worker in the eyes of the people, with and without the raising of Lazarus. Hence the Synoptists do not need it. That also takes away the necessity of our explaining why they do not mention it. But ought it to be so hard to see this? They are silent as to Bethany in general, or mention it but hastily, just as they are silent about Cana at the beginning. They arrange their account by the great stations, Galilee, Perea, and Jerusalem. Everything else retires before the stress laid on these three great stations. For this reason they make Jesus enter Jerusalem directly from Jericho. Did Jesus, however, stop first at Bethany, as John tells us, then the festival entry which the Synoptists relate is the more easily explained. They would be prepared for His arrival in Jerusalem."—LUTHARDT, 'St. John the Author of the Fourth Gospel,' p. 212.

the good of others. An early tradition existed that Lazarus lived thirty years after his resurrection.¹

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.

S. And many: V.A. what He had done.
Vulg. Multi ergo ex Iudeis . . . quæ fecit Iesus.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

From the way in which these two sets of Jews are contrasted, it is plain that the latter went to the Pharisees with no friendly intention towards Jesus. Their object is not to persuade them of the truth of the miracle, or to mollify their hatred towards Jesus, but to assist them in getting up some accusation against Him.

47. ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we?^a for this Man doeth many miracles.

48. If we let Him thus alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.^b

S. all men believe on Him.
Vulg. omnes credent in eum.

So blinded are these Jews by hatred, that they do not see that their machinations can have no power against Him who can open the eyes of the blind and raise the dead. They are unable to question the reality of His last miracle, the raising of Lazarus from the dead; nay, they admit that Jesus has wrought many miracles. They foresee that all the people will believe in Him. They reason that the people will wish to make Him their king, and that the Romans will use this as a plea to take away their political status, their place among nations, and to reduce their country into greater subjection than it even is now. All this they propose to avert by a course of the most flagrant injustice and iniquity. They have evidently no belief in the principle that righteousness exalteth a nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

S. omits for us: V. for you.
Vulg. Nec cogitatis quia expedit vobis.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

The priesthood was hereditary in the family of Aaron, and the firstborn of the oldest branch of it, if he had no legal blemish, was always the high priest. After their return from the Captivity this rule was frequently violated. Of late years² the Roman governors had deposed one high priest and had put another in his place, very much according to their own pleasure, without any regard to the Law of Moses. It was never limited³ to one year or to two, but by the caprice of the governors some had been allowed to continue high priests for a few months only, others for many years. But there is no reason to suppose that the Evangelist here refers to this malpractice. His words simply mean that Caiaphas was high priest during that year, that year when events of such mighty importance were taking place. Caiaphas, or Joseph Caiaphas, had been appointed high priest by the Procurator Valerius Gratus, and he continued high priest for eleven years, during the whole procuratorship of Pontius Pilate.

Caiaphas did not understand the words which he uttered. It is plain from the Evangelist's explanation that Caiaphas by these words meant one thing, and that the Holy Spirit intended quite another. Caiaphas meant that it was better that one man should die than that many should die, that it was better that Jesus should die than that He should be the occasion of involving the whole nation in ruin. But the words which the Holy Spirit put into his mouth as high priest apparently mean that it is expedient that Jesus should die for the whole nation; that is, in behalf of the whole nation, instead of as a sacrifice or propitiation for the whole nation.

Caiaphas gave his advice as a piece of state policy, with a reckless indifference as to the innocence of Jesus, or the truth of His claims to be God. These he seems never to have

¹ S. Epiphanius, *Hæresis*, lxi. 34; vol. ii. p. 88.

² Josephus, *Antiq.* xviii. 2; vol. ii. p. 735.

* *What do we?* (*τί ποιούμεν*;)—"The indicative present sometimes occurs also in indirect questions, when, in Latin, the conjunctive would be used, as John xi. 47. *τί ποιούμεν*; *quid facimus?* 'what can we do? what is to be done?' The indicative, however, here strictly denotes that something must undoubtedly be done. The question *τί ποιούμεν* invites deliberation (comp. Acts iv. 16).

Josephus, *Whiston's Trans. Antiq.* xviii. 2, 2; page 485.

³ Cornelius a Lapide, in Joan. xi. 49; vol. viii. p. 1047.

On the contrary, *τί ποιούμεν* implies that *something* is to be done, and inquires *what* that is."—WINER'S 'Grammar of the New Testament,' p. 299.

^b "The Romans shall come, &c. (*ἐλεύσονται οἱ Ῥωμαῖοι*) refers to the approach of the Roman armies."—*Ibid.* p. 630.

considered. The political status must be preserved. The claims of no one individual, of whatever nature they might be, could be allowed to interfere with that. Such was his mode of reasoning. The consequence of it was not the preservation of its political status, not the prosperity of Judea as a nation, but its utter ruin and desolation.

We have the authority of S. John that, though Caiaphas himself did not attribute any such sense to his words, the meaning conveyed in them by the Holy Spirit was that Jesus should die for the salvation of the Jewish nation, and not of the Jewish nation only, but of all nations; that by His Death He should gather together in one Church all His children, out of every nation under heaven.

53. Then from that day forth they took counsel together for to put Him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim,* and there continued with His disciples.

S.V. with the disciples.

Vulg. et ibi morabatur cum discipulis suis.

Several times during His ministry the people, mistaking what He had said for blasphemy against God, and incited by their rulers, had taken up stones to stone Him. Now it is a deliberative assembly, the great Council of the Jewish nation, led on by Caiaphas the high priest, which resolves to kill Him, and which decides upon this course of action after mature deliberation. Jesus as God knows this their decree, and as Man He takes the same precaution against it which other men would have done. He retires from Jerusalem to Ephraim, a city which is about five miles to the

north-east of Bethel, and about twenty miles from Jerusalem, and not very far from the brook Cherith, near the Jordan, where about nine hundred years before the prophet Elijah had hid himself from the anger of Ahab and his wife Jezebel. Here Jesus retires with His disciples, probably to prepare Himself, by prayer and meditation, for the great struggle with the powers of darkness, which He is just about to commence.

55. ¶ And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that He will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him.

S.V.A. omitt both: S.V. had given commandments.

Vulg. Dederant autem pontifices et pharisei mandatum.

The Passover was near at hand, the Passover at which Jesus was to offer up Himself as the Lamb that taketh away the sin of the world. The people were already flocking from the country into Jerusalem. It was the custom to repair to Jerusalem some days before the commencement of the feast, in order that those who laboured under any legal uncleanness might purify themselves by the requisite sacrifices and prayers, and might thus be duly prepared to keep the Passover. The rulers and Pharisees had already become impatient of delay, and were beginning eagerly to ask each other whether He would come to the feast.

* Ephraim.—“Further still is the dark conical hill of Tayibeh, with its village perched aloft, like those of the Apennines, the probable representative of Ephrah of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17); in later times ‘the city called Ephraim,’ near to the wilderness to which our Lord retired, after the raising of Lazarus.”—STANLEY’S ‘Sinai and Palestine,’ p. 214.

“This ancient site appears to correspond with the position of Ephrah, a city of Benjamin, to which one band of the Philistine spoilers went from Michmash. It stood, according to Jerome, five miles east from Bethel, which accords exactly with this place. It is also highly probable that the city Ephraim, which Abijah, king of Judah, took from Jeroboam (2 Chron. xiii. 19), was the same as

Ophrah—the names are radically identical. With this, too, we may identify the city Ephraim of the New Testament, which was ‘near to the wilderness,’ and to which our Lord withdrew with His disciples after the raising of Lazarus. Josephus mentions Ephraim as one of the towns taken by Vespasian.”—MURRAY’S ‘Handbook to Palestine,’ p. 209.

“The concealment at Ephraim, from the circumstances of the case, could only have been for a few days.”—McGILLAN. ‘New Testament,’ p. 584.

See also Robinson, ‘Biblical Researches,’ vol. ii. p. 121, &c.; ‘Harmony of the Four Gospels in Greek,’ p. 203.

CHAPTER XII.

[1. *Jesus excuseth Mary anointing His feet.* 9. *The people flock to see Lazarus.* 10. *The high priests consult to kill him.* 12. *Christ riseth into Jerusalem.* 20. *Greeks desire to see Jesus.* 23. *He foretelleth His Death.* 31. *The Jews are generally blinded:* 42. *yet many chief rulers believe, but do not confess Him:* 44. *therefore Jesus calleth earnestly for confession of faith.]*

[Vulg. *Apud Martham et Lazarum receptus, unguento a Maria ungitur, murmurante Iuda: fure: cogitabant autem principes sacerdotum etiam Lazarum occidere: Jesus asello relictus, cum honore Jerusalem ingreditur: et gentilibus cum videre cupientibus, dicit horam sue clarificationis instare, sed granum frumenti prius mortificandum: vox Patris auditur de clarificando nomine suo: princeps hujus mundi foras ejectionis: de exactione Iudaeorum prophetata ab Isaia: in Christo honoratur aut spernitur Pater.]*

In the last two verses of the preceding chapter we are told how the chief priests and the Pharisees were eagerly watching for the arrival of Jesus at Jerusalem, and how they "had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him." In the first verse of this chapter it is related how, six days before the Passover, Jesus came not to Jerusalem, but to Bethany. The distance between Bethany and Ephraim, the place last named as the abode of Jesus, would be much the same as between Jerusalem and Ephraim; that is, about twenty miles.

For verse 1 see S. Matthew, chap. xxi., page 336.

1. Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead,^a whom He raised from the dead.

S.V. omit which had been dead: S.V.A. whom Jesus raised.
Vulg. ubi Lazarus fuerat mortuus, quem suscitavit Iesus.

Some¹ have thought that the expression "where Lazarus

was" does not preclude the possibility that he had accompanied Jesus with His other disciples to Ephraim. This conjecture receives some countenance from the mention incidentally made in the 9th verse, that much people of the Jews came to Bethany that they might see Lazarus, whom Jesus had raised from the dead, as if they had not been able to satisfy their curiosity in the interval since his resurrection, on account of his absence from Bethany.

For verses 2-8 see also S. Matthew, chap. xxvi., page 410.

2. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him.

For the evening when this supper was made, see S. Matthew, chaps. xxi. and xxvi., pages 335 and 409.

3. Then took Mary a pound of ointment of spikenard,^b very costly, and anointed the feet of

¹ Maldonatus, in Joan. xii. 9; vol. ii. p. 780.

^a Where Lazarus was which had been dead (ὅπου ἦν Λάζαρος ὁ τεθνήσκως).—"Markland rightly censures the Latin Versions for rendering 'ubi Lazarus fuit mortuus,' and thus overlooking the article. The sense, as he observes, is 'where Lazarus was, he who had been dead.' His objection does not, and is not, meant to apply to the English Version."—BISHOP MIDDLETON on the Greek Article, p. 257.

^b Ointment of spikenard (μύρον νάρδου πιστικῆς).—"The interpretations that call for notice are three:—(1) That πιστικόν, pisticon, is the Greek form of the Lat. spicatum; the name of one of the two costliest nard unguents of the Romans; the other being foliatum (see Wetstein, in loc.). So Vulg. rendering Mark xiv. 3, nardi spicati, but S. John xii. 3, nardi pistici; so also apparently, beside Wetstein, A.V. rendering spikenard, as Wyc., Gnv., Rhm., Alf. But, against this, spicatum is never elsewhere an epithet of nardus, but only of the unguentum; and its Greek rendering, as frequently in Galen, is simply σπικάντον. (2) That πιστικός is derived from πιστός, piwv, potable, and signifies 'liquid.' So Nuc.; so also Casaubon, Beza, Schleusner, Fritzsche, Lidd. and Scott. But, although the nard oil was indeed potable (Ethen. 689 D, ἐπιπότησις

πρὸς πότον νάρδος), nevertheless such a signification of πιστικός is without parallel, is inappropriate to the context, and has nothing whatever here to recommend it. (3) That it is derived from πιστός, piwv, faithful, reliable, true, and signifies genuine, pure, unadulterated. So Mark xiv. 3, Tyn., Crm., Wkf., Am. Rev.; and so John xii. 3, Wyc., true; Tyn., Crm., perfect; Rhm., right. So Bengel, Bretschneider, Grimm, Winer, and Mey., Lug., Wdw. It is surprising that there ever should have been any doubt that this is the true interpretation. First, the existence of the word as a derivative of πιστός, faith, is indubitable. Thus Plut. i. 281, φιλικὸς καὶ πιστικὸς ἔχοντες, 'friendly and faithful.' Artem. ii. 32, γυναῖκα πιστικὴν, 'a faithful wife.' Euseb. Dem. Ev. 684 D, ed. Migne, τοῦ πιστικοῦ τῆς καινῆς διαθήκης κράματος, 'the faithful cup of the new covenant.' Epiphanius, i. 1088 A, ed. Migne, οὐ τι πιστικὸν ἀλλὰ συλλογιστικόν, 'nothing savouring of faith but of argumentation.' And in the very late author Cedrenus frequently, as θεράπων πιστικός, 'a faithful servant.' Next, the nard leaf, especially the best, was often adulterated with the common bastard nard, ψευδονάρδος (Plin.). Hence it was appropriate to specify the fidelity or genuineness of the nard. Further, this is the almost

Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment.^a

As a guest at the table Lazarus would prove the reality of his resurrection, and would amply dispose of any rumours to the effect that he had only raised a spectre from the grave, and not the veritable body of Lazarus himself.

The literal translation is "ointment of nard pistie (*νάρδου πιστικῆς*), very costly." Five or six different meanings have been assigned to the word "pistic";¹ some supposing that it referred to the place from which the nard was obtained, others to the nature or quality of the nard itself.

S. John says that it was Mary who anointed Jesus on this occasion. S. Matthew (xxvi. 7) and S. Mark (xiv. 3) merely say it was a woman. S. John wrote his Gospel last, and at a time when all cause for silence as to her name may have disappeared. S. John says that she anointed the feet of Jesus. S. Matthew and S. Mark say that she poured the ointment on His head, and S. Mark adds that she brake the box and poured it on His head. The probability² is that she brake the box and poured the ointment on His head, and then with the remainder anointed His feet, or the reverse. The wiping His feet with her hair is supposed by many to have preceded the anointing of them.³ There is nothing in the language of the narrative itself which is inconsistent with

this view. She would wipe them to remove the dust which the open sandal would have allowed to gather round them, and thus to prepare them for the ointment which was too costly to be wiped off His feet by her hair. Besides, Mary's object was to anoint the feet of Jesus, not her own hair. Mary would deem no office unbecoming her that would prove her love to Him who had shown them, in a manner which they could most thoroughly appreciate, that He was indeed the Resurrection and the Life. Instead of ministering to personal vanity and to sin, her hair would receive honour in being employed to wipe off the dust from the wearied feet of the Son of God.

4. Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him,

S.V. But saith: S.V. omit Simon's son.
Vulg. omittit Simon's son.

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.^b

S.V. and having the bag, bare what.
Vulg. et loculus habens ea que mittebantur portabat.

S. John says it was Judas who murmured. The other

¹ Cornelius a Lapide, in Joan. xii. 3; vol. viii. p. 1051.

Winer, Grammar of the New Testament, p. 110.

² S. Augustine, de Consens. Evang. ii. 79; vol. iii. p. 1155.

unanimous interpretation of the ancient expositors. Jerome (on Mt. 26, 7), "nardum pisticum, hoc est, verum et absque dolo, ut fidei Ecclesiæ et gentium demonstraret." S. Chrys. is silent, but Euthym. *καταπιστευμένην εἰς καθαρότητα*, 'thoroughly reliable for purity'; and Theoph. *ἁδον καὶ μετὰ πίστews κατασκευασθῆσαν*, 'a sincere and faithful compound.' And S. Augustine, who supposes that the word signifies 'locum unde hoc erat unguentum,' nevertheless sees in it an allusion to *πιστις, fides* (in Joan. tract. i. 6).—McCLELLAN, 'New Testament,' p. 677.

Dr. Johnson in his Dictionary (ed. 1765) gives the following account of spikenard:—"A plant, and the oil or balsam produced from the plant."

"There are three sorts of spikenard. 1. The Indian spikenard is most famous. It is a congeries of fibrous substances adhering to the upper part of the root, of an agreeable aromatic and bitterish taste. It grows plentifully in Java. It has been known to the medical writers of all ages. 2. Celtic spikenard is an oblong root, of an irregular figure, a fragrant and aromatic but not very pleasant smell. It had its name from Celtic Gaul, and is still found in great abundance on the Alpine and Pyrenean mountains. 3. Mountain spikenard is a moderately large oblong root of a plant of the valerian kind, its smell and qualities resembling those of the Celtic spikenard."

"Alexander now led his army into the Gedrosian desert. The march, at the outset, did not threaten that accumulation of suffering and calamity by which it was subsequently attended. It lay through a part of the province where the heat of the climate favoured the growth of aromatic plants. The myrrh-bearing shrub grew there in profusion, and the herb which produces nard was equally abundant. The latter, trodden under foot by the Grecian

Cornelius a Lapide, in Matt. xxvi. 7; vol. viii. p. 472.

³ Jansenius, in Concord. Evang. cap. cix. p. 307.

Cornelius a Lapide, in Joan. xii. 3; vol. viii. p. 1052.

host, sent forth into the air 'a stream of rich distilled perfume' which delighted the sense. Following the army for commercial purposes were some Phœnician merchants, who loaded their cattle with a rich burden of nard and myrrh, which, however, they did not long retain."—MITFORD, 'History of Greece,' chap. lix. vol. viii. p. 177.

^a With the odour of the ointment (*ἐκ τῆς ὁσμῆς τοῦ μύρου*).—"We must not regard *ἐκ τῆς ὁσμῆς* as merely equivalent to a genitive, but as denoting especially that *whence* the filling of the vase was come; it was filled with (from) the odour of the ointment (with fragrance)."—WINER, 'Grammar of the New Testament,' p. 214.

^b And bare what was put therein (*καὶ τὰ βαλλόμενα ἐβάρα(εν)*).—"I cannot but think that it was S. John's intention to say not merely that Judas 'bare,' but that he 'bore away,' purloined or pilfered what was put into the common purse. It has the appearance of a tautology to say that he 'had the bag, and bare what was put therein,' unless indeed the latter words are introduced to explain the opportunity which he enjoyed of playing the thief, hardly, as it appears to me, a sufficient explanation. On the other hand, the use of *βαρά(εν)*, not in the sense of *portare*, but of *aufere*, is frequent: it is so used by Josephus, Antiq. xiv. 7, 1; and in the New Testament, John xx. 15; and such, I am persuaded, is the use of it here. We note that already in Augustine's time the question had arisen which was the right way to deal with the words; for, commenting on the 'portabat' which he found in his Italic, as it has kept its place in the Vulgate, he asks, 'Portabat an exportabat? Sed ministerio portabat, furto exportabat.' Here he might seem to leave his own view of the passage undecided; not so, however, at Epist. 108, 3: 'Ipsi (Apostoli) de illo scripserunt

Evangelists do not mention Judas by name. S. Matthew (xxvi. 8) says, "When His disciples saw it, they had indignation, saying, To what purpose is this waste?" S. Mark (xiv. 4) says, "There were some that had indignation within themselves." The explanation¹ probably is that it was Judas who began the murmuring, who first gave utterance to this feeling of dissatisfaction, and who, by representing it as a waste, and a waste of what might have been so useful to the poor, induced the others to join in his indignation. From what we elsewhere know of the other disciples, their indignation would be sincere and honest, though misplaced; that of Judas would be only a cloak to hide his disappointment at missing so much from his grasp.

S. Matthew (xxvi. 9) says the ointment might have been sold "for much;" S. John, "for three hundred pence;" and S. Mark (xiv. 5), "for more than three hundred pence." This is another of those apparent discrepancies between the Evangelists, but where there is in reality no contradiction.

Why Jesus should have allowed Judas to carry the bag, when He knew that he could not resist the temptation to which it exposed him, is one of those mysteries which we shall only be able to answer when we understand why God allows any man to be exposed to temptation which He knows he will not be able to resist. It may be² that Judas was first selected for this purpose because he showed an aptitude for making such arrangements as were required for supplying the daily wants of the disciples, and for relieving the poor, and that the opportunity—the possession of the bag—had developed in him the hitherto latent feeling of avarice. His sin consisted in appropriating to his own individual use some of the money which was given to him for the general good of Jesus and the disciples and the poor. That Judas was not an unblushing peculator, that he did not practise his thefts openly, but with the utmost secrecy, and with every outward appearance of upright dealing, is plain from the fact that the disciples do not seem to have suspected his motives on this occasion. They join with Judas in representing that the value of the ointment might have been better spent in distributing to the poor, because they had not the slightest suspicion of his honesty.

The fearful lesson which the conduct of Judas teaches us is the intimate relation which, in the nature of things, exists between appropriating to oneself the goods given to us in charge for Christ and His poor, and the betrayal of Christ

Himself, between avarice and treason to Christ. The latter of these is the necessary consequence of the former, not the accidental but the moral consequence, not in Judas only, but in every man. Betrayal of Christ, in some form or other, follows the love of money as regularly and as certainly as night follows day.

7. Then said Jesus, Let her alone: against the day of My burying hath she kept this.³

S.V. Let her alone, that she may keep this against the day of My burying.
Vulg. Sinite illam ut in diem sepulture meae servet illud.

8. For the poor always ye have with you; but Me ye have not always.

Of the three Evangelists who record this murmuring against Mary, S. Mark gives our Saviour's answer the most fully, and S. John the least so. But they all agree in giving the substance of it, the prophetic signification of the act. Mary was led by the Holy Spirit thus to anoint His Body. This anointing is preparatory to His Burial, which would shortly take place. She had done "what she could" (Mark xiv. 8). She had beforehand done what she could not do then, that is, she had paid the reverential honour due to His Body, and which she would wish to pay at His Burial, but which the peculiar circumstances attending His Death would not permit her then to offer to Him.⁴

He says that the wants of the poor have to be relieved, and will have to be relieved for all time to come; but that can form no plea for not paying honour, even costly honour, to His Body. So far from rebuking Mary as wasting the ointment, He says that she had "wrought a good work on" Him, and promises that wherever this Gospel shall be preached in the whole world there shall also this that she hath done be told for a memorial of her. He extols the reverential devotion of Mary, He rebukes the ill-judged censure of Judas and the rest; but He neither divulges the dishonest acts in which Judas is secretly indulging, nor reproaches him with his avarice and hypocrisy.

9. Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

A. whom Jesus had raised.
Vulg. quem suscitavit a mortuis.

² Cornelius a Lapide, in Joan. xii. 6; vol. viii. p. 1052.

³ Jansenius, in Concord. Evang. cap. cix. p. 308.

Cornelius a Lapide, in Matt. xxvi. 12; vol. viii. p. 473.

⁴ Against the day of My burying hath she kept this (*eis tēn hēmeran tou entaphiasmou tēthēken autē*).—"Here *tēthēken* is to be regarded as strictly a perfect ('she has kept it, and has thus used it now'), as Jesus meant figuratively that this anointing was part of the preparation for His interment."—WINER, 'Grammar of the New Testament,' p. 289.

¹ S. Augustine, de Consens. Evang. ii. 79; vol. iii. p. 1155.

Jansenius, in Concord. Evang. cap. cix. p. 307.

Cornelius a Lapide, in Matt. xxvi. 8; vol. viii. p. 472.

quod fur erat, et omnia quæ mittebantur de dominicis localis auferbat." After all is said, there will probably always remain upholders of one translation and upholders of the other; yet, to my mind, the probabilities are much in favour of that Version which I observe that the five clergymen have also adopted."—ARCHBISHOP TRENCH on Authorized Version, p. 104.

10. ¶ But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

The rulers of the Jews do not themselves believe that Jesus is the Messiah, or that He is God; but they believe that He has raised Lazarus from the dead, and they see that in consequence of this others are beginning to believe in Him. At the same time such is their infatuation, that they take counsel to put to death both Jesus and Lazarus. They seek to put Jesus to death because He claims to be God; they would put Lazarus to death because he was a living witness of the truth of His claim, an undeniable proof of His power as God.

12. ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees,^a and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord.

S.A. and cried, saying: S.V. Blessed is He who cometh in the name of the Lord, and the King of Israel.

Vulg. et clamabant: Hosanna qui venit in nomine Domini, rex Israel.

For verses 14-18 see S. Matthew, chap. xxi., page 339.

14. And Jesus, when He had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

A. the King cometh.

Vulg. ecce rex tuus venit.

16. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.

17. The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

18. For this cause the people also met Him, for that they heard that He had done this miracle.

S. For this cause much people.

Vulg. Propterea et obviam venit ei turba.

^a Took branches of palm-trees (ἐλαβον τὰ βαῖα τῶν φοινίκων). —Dean Alford (Greek Testament) and Canon Lightfoot think that the presence of the two articles here, the branches of the palm-trees, imply that the palm-trees were growing on the spot. "They were the palm-trees with which the Evangelist himself was so familiar, which clothed the eastern slopes of the Mount of Olives." —'Revision of the New Testament,' p. 108.

I.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him.

The Pharisees are conscious that their opposition to Jesus does not prevent the people from believing in Him, and that the number of those who believe in Him is increasing daily; that, in their own expressive language, "the world is gone after Him." But this does not seem to have suggested to them the question whether the world might not be right and themselves in the wrong. They go on hardening themselves in their unbelief.

At the very time that these Pharisees, with the high priest at their head, are taking counsel to kill Jesus, certain devout Gentiles are seeking an interview with Him. With this object they come to Philip. Why they should select Philip is not mentioned. Whether he was known to them, or whether they were induced to address themselves to him from the benignity of his countenance, or from some other reason, is quite uncertain. Before Philip mentions their desire to Jesus he consults with Andrew. Jesus had chosen Andrew as His disciple first of all, and that circumstance may have given him some degree of weight or authority with the other disciples.

20. ¶ And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

V.A. omit and again: S.V.A. Andrew and Philip come and tell Jesus.

Vulg. Andreas rursus et Philippus dixerunt Iesu.

The reason why the disciples hesitate to convey the request of these Greeks to Jesus is, because, when sending them to preach the Gospel, He had said to them, "Go not into the way of the Gentiles" (Matt. x. 5).

In His answer to them Jesus implies that this command, which He had given them in the beginning of His ministry, was meant to be only for a time, and that the time had now come for it to cease. These Gentiles had come to Him, prompted by a desire to reverence and to worship Him, and their worship must not be rejected. Nay, more; the hour is at hand when He will be worshipped alike by Jew and Gentile, when by His Death He will draw all men unto Him. He is glorified when He is worshipped among men. His

"The Greek word for branches in the Gospel of S. John, xii. 13, 'Took branches of palm-trees, and went forth to meet Him,' is not κλημα, as in chapter xv. 2. &c. but βαῖα, derived from a Coptic root, and applied to the palm-tree exclusively. It does not signify branches properly, for the palm-tree has no branches like the vine, but the huge fibrous leaves which form the crown on the top of the stem." —MACMILLAN on the 'True Vine,' p. 76.

worship will be widely increased only after and through His Death. The hour of His Death, which is at hand, will also be the hour of His glorification.¹

23. ¶ And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified.^a

S.V. *answereth.*

Vulg. *Iesus autem respondit eis.*

He goes on to teach them that men's faith in Him and worship of Him can be secured only by His Death, and that this is according to an established natural law; that it must be so according to the very nature of things.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

S.V. *loseth.*

Vulg. *perdet.*

The same law which is seen in the works of creation, viz. increase by death, and which holds good in the case of the Son of God Himself, applies also in its degree to His disciples. They, too, shall live by death.

He who loves his life, who prefers his life to his faith in God, who saves his life by denying God, shall lose his soul and his life eternally. But he who hates his life in this world, who prefers his faith in God to his life, shall keep it unto eternal life—he shall live for ever with God. Also he who loves his soul, who prefers to gratify the carnal desires of his soul, who prefers to follow his own lusts rather than the commands of God, he shall lose his soul in hell. But he who hates his soul, by resisting and by mortifying those desires of it that are contrary to God's commands, he shall keep it, he shall obtain eternal life hereafter.

26. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.

A. and if after be.

Vulg. *si quis mihi ministraverit, honorificabit eum Pater meus.*

¹ S. Chrysostom, in Joan. xii. 23; Homil. lxvi.

S. Cyril Alex. in Joan. xii. 23; vol. vii. p. 84.

Theodorus Mopsuest. in Joan. xii. 20, &c., p. 768.

Euthymius, in Joan. xii. 23; vol. iv. p. 433.

Theophylact, in Joan. xii. 23; vol. i. p. 674.

[S. Augustine,

Jesus does not say that if any serve Him He will honour him, but that His Father will honour him. This may be either to indicate the unity of will between Himself and the Father, or because their opinion of Him was as yet so imperfect that they would value honour from the Father more than honour from Jesus.

Jesus was perfect God and perfect Man; but such was the nature of the Hypostatic Union, that it did not deliver Him from suffering, or from the dread of suffering. It is probable that the perfection of His human nature increased the intensity both of His suffering and of His dread of it. No man ever exhibited such signs of acute mental suffering as Jesus.

It was not by precept only that He taught His disciples. He showed them an example even by exhibiting the weakness incidental to human nature. They could not retort that it was easy for Him to harangue on the duty of preferring death to sin, because He could not experience what was man's natural love of life, or his dread of death. He has just alluded to His Death, which is so near at hand, when His soul is filled with trouble. The weakness of His human nature seeks some refuge, and flies in prayer to the Father to be saved from this hour. Strength is supplied sufficient to support Him in the hour of need, and He prays the Father to perfect His work in Him, that by His Death He may make satisfaction for sin, and draw all men unto Him. It may even be that He prays the Father to glorify His Name by giving, at that very moment, some proof by which the Jews and Gentiles, who are gathered round Him, may understand that He, Jesus, the Son of Mary, is sent by Him to redeem mankind and to do His will.²

27. Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour.

28. Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified *it*, and will glorify *it* again.

V. *glorify My Name.*

Vulg. *glorifica nomen tuum.*

29. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to Him.

V. *omits therefore: S. when they heard it.*

Vulg. *Turba ergo quae stabat et audierat, dicebat tonitruum esse factum.*

S. Augustine, in Joan. xii. 23, tract. li.; vol. iii. p. 1766.

V. Bede, in Joan. xii. 23; vol. iii. p. 789.

Rupertus, in Joan. xii. 23; vol. iii. p. 659.

² Jansenius, in Concord. Evang. cap. cxi. p. 328.

Maldonatus, in Joan. xii. 27; vol. ii. p. 784.

Cornelius a Lapide, in Joan. xii. 27; vol. viii. p. 1057.

^a The hour is come, that the Son of Man should be glorified (Ὁ ὥρῃς ἡ ἐκείνη ἡ ὥρα ἡ δόξα αὐτοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου).—"The time is come in order that; that is, the time appointed. The theory of 'causal' causes is implied in the expression, which is peculiar to John.

'The hour is (by God's decree) come that I should,' &c.: comp. xiii. 1; xvi. 2, 32. Inaccurate expositors suppose that in these passages ὥρα is used for ὥρε or ὥραν.—WINER, 'Grammar of the New Testament,' pp. 355 and 481.

30. Jesus answered and said, This voice came not because of Me, but for your sakes.

S. omittit et said.
Vulg. Respondit Jesus, et dixit.

Men describe the same things differently, because they look at them from different sides, but it does not always follow that the two descriptions are inconsistent with each other. Probably the two descriptions which the people gave of the voice which came from heaven, and which S. John is careful to record, contain a full and true account of it. The voice¹ was like thunder, because of its majesty and awfulness, like no mere earthly voice. It was like the voice of an angel because, besides being grand and awful and unearthly, it was articulate and distinct; not a rumbling, continuous sound. It has generally been held that this voice was the voice of an angel representing God the Father, who, in answer to the prayer of Jesus to glorify His Name, replied that He had both glorified it, and would glorify it again. He² had glorified His Name by the miraculous events by which the Incarnation had already been attested; He would glorify it again by those by which it should hereafter be attested. He had glorified it at His Baptism and at the Transfiguration by the voice from heaven, which said, "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. iii. 17; xvii. 5). He had glorified it by all the miracles and wonderful works which Jesus had wrought, and by which God the Father gave testimony to the truth of His words. He would glorify it again at His Death, and after His Death, when, by His Resurrection and Ascension and the Descent of the Holy Spirit, all nations should believe in Him, and should worship Him as God.

The voice came not for the sake of Jesus, to give Him strength and support to fulfil His mission, but for the sake

of the people, to convince those who disbelieved in Him that He was the Son of God, and to confirm those who believed in Him, but whose faith was weak and wavering.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

Jesus here declares that the deliverance of the world from the power and tyranny of the devil is at hand; so near, that He says, "Now is." His Passion, which is to begin within three days, shall be the judgment;³ that is, the deliverance, the salvation of the world. In these words He refers to the world as in two different conditions, as the oppressed captive and as the willing slave. By His Death, Satan's power over men shall be broken. Satan, as represented by sin and darkness and idolatry, shall be cast out. His worship, or the worship of idols, shall be replaced by the worship of Jesus, the Son of Man. In the great conflict with Satan He will bruise his head, He will diminish the power which hitherto he has had over both the bodies and the souls of men.

The presence of the Gentiles who desired to see Him, may have prompted these words. When He looked around, He saw the Gentile world entirely given up to idolatry and to the power of Satan. A few there were who, by contact with the Jews, gained a knowledge of the true God, and desired to worship Him. His heart yearned over them, and He seemed to long for the time of His Death to be hastened that the Gospel might be preached among all nations.

32. And I, if I be lifted up from the earth, will draw⁴ all men unto Me.

S. all things.
Vulg. omnia traham ad meipsum.

¹ Rupertus, in Joan. xii. 29: vol. iii. p. 665.
Maldonatus, in Joan. xii. 29: vol. ii. p. 787.
Cornelius a Lapide, in Joan. xii. 29: vol. vii. p. 1057.

² S. Chrysostom, in Joan. xii. 28: Homil. lxvii.
S. Cyril Alex., in Joan. xii. 27: vol. vii. p. 92.
Theophylact, in Joan. xii. 28: vol. i. p. 677.
Euthymius, in Joan. xii. 28: vol. iv. p. 439.

[Jansenius,

Jansenius, in Concord. Evang. cap. xxi. p. 328.

Maldonatus, in Joan. xii. 28: vol. ii. p. 786.

Cornelius a Lapide, in Joan. xii. 28: vol. viii. p. 1057.

³ Jansenius, in Concord. Evang. cap. xxi. p. 329.

Maldonatus, in Joan. xii. 31: vol. ii. p. 787.

Cornelius a Lapide, in Joan. xii. 31: vol. viii. p. 1058.

¹ To drag, draw (ἀνέλκω, ἐλκύνω).—These words ἀνέλω and ἐλκύνω differ, and with differences not theologically unimportant. We best represent their differences in English when we render ἀνέλω, 'to drag,' ἐλκύνω, 'to draw.' In ἀνέλω, as in our 'drag,' there lies always the notion of force, as when Plutarch (de Lib. Ed. 8) speaks of the heaving course of a river, πάντα ἀνέλω καὶ πάντα παραφύρει; and it will follow that where persons, and not merely things, are in question, ἀνέλω will involve the notion of violence (Acts xiii. 3; xiv. 19, xvii. 6). But in ἐλκύνω this notion of force or violence does not of necessity lie. It may be there (Acts xvi. 19, xxi. 30; James ii. 6), but not of necessity, any more than in our 'draw,' which we use of a mental and moral attraction, or in the Latin *trahō* ('trahit sua quæque voluptas').

² Only by keeping in mind the difference which thus exists between ἐλκύνω and ἀνέλω can we vindicate from erroneous interpretation two doctrinally important passages in the Gospel of S. John. The first is xii. 32: 'I, if I be lifted up from the earth, will draw

all men [πάντας ἐλκύνω] unto Me.' But how does a crucified, and thus an exalted, Saviour draw all men unto Him? Not by force, for the will is incapable of force, but by the Divine attraction of His love. Again (vi. 44), 'No man can come to Me, except the Father which hath sent Me draw him' (ἐλκύνω αὐτόν). Now is hard as feel bound to deny any 'gratia irresistibilis' which turns man into a mere machine, and by which, willing or unwilling, he is dragged to God, must at once allow, must indeed assert, that this ἐλκύνω can mean no more than the potent allurements, the allactive force of love, the attracting of men by the Father to the Son; compare Jer. xxxi. 3: 'With loving kindness have I drawn thee' (ἐλκυσά σε), and Cant. i. 4, 4. Did we not drag you, or either of these explanations (not that I can conceive this possible), the assertors of a 'gratia irresistibilis' might then urge the declarations of our Lord as leaving no room for any other meaning but theirs; but not as they now stand.

³ In agreement with all this, in ἐλκύνω is predominantly the

33. This He said, signifying what death He should die.

S. John explains that this had reference to the manner of His Death. By His Death on the Cross He would withdraw men from the power of the devil to Himself. Jesus is represented as fighting with Satan and spoiling his goods, as carrying off from Satan those souls which he had before taken captive.¹ The force or violence contained in the words "I will draw," *ἐλκύω*, is used not against the captives, but against him who had taken them captive; that is, against Satan. The power of His Crucifixion is represented as almost irresistible.² Against Satan it would operate by force, and with those whom he had taken captive, through love.

Some have thought that the expression "lifted up" had some reference to the advantage which one raised higher than another has over him in conflict, that the Crucifixion would give Jesus the same advantage in His conflict with Satan that fighting on higher ground does to an ordinary antagonist.

Jesus, lifted up on the Cross as the one Mediator, reconciled heaven and earth, Jews and Gentiles, God and man. Christ crucified is the ransom, the example, the object of love for all. Hitherto men had been drawn to believe in Jesus by God the Father; henceforth He draws men to Himself. Christ crucified is to be the object of faith to all nations.

The Jews at once understood our Saviour's meaning of being "lifted up," and from that they raised an objection against His being the Messiah. From certain passages of the Old Testament, which they call the Law, they had erroneously concluded that the Messiah would remain with His people on earth for ever.

34. The people answered Him, We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? who is this Son of Man?

S.V. Therefore the people.
Vulg. Respondit ei turba.

The passages to which they allude were probably such as the following, but which refer to the continuance of Christ's

¹ S. Chrysostom, in Joan. xii. 32; Homil. lxvii.
Theophylact, in Joan. xii. 32; vol. i. p. 678.
Euthymius, in Joan. xii. 32; vol. iv. p. 441.
Maldonatus, in Joan. xii. 32; vol. ii. p. 789.

sense of a drawing to a certain point, *σέρπει* merely of dragging after one. Thus Lucian (de Merc. Cond. 3), likening a man to a fish already hooked and dragged through the water, describes him as *σπόμενον καὶ πρὸς ἀνάγκην ἄγόμενον*. Not seldom there will lie in *σέρπειν* the notion of this dragging being on the ground, inasmuch as that will trail upon the ground (cf. *σύρμα σύρην*, and Isa. iii. 16) which is forcibly dragged along with no will of its own: as, for example, a dead body (Philo, in Flac. 21). We may compare John xxi. 6, 11, with ver. 8 of the same chapter, in proof of what has just been affirmed. At vers. 6 and 11, *ἐλκύειν* is used:

Kingdom, rather than to the continuance of His presence with them on earth. The prophet Micah had said (v. 2), "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall He come forth unto Me *that is* to be ruler in Israel; whose goings forth have been from of old, from everlasting." The Psalmist had said (ex. 4), "The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek;" again, "His seed also will I make to *endure* for ever, and His throne as the days of heaven" (Ps. lxxxix. 29). "His seed shall endure for ever, and His throne as the sun before Me" (ver. 36). But these and many similar passages refer rather to the permanence of Christ's Kingdom than to His continuance with them in bodily presence for ever. They overlook the passages, and many such there are, which foretell the Messiah's Death. Isaiah (liiii.), the Psalmist (xxii. 12, &c.), Daniel (ix. 26), and Jeremiah (xi. 19), all expressly teach of the death of the Christ.

To their argument, that if the Son of Man must be lifted up He cannot be the Messiah, Jesus does not give a direct reply. It may be that He saw they were not in a state of mind either to understand or to profit by such explanation.³

35. Then Jesus said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

S.V. among you.
Vulg. Adhuc modicum, lumen in vobis est.

36. While ye have light, believe in the Light, that ye may be the children of Light. These things spake Jesus, and departed, and did hide Himself from them.

Vulg. Dum lucem habetis, credite in lucem, ut filii lucis sitis.

The Jews could not understand how Christ could die, and still remain with His people for ever. Jesus does not explain this to them. But He speaks of Himself, as He had often done before, as the Light of the world. He says that

Cornelius a Lapide, in Joan. xii. 32; vol. viii. p. 1059.

² S. Leo, de Passione Domini, Sermo viii. 7; vol. i. p. 341.

³ S. Cyril Alex. in Joan. xii. 35; vol. vii. p. 461.

for there a *drawing* of the net to a *certain point* is intended; by the disciples to themselves in the ship, by Peter to himself upon the shore. But at ver. 8, *ἐλκύειν* gives place to *σέρπειν*, for nothing is there intended but the *dragging* of the net, which had been fastened to the ship, after it through the water. Our Version has maintained the distinction; so, too, the German of De Wette by aid of *ziehen* (= *ἐλκύειν*) and *nachschleppen* (= *σέρπειν*); but neither the Vulgate nor Beza, both employing *trahere* throughout."—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 69.

He will remain with them only for a short time longer, a few days; and He bids them in the meantime believe in Him. Thus they will become sons of Him who is the Light of the world, and shall receive illumination so as to understand this and other like difficulties.¹

Having said this, Jesus removed Himself from them, probably because He judged from the spirit in which they received His words that they would otherwise have taken Him and put Him to death before the time, and in a manner different from that which the salvation of mankind required. He therefore hid Himself from them, not in any miraculous manner, but withdrew, as we have reason to believe, to the Mount of Olives, where He passed the night, or to Bethany.²

37. ¶ But though He had done so many miracles before them, yet they believed not on Him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw His glory, and spake of Him.

S.V.A. because he saw.

Vulg. quando vidit gloriam ejus.

¹ Jansenius, in Concord. Evang. cap. cxi. p. 330.

Maldonatus, in Joan. xii. 36; vol. ii. p. 791.

Cornelius a Lapide, in Joan. xii. 36; vol. viii. p. 1060.

² Jansenius, Maldonatus, and Cornelius a Lapide, ut supra.

³ S. Chrysostom, in Joan. xii. 40; Homil. lxviii.

S. Cyril Alex. in Joan. xii. 40; vol. vii. p. 96.

* **Causal particles.**—After an examination of the use and meaning of several causal and adversative particles, such as *ut*, *propter*, *revertamen*, *sed*, Dean Jackson thus concludes: "So then the particle *ut*, neither in this place of S. John (xii. 37, 38) nor in any other, doth ever import any true causality of execution or obduration on God's part or His prophets; but in this place of S. John, and in every other where it is said that this or that was done that the Scripture might be fulfilled, the same particle doth always import that whatsoever was so done, whether positively or directly by God Himself, or with permission of His just providence, by the positive intentions of Satan or incorrigible stubbornness of men, was always ordered by God to this end and purpose, that posterity might believe and know no such event did follow by chance, or that the prophet did foretell such events only in general, without special reference unto the particular events related by the Evangelist. Seeing every final cause is purposed or projected by some intelligent nature, one and the same particle, *that* or the like, with reference to several projectures, may sometimes denote a true final cause, sometimes the event or consequent only, in one and the same

Miracles do not necessarily carry conviction along with them. Unless the heart is in a previous state of preparation to receive conviction, no matter what is the number of the miracles, or what is the force of them, they would fail to convince the people. The preparation required for further conviction is the conscientious performance of their duty to God, so far as they have been taught it.

The unbelief of the people was not the effect of Isaiah's prophecy; but Isaiah's words, inspired by God, accurately foretold what turned out to be the true state of the case. Several of the Greek commentators³ have taken great pains to show that the words "that" (*ὅτι*), "therefore" (*διὰ τοῦτο*), "because" (*ὅτι*), in verses 38, 39, 40, are expressive of the future, and not explanatory of the cause.* In one sense their unbelief, the blinding of their eyes and the hardening of their hearts, was produced by God. It is the effect which God attached to sin as its punishment. The more sin they committed, the greater would be their inclination to disbelieve the proofs which Jesus gave that He was the Son of God, the more their eyes would be blinded, and the more their hearts would be hardened, and this as the natural effect which God had attached to sin.

These words Isaiah spake in the person of Jesus Himself. He is there foretelling the very small number of the Jews that would believe in His Gospel as preached by Himself and His Apostles; and to express this in the strongest possible form, He says, "Who, what single man, hath believed our word, our preaching? To whom, to what single individual, hath the arm of the Lord been revealed?" By "the arm of the Lord" He may mean either Himself, the Word made flesh, of the same Substance with the Father, and by whom the

Theophylact, in Joan. xii. 40; vol. i. p. 680.

Euthymius, in Joan. xii. 40; vol. iv. p. 451.

Jansenius, in Concord. Evang. cap. cxi. p. 332.

Maldonatus, in Joan. xii. 40; vol. ii. p. 793.

Cornelius a Lapide, in Joan. xii. 39; vol. viii. p. 1061.

proposition; as in that of our Saviour (Matt. xxiii. 34), 'Some of them ye shall kill and crucify, &c.; that upon you may come all the righteous blood shed upon the earth.' The final cause projected by Satan was to bring righteous blood upon these Jews; but this was the event or consequent only, no final cause of their projects against God's messengers; but these messengers were sent by God only to this end, that they might recall His people to their allegiance; yet this end or purpose did include this condition, that if they continued or made up the measure of their fathers' stubbornness, they were to suffer more grievous punishment than if they had not been forewarned by the prophets. In like manner the execution and obduration of these later Jews was the mark at which Satan aimed, no true cause (though a necessary consequent) of their continued abuse of that talent which God had given them; but no final cause, no cause at all, why our Saviour did so many miracles amongst them: their execution and perdition was from themselves. — DEAN JACKSON on the Creed, Book vii. chap. 15; vol. vii. p. 106. See also Book x. chap. 27; vol. x. p. 518.

Father made all things, as some¹ have thought; or He may mean the power of God, which displayed itself in the miracles and in the wonderful works which He wrought. He here laments, and foretells while He laments, the very small number, in comparison, of those who would recognize the power of the Godhead in His actions and in His daily life.

The glory which Isaiah saw was a glorious appearance, which was made to him, as far as could be shown to man, to represent the Holy Trinity. (Isa. vi. 1.) S. John here testifies that the glory of Jesus, a glorious representation of Jesus, as One of the Three Persons in the Holy Trinity, was here shown to Isaiah.²

42. ¶ Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

Two among the rulers who believed in Jesus, but who did not confess Him because of the Pharisees, are mentioned by name, Nicodemus and Joseph of Arimathea. Afterwards they came boldly forward and professed themselves His disciples. Probably even now the love of the praise of men was less strong in them than in others.

When Jesus saw that some believed on Him who did not confess their belief in Him for fear of the Pharisees, He endeavours to strengthen their wavering faith, and to draw from them a confession of it. He uses a loudness of voice not usual with Him, partly, perhaps, to arrest their attention, and to set them an example of boldness; partly, too, because the time pressed, only a few days remaining before His Crucifixion. Some³ think that He uttered these words before He withdrew from them, as related in verse 36, and that they are the continuation of what He then said, and are only separated from them by the explanation of the Evangelist; others,⁴ that Jesus spake these words on some other occasion. There is nothing in the language itself to decide which opinion is the more correct.

44. ¶ Jesus cried and said, He that believeth

on Me, believeth not on Me, but on Him that sent Me.

45. And he that seeth Me seeth Him that sent Me.

This is true only because God the Father and Jesus His Son are One in nature or substance, majesty and power, two Persons in the same Godhead.⁵

We make a distinction between believing a person and believing in a person.⁶ We believe a person when we believe his words, his statement. We believe in a person when we make him the object of our faith. We believe the Evangelists, that they relate what is true: we believe in Jesus; we believe that He is God, One with the Father, and equal to the Father.

46. I am come a Light into the world, that whosoever believeth on Me should not abide in darkness.

V. that he who believeth.

Vulg. ut omnis qui credit in me, in tenebris non maneat.

The Light⁷ of the world is the peculiar description of the Word made flesh, and indicates that He is Light of Light, Very God of Very God. Jesus is to the soul what the sun is to the body. The sun is the source of all light and heat, of all life and growth to the body: so Jesus, the Incarnate God, is the source of light and life in the soul, of the life of grace here and of the life of glory hereafter. Take away the sun from the world and all natural life would die, and chaotic darkness would once more return. Take away Jesus as the life and hope of the soul, and the soul becomes dead in sin, without God, and without hope in the world.

47. And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

S.V.A. and keep them not.

Vulg. Et si quis audierit verba mea, et non custodierit.

48. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day.

¹ S. Augustine, in Joan. xii. 38, tract. liii.; vol. iii. p. 1775.

S. Jerome, in Isaiah liii.; vol. iv. p. 505.

V. Bede, in Joan. xii. 38; vol. iii. p. 795.

Rupertus, in Joan. xii. 38; vol. iii. p. 669.

Jansenius, in Concord. Evang. cap. cxi. p. 332.

Maldonatus, in Joan. xii. 38; vol. ii. p. 733.

² S. Athanasius, de Incarnatione, contra Arianos, 10; vol. ii. p. 1001.

S. Cyril Alex. in Joan. xii. 41; vol. vii. p. 97.

Nonnus, in Joan. xii. 41, p. 125.

S. Augustine, in Joan. xii. 41, tract. liii.; vol. iii. p. 1779.

S. Hilary Pict. de Trinitate, v. 33; vol. ii. p. 152.
xii. 47; vol. ii. p. 463.

Maldonatus, in Joan. xii. 41; vol. ii. p. 795.

Cornelius a Lapide, in Joan. xii. 41; vol. viii. p. 1062.

³ Maldonatus, in Joan. xii. 43; vol. ii. p. 795.

⁴ See Jansenius, in Concord. Evang. cap. cxi. p. 336.

⁵ S. Augustine, in Joan. xii. 45, tract. liv.; vol. iii. p. 1781.

S. Cyril Alex. in Joan. xii. 44; vol. vii. p. 101.

Theophylact, in Joan. xii. 45; vol. i. p. 683.

Euthymius, in Joan. xii. 45; vol. iv. p. 453.

⁶ S. Chrysostom, in Joan. xii. 45; Homil. lxi.

Theophylact, in Joan. xii. 45; vol. i. p. 682.

Euthymius, in Joan. xii. 44; vol. iv. p. 453.

Cornelius a Lapide, in Joan. xii. 44; vol. viii. p. 1063.

⁷ S. Cyril Alex. in Joan. xii. 46; vol. vii. p. 101.

49. For I have not spoken of Myself;^a but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak.

50. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

He teaches them that this life is the time of mercy, and that the last day will be the time of judgment. At that day Jesus will be the Judge; but it will not be He who will condemn them, it will not be His arbitrary sentence that will condemn them, but their own present unbelief. The words which He now speaks to them will rise up and condemn them. He personifies, as it were, the words, and speaks of them as a living person, who will bring an accusation against them, and will thus be the cause of their condemnation.¹

In the next verse He goes on to give the reason why these words will have the power to condemn them, because they are the Father's words. Though they might not believe that He, the Son of Mary, was God, yet the words that He had

spoken to them were from the Father, and proved to be from the Father by the miracles which He wrought among them. The cause of their condemnation in the last day would therefore be that they had rejected the words of the Father, in whom they professed to believe.

It² may be that under the terms "should say" (εἶπω) and "should speak" (λαλήσω) He intends to include all His teaching, whether contained in His more formal instruction or in His familiar addresses to them; that all His words, whether in public or in private, were from the Father, or in agreement, in unity, with the will of the Father.

Thus it is that our Saviour concludes His public teaching on this day. It was Palm Sunday, the day on which He had entered Jerusalem in triumph, and, as if to fix them in their memory for ever, He concludes with these memorable words, "I know that His commandment is life everlasting," &c. His last appeal to them is to invite them to keep God's commandment by the hope of eternal life. This was the only way in which they could obtain eternal life. He does not state what the punishment for neglecting His commandment would be. He leaves them to draw that inference for themselves, and says, "I know that His commandment is life everlasting."

¹ Cornelius a Lapide, in Joan. xii. 48; vol. viii. p. 1064.

² Maldonatus, in Joan. xii. 49; vol. ii. p. 798.

^a **I have not spoken of Myself.**—"That the Father speaks and the Son hears, or contrariwise, that the Son speaks and the Father hears, are expressions for the sameness of nature and the agreement of Father and Son" (Didym. de Sp. S. 36). "The Father's bidding is not other than His word; so that "I have not spoken of Myself"

He perhaps meant to be equivalent to "I was not born of Myself;" for if the word of the Father speaks, He pronounces Himself, for He is the Father's word, &c. (August. de Trin. i. 26. On this mystery vide Petav. Trin. vi. 4).—DR. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 324.

INTRODUCTORY NOTES TO CHAPTER XIII.

"**Passover Cake** is made of the finest wheat flour and water, rolled into a very thin paste, and quickly baked. Many Jews go out in the previous year to watch the growth of the corn until it is reaped and threshed, and stored away in a clean place; it is ground with much care, as, if water should fall on it, fermentation might ensue, and it would then be unclean. . . . Very often a patch of corn is sown separately for the Passover bread, and is then carefully watched. The ovens in which to bake it are hired by the Synagogue authorities some days before, and are thoroughly cleaned out, plastered within anew, and large flag-stones laid down, on which to bake the bread; these are afterwards taken up again, and locked up in some place belonging to the Synagogue till the next year."—BEAUFORT'S 'Travels,' ii. 266.

It would be Passover bread like this that Jesus would use in the Institution of the Eucharist.

"All these minute observances made the Passover bread very expensive, and difficult for the poor to obtain for a whole week's sustenance; the Synagogue gives away a rotl to each person, and the richer Jews also give it away to their poorer brethren; but, at the best, they are always very poor and starving after Passover, having spent every piastre they can beg or borrow to observe the feast with due honour."—Ibid. ii. 267.

"The Jews were celebrating their Passover, and our friends had received a present of some of their unleavened bread. It was spread out into very thin sheets, almost like paper, very white, and also very delicate and palatable."—ROBINSON'S 'Biblical Researches,' i. 329.

Eastern Customs at Meals.—"Before eating, each one of us had water poured on their hands over the marble basin: for the Christian Arabs, as well as the Moslems, 'and all the Jews, except they wash their hands, eat not.' This is particularly necessary, considering they do not use knives and forks, but each one 'dips his hand into the dish' with his neighbour."—ROGERS, 'Domestic Life in Palestine,' p. 133.

"Supper was announced, and we were conducted to another room. Water was poured over our hands as we entered, then

we, seven in number, sat on the matted floor round a circular tray, raised about six inches from the ground, and literally crowded with food. A very long narrow towel was placed in front of the guests, and reached all round, resting on our knees, and its fringed ends met and crossed where I was invited to take my seat. There were six round dishes of heaped-up rice, boiled in butter: six dishes of boiled wheat, mixed with minced meat and spices: a few plates of fowls and lamb, and bowls of lebbany, or sour cream, and a good supply of sweet cream, cheese, olives, and salad. A cake of bread was placed before each person. Directly Salihh Agha was seated he began eating silently, and (as it seemed to me) voraciously, quite in Bedouin style, making pellets of the hot rice or wheat in the palm of his hand, and, with a skilful jerk, tossing them into his mouth. He divided the fowls with his fingers, and did me the honour to pass the most delicate morsels to me. At this rate the contents of the dishes soon disappeared, for all the gentlemen followed the example of Salihh Agha; and as, one by one, they were satisfied, they rose and washed their hands."—Ibid. p. 179.

"The meal generally consists of camels', goats', or sheep's milk, boiled wheat and milk, lentil soup, or melted butter, and bread to dip into it: as soon as the meal is ready, the landlord pours out water for all his guests in turn, who therewith wash the right hand. The ablution finished, every one commences: the host retires, not eating with his guests, but welcoming them with frequent exclamations of 'conta, conta,' (eat it all, eat it all). The repast ended, the attentive master again brings the water for washing the hands, and then eats of what remains."—LREY and MANGLES, p. 85.

"The staple of the Arabs' food, however, is leban and bread. The milk was usually presented in a wooden bowl, and the liquid butter in an earthenware dish. The party being seated round, dipped their bread in, endeavouring to make it imbibe as much as possible. The Arabs were very expert at this, pinching the thin cake in such a form as to make a sort of spoon of it. This mode of eating is alluded to in Scripture."—Ibid. p. 149.

CHAPTER XIII.

[1. *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18. *He foretelleth, and discovereth to John by a token, that Judas should betray Him:* 31. *commandeth them to love one another,* 36. *and forewarneth Peter of his denial.*]

[Vulg. *Jesus a cenâ linbo procinctus, lavat pedes discipulorum, veniente primum Petro, exhortans ut idem invicem faciant: proditorem eum Iohanni indicat: quo post buccellam egresso, dicit se clarificatum: de novo non tato diectionis: Petro trinum prædicti sui abnegationem.*]

S. MATTHEW (xxvi. 17-29), S. Mark (xiv. 12-25), and S. Luke (xxii. 7-39), who give substantially the same account, relate that on the first day of unleavened bread Jesus sent two of His disciples to prepare the Passover; that in the evening, when the hour was come, He sat down with the Twelve in the upper room, and ate the Passover with them; that He then instituted the Holy Eucharist, and foretold His betrayal by Judas. S. John, in this chapter, relates that, "Before the Feast of the Passover" (*πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*), &c., supper being ended, Jesus washed the feet of His disciples, and foretold His betrayal by Judas, &c. S. John says nothing about the Institution of the Eucharist. The question arises, Does S. John here mean the same supper as the three other Evangelists, and which, according to their account, took place in the evening of the first day of unleavened bread?

The opinion most generally received is, that S. John is here describing the Paschal Supper, which Jesus kept with the Twelve on the evening of Thursday, the evening commencing the fifteenth Nisan; that He omits many particulars which the other Evangelists record, and relates some which they omit. There is no difficulty in reconciling the accounts of the three other Evangelists together. Whatever difficulty there is consists in making S. John's account of this supper fairly, and without any straining, fit in with that which the three other Evangelists have related respecting the Passover Supper.

The objections against the supper recorded by S. John being the Paschal Supper recorded by the three other Evangelists, have been considered under S. Matthew, chapter xxvi. page 416.

1. Now before the Feast of the Passover, when Jesus knew that His hour was come that He

should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

Some suppose that Jesus drew a distinction between "His own which were in the world" and the angels: others, between them and the patriarchs. But the most probable meaning is, that He refers to the world as to a place full of trouble and misery, and by the words "His own which were in the world" He means His disciples, whom He was shortly to leave in the world exposed to special trial and persecution.¹

Two explanations have been given of the words "He loved them unto the end" (*εἰς τέλος*). Some² suppose that S. John meant that Jesus loved them even to the end of His life, or that He continued to love them always. In this sense Nonnus,³ the ancient Greek paraphrast of S. John, understood these words and rendered them, "Since Jesus had loved His own from the beginning, so He loved them also unto the end." He makes "from the beginning" equivalent to the words "Now before the Feast of the Passover," thus limiting their application to the first verse, and does not understand them as fixing the time when this supper took place. Several⁴ of the Greek commentators have understood the word *τέλος* somewhat in the sense of *τελείωσις*, as if the Evangelist had said, that having loved His own unto the end, at the end He gave them a more perfect, a more signal, proof of His love than He had ever given them before.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;

S.V. And during supper: S.V. into his heart that Judas Iscariot, Simon's son, should betray him.

Vulg. Et cenâ facta cum diabolo jam misisset in cor ut traderet eum Judas Simonis Iscariote.

¹ Maldonatus, in Joan. xiii. 1; vol. ii. p. 801.

Cornelius a Lapide, in Joan. xiii. 1; vol. viii. p. 1067.

² Rupertus, in Joan. xiii. 1; vol. iii. p. 677.

Jansenius, in Concord. Evang. cap. cxxx. p. 438.

Cornelius a Lapide, in Joan. xiii. 1; vol. viii. p. 1067.

³ Nonnus, in Joan. xiii. 1, p. 127.

⁴ S. Chrysostom, in Joan. xiii. 1; Homil. lxx.

S. Cyril Alex. in Joan. xiii. 1; vol. vii. p. 112.

Theophylact, in Joan. xiii. 1; vol. i. p. 685.

Euthymius, in Joan. xiii. 1; vol. iv. p. 457.

Maldonatus, in Joan. xiii. 1; vol. ii. p. 802.

3. Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God ;

S.V. *omit* Jesus.
Vulg. *omits* Iesus.

4. He riseth from supper, and laid aside His garments ; and took a towel, and girded Himself.

Vulg. Surgit a cena, et ponit vestimenta sua.

5. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith He was girded.

The meaning of the word "Passover" is "passing over;" and it has reference to two events, the angel of death passing over the houses of the children of Israel (Exo¹, xii.), and the children of Israel themselves passing out of Egypt over the Red Sea (Deut. xvi. 1). To the meaning of the word "Passover" Jesus has evidently an allusion when He says, that the time is at hand when He should (*μεταβῆναι*) depart, pass out of this world; when, by His Death on the Cross, He should pass out of this world unto the Father.

The Passover lamb was a type of Himself. The death from which it delivered the people was a type of the death from which He by His Death would deliver His own, those who believed on Him. Having loved them up to this time before His Death, He gives them proofs of the continuance of His love. These proofs were washing the feet of His twelve disciples, and the Institution of the Eucharist. The latter of these S. John does not relate.

S. John alone relates that Jesus washed the feet of His twelve disciples, which he does with great circumstantiality, noting all the minute details incident to such an event. But before the Evangelist proceeds to this, he mentions two facts—(1) That the devil had already put it into the heart of Judas to betray Him. (2) That Jesus knew that the Father had given all things into His hand, and that He came forth from God, and was going to God. His object evidently is to enhance the love and the humility of Jesus. He who was God, into whose hands the Father had given all things, who came from God and was going to God, He washes the feet of His twelve disciples. He does this though He knows that one of them had already agreed with

the chief priests to deliver Him up, and was even then watching for an opportunity.¹

In Eastern countries, where the open sandal is worn, it is common to wash the feet after a journey and before reclining to a meal, and to wash the hands after a meal. To wash the feet during a meal was not in accordance with the custom of the country. Jesus does it here as a symbolic act; He washes the feet, but the meaning, the lesson which He would thereby convey, related entirely to the soul and its affections—viz. to the love which they should mutually bear to each other, and to the purity of life with which they should walk.

It is not stated in what part of the supper the washing of the disciples' feet took place. The rendering of the English Authorized Version, "Supper being ended" (*δείπνον γενομένον*; Sinaitic, *γενομένου*; Vatican, *γενομένου*), is unfortunate. It was during the supper, or when the supper was begun, that Jesus washed the feet of the Twelve. Both Jesus Himself, as well as His disciples, sat down to the table again (vers. 12 and 28), and afterwards, when He dipped the sop, He gave it to Judas Iscariot (ver. 26). Many think that the washing of the feet took place between the Paschal Supper and the Institution of the Eucharist, and that thus a great significance is given to the preparation, to the purity required before partaking of His Body and His Blood.²

The probability³ is that the feeling expressed by Peter in the following verses was felt by all the disciples, with the exception, of course, of Judas, and that they would have given expression to it if Jesus had begun with them instead of with Peter. An opinion⁴ which has found favour with many, and which has much about it to recommend it, is that Jesus first of all washed the feet of Judas, in order that, by showing him the first and greatest attention, He might soften the hardness of his heart, and lead him to repent of his treachery in time, and that Judas allowed this without remonstrance; that Jesus then came to Peter, who expressed the feeling which all the rest shared with him; that they as well as Peter felt too much reverence for Jesus to allow Him to perform for them an office so menial. Others⁵ think that Jesus washed the feet of Judas first and of Peter last.

6. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet?

S.V. And: V. *omits* saith unto Him: S. *omits* Lord.

Vulg. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes?

¹ S. Cyril Alex. in Joan. xiii. 3; vol. vii. p. 113.

S. Augustine, in Joan. xiii. 3, tract. lv.; vol. iii. p. 1787.

S. Gregory Magnus, Moral. iii. 16 (alias 12); vol. i. p. 615.

V. Bede, in Joan. xiii. 3; vol. iii. p. 802.

² Maldonatus, in Joan. xiii. 2; vol. ii. p. 802.

Cornelius a Lapide, in Joan. xiii. 2; vol. viii. p. 1067.

³ S. Augustine, in Joan. xiii. 6, tract. lvi.; vol. iii. p. 1787.

V. Bede, in Joan. xiii. 6; vol. iii. p. 802.

Rupertus, in Joan. xiii. 6; vol. iii. p. 680.

Jansenius, in Concord. Evang. cap. cxxx. p. 440.

Maldonatus, in Joan. xiii. 6; vol. ii. p. 806.

Cornelius a Lapide, in Joan. xiii. 6; vol. viii. p. 1068.

⁴ Origen, in Joan. xiii. 6, tomos xxiii. sect. 5; vol. iv. p. 757.

S. Chrysostom, in Joan. xiii. 6; Homil. lxx.

Theophylact, in Joan. xiii. 6; vol. i. p. 686.

Euthymius, in Joan. xiii. 6; vol. iv. p. 461.

⁵ Origen, ut supra.

S. Ambrose, in Sacramentis, iii. 1; vol. iii. p. 432.

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me.

9. Simon Peter saith unto Him, Lord, not my feet only, but also *my* hands and *my* head.

V. Peter Simon: S. omits Lord.
Vulg. Theres Simon Petrus: Domine, non tantum pedes meos, sed et manus, et caput.

10. Jesus saith to him, He that is washed needeth not save to wash *his* feet,^a but is clean every whit:^b and ye are clean, but not all.

S. needeth not to wash, but.
Vulg. Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes.

11. For He knew who should betray Him; therefore said He, Ye are not all clean.

From the language which Jesus uses to Peter, it is plain that this act of washing contained in it at least two distinct meanings; one which refers to the body, and another which has reference to the soul, and to the economy of grace which He was then instituting for the salvation of man. He says that Peter did not then know what He was doing to him, but that he should understand it afterwards. After He had

washed their feet, Jesus Himself explains what He had done to them, as far as relates to the body. He says that He meant it as an example to them of love and humility; that as He, their Lord and Master, had done to them, so should they do to each other.

After this act of love and condescension which Jesus showed to them, and especially which He showed to Judas—for He knew that at this very time he was meditating how most conveniently to betray Him—after this act of love and humility, no circumstances in which the disciples could ever be placed would relieve them from the obligation of showing love to each other, and of humbling themselves in the service of others. In no circumstances could they ever experience treachery and ingratitude equal to that of Judas, and never could they show love equal to that of Jesus.

Jesus Himself explains to them what the washing of their feet meant, as far as regards the body, that it was an example to them in showing love and humility. What it meant as it related to the soul and to the economy of grace He did not explain, and Peter probably did not understand it until after the Descent of the Holy Spirit. That he did then understand it we can have no question. Even now he had a dim perception that unless Jesus washed his feet he should forfeit some privilege of fellowship with Him. What that fellowship was he could not then conceive, but lest he should in any way diminish or lose it he withdrew the opposition, which had arisen only from love and reverence for Him.

^a He that is washed needeth not save to wash his feet (ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι).—“There is a certain poverty in English, which has but the one word, ‘to wash,’ with which to render these three Greek words, *πλύνω*, *νίπτω*, *λούω*, seeing that the three have each a propriety of its own, and one which the inspired writers always observe. Thus *πλύνω* is always to wash inanimate things, as distinguished from living objects or persons, oftenest garments; sometimes nets (Luke v. 2). *Νίπτειν* and *λούειν*, on the other hand, express the washing of living persons; although with this difference, that *νίπτειν* and *νίψασθαι* almost always express the washing of a part of the body—the hands (Mark vii. 3; Exod. xxx. 19); the feet (John xiii. 5); the face (Matt. vi. 17); the eyes (John ix. 7); while *λούειν*, which is not so much ‘to wash’ as ‘to bathe,’ and *λούσθαι*, ‘to bathe oneself,’ imply always not the washing of a part of the body, but of the whole: thus *λελουμένος τὸ πᾶμα* Heb. x. 22; Acts ix. 37; 2 Peter ii. 22; Rev. i. 5). This limitation of *νίπτειν* to persons as contradicting from things is always observed in the New Testament.

^b The passage where it is most important to mark the distinction between *νίπτειν*, ‘to wash a part,’ and *λούειν* or *λούσθαι*, ‘to wash the whole’ of the body, and where certainly our English Version loses something in clearness from the absence of words which should note the changes of the original, is John xiii. 10. ‘He that is washed (ὁ λελουμένος) needeth not save to wash (*νίψασθαι*) his feet, but is clean every whit.’ The foot-washing was a symbolic act. S. Peter had not perceived this at the first, and, not perceiving it, had exclaimed, ‘Thou shalt never wash my feet.’ But so soon as ever the true meaning of what his Lord was doing flashed upon him, he who had before refused to suffer his Lord to wash even his feet, now prayed to be washed altogether. ‘Lord, not my feet only, but also my hands and my head.’ Christ replies that it needed not this: Peter had been already made partaker of the great washing, of that forgiveness which reached to the whole

man: he was *λελουμένος*, and this great absolving act did not need to be repeated, as, indeed, it was not capable of repetition. ‘Now ye are clean through the word which I have spoken unto you’ (John xv. 3). But while it was thus with him in respect of the all-inclusive forgiveness, he did need at the same time *to wash his feet (νίψασθαι τοὺς πόδας)* evermore to cleanse himself, which could only be through suffering his Lord to cleanse him from the defilement which even he, a justified and, in part also, a sanctified man, should gather as he moved through a sinful world. One might almost suppose, as it has been suggested, that there was allusion here to the Levitical ordinance, according to which Aaron and his sons in the priesthood were to be washed *once* for all from head to foot, at their consecration to their office (Exod. xxvii. 4; xl. 12); but were to wash their hands and their feet in the brazen laver as often as they afterwards ministered before the Lord (Exod. xxx. 19, 21; xl. 31). Yet this would commend itself more if we did not find *hands and feet* in the same category there, while here they are not merely disjoined, but set over against one another (John xiii. 9, 10). Of this, however, I cannot doubt, that the whole mystery of our justification, which is, once for all, reaching to every need, embracing our whole being, and of our sanctification, which must daily go forward, is wrapped up in the antithesis between the two words. This Augustine has expressed clearly and well (in John xiii. 10).—ARCHBISHOP TRENCH on ‘Synonyms of the New Testament,’ p. 156.

^c The bath.—The writers, after describing a Turkish bath in Alexandria, say: “We were then conducted back to the room where we had undressed. . . . The custom of passing from the bath to the dressing-room, during which the feet might easily be soiled, reminded us of the true rendering of the precious words of our Lord: ‘He that hath been in the bath needeth not save to wash his feet, but is clean every whit.’”—Scottish Mission of Inquiry to the Jews, 1839.

Two acts are here narrated as referring to the body, but which have a meaning beyond the body, and both of them as necessary and preparatory in order to have a part in Jesus. (1) The washing in the bath by which a man becomes clean every whit; (2) the washing of his feet.

(1.) The interpretation which the Church has in all ages put upon these words must have weight with every man interested in the subject, either as indicating the teaching handed down from the Apostles, who, as we cannot doubt, were taught it by the Holy Spirit, or as indicating the inspiration of the Church by the Holy Spirit, and her preservation in the faith which Jesus promised when He said, "Lo, I am with you always, even unto the end of the world."

He that hath been bathed or washed in the bath (*ὁ λελουμένος*) is clean every whit. What bath? History shows that neither the Church at large, nor any body of men in the Church, has ever held that there was any bath but the bath of baptism, in which, by washing a man's body under certain conditions, his soul was cleansed from sin every whit. Divisions have not seldom arisen in the Church as to the conditions on which they should be washed in this bath, but none as to the efficacy of the bath of baptism itself. The words of the Nicene Creed have expressed the belief of the Church from the earliest times and in all countries, "I acknowledge one baptism for the remission of sins."

The early commentators¹ generally hold that our Saviour's words to Peter, "He that is washed needeth not save to wash his feet, but is clean every whit," refer to the sacrament of baptism, and that they express the same teaching which He had already given to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). Out of the many passages in Holy Scripture which contain the same doctrine, the following are selected as expressed by the same Greek verb, or by its corresponding substantive.

"And such were some of you: but ye are washed (*ἀπελούσασθε*), but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.)

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed (*λελουμένοι τὸ σῶμα*) with pure water." (Heb. x. 22.)

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing

(*διὰ τοῦ λουτροῦ*) of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.)

S. Paul, speaking of the Church, says:

"That He might sanctify and cleanse it with the washing (*τῷ λουτρῷ*) of water by the word." (Ephes. v. 26.)

(2.) Jesus does not explain to them the meaning of His act of washing their feet, as far as it referred to the soul. He says that by this act of washing their feet He had cleansed them, but not all of them. When they were washed in the bath of baptism, they had all been cleansed every whit; and when He now washes their feet, outwardly as regards the body they were all equally cleansed, but inwardly in the soul one of them was not cleansed, for he was meditating the betrayal of his Lord.

By "the feet" have generally been understood the affections, the passions which influence men to go hither and thither, on this course of action and on that. These, though cleansed in baptism, like feet washed in the bath, coming into contact with earth and earthly things, require washing again before they can have part with Jesus. Different methods have been prescribed in different parts of the Church, but each and all with the same object of cleansing the affections stained by sin. Fasting and prayer, repentance in its manifold forms, confession sometimes to God alone and sometimes to His ministers, are the principal means which have been prescribed for washing the feet, for cleansing the affections before partaking of Jesus. In the bath of baptism a man is washed clean every whit. All disqualification of nature, all sins actually committed, are there washed away. This can take place only once in the lifetime of each person. But his feet, his affections, must be washed repeatedly; the sins daily committed through weakness of nature, through surprise, and from other causes, must be acknowledged and repented of before God, as an act necessary and preparatory in order to have a part with Jesus.²

S. John does not relate, as the other Evangelists do, that during this supper Jesus "took bread, blessed it, and brake it, and gave it to the disciples, and said, Take, eat: This is My Body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it: for this is My Blood of the New Testament, which is shed for many for the remission of sins" (S. Matt. xxvi. 26-28). There is every reason to believe that Jesus referred to the act of eating His Body and drinking His Blood when He spoke of their having a part with Him. This was their last night together.

¹ S. Pacian, Epist. iii. 10, p. 1070.

S. Ambrose, in Prolog. lib. de Spiritu Sancto; vol. iii. p. 707.

— de Mysteriis, 6; vol. iii. p. 398.

— de Sacramentis, iii. 1; vol. iii. p. 431.

S. Augustine, in Joan. xiii. 10, tract. lvi.; vol. iii. p. 1789.

S. Gregory, Epist. lib. xi. 45 (alias ix. 39); vol. iii. p. 1162.

V. Bede, in Joan. xiii. 10; vol. iii. p. 803.

S. Bernard, Sermo de Cena Domini.

Rupertus, in Joan. xiii. 10; vol. iii. p. 681.

Jansenius, in Concord. Evang. cxxx. p. 442.

Maldonatus, in Joan. xiii. 10; vol. ii. p. 809.

Cornelius a Lapide, in Joan. xiii. 10; vol. viii. p. 1071.

² S. Ambrose, de Sacramentis, iii. 1; vol. iii. p. 433.

S. Augustine, in Joan. xiii. 8, tract. lvii.; vol. iii. p. 1790.

Jansenius, in Concord. Evang. cap. cxxx. p. 441.

Cornelius a Lapide, in Joan. xiii. 10; vol. viii. p. 1070.

No other act is recorded as taking place. Washing their feet could not be necessary in order that they might have mental sympathy with Him. This they had already, and this Peter had already expressed when, from love, he had hesitated to allow Him to wash his feet. It was doubtless to this mystery of cleansing their affections by washing their feet, in order that they might communicate in His Body and Blood, to which Jesus refers when He says, "What I do thou knowest not now, but thou shalt know hereafter;" and, "If I wash thee not, thou hast no part with Me."

12. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?

S. A. He took His garments and sat down again. He said.
Vulg. Postquam ordo lavit pedes eorum, et accipit vestimenta sua; cum recubissset iterum, dixit eis.

13. Ye call Me Master and Lord :^a and ye say well ; for so I am.

14. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord ; neither He that is sent greater than He that sent Him.

As ever, Jesus teaches His disciples as much by His example as by His words. He knew their proneness to dispute which of them should be the greatest, and He here gives them an example which, if followed, would for ever cut off all feeling of this kind.

17. If ye know these things, happy are ye if ye do them.

18. ¶ I speak not of you all : I know whom I have chosen : but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.

S. A. for I know.
Vulg. Non de omnibus vobis dico : ego scio quos elegerim : sed ut adimpleatur scriptura : Qui manducat mecum panem, levabit contra me calcaneum suum.

One of them never could be happy or blessed, for he never would do these things, and of him He spake not. He had not chosen Judas as one of the Twelve in ignorance of his character, or of the way in which he would yield to the

temptations of Satan, and betray Him. He had elected Judas among the Twelve, bad as he was, in order to make use of him, and to fulfil the Scripture and to accomplish His Passion, and by that the salvation of mankind.

The clause which Jesus here quotes from Psalm xli. 9 is evidently not intended as a quotation from the Septuagint, for it differs from it in several words. Both this and the Septuagint may be regarded as exact translations from the Hebrew, and differ from each other just as much and no more than we might naturally expect in the case of any two accurate and independent translations. Here, as in other places, Jesus applies the words of the Old Testament to Himself ; and without any explanation, as if that were the principal and natural meaning of these passages. In quoting the Scriptures of the Old Testament, and making no exception at least to their general accuracy, we may fairly conclude that He bears a positive testimony to it.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *He*.

His choice of Judas to be one of the Twelve was not the effect of human frailty, of ignorance. He had not been deceived in him. It was a proof of Divine foreknowledge, for He had chosen him for this very purpose, because He knew that he would become a traitor and deliver Him up to the chief priests. His Passion, too, which He now foretold, and which was close at hand, ought not to be to them a cause of distrust and disbelief in Him, as if it had come upon Him unawares, and as if He were unable to avert it. His Passion should rather be a cause of greater belief in Him, as having been foretold by Him, and as having been foretold for this very purpose to increase their belief in Him.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me ; and he that receiveth Me receiveth Him that sent Me.

The meaning of these words in themselves is plain enough, but it is not easy to see their connection with what Jesus had said before, or what is His intention in giving utterance to them just at this particular time. Some¹ have thought that He uttered them to comfort and encourage His Apostles under the persecutions which they should meet with in preaching the Gospel ; others² that He has reference to the enormity of the sin of Judas in being faithless in such a

¹ S. Chrysostom, in Joan. xiii. 20 ; Homil. lxxii.
Theophylact, in Joan. xiii. 20 ; vol. i. p. 691.

² S. Cyril Alex. in Joan. xiii. 20 ; vol. vii. p. 133.

^a Ye call Me Master and Lord (ὡς αὐτοὶ φωνεῖτε με, ὁ διδασκαλὸς καὶ ὁ κύριος).—The editions of Erasmus, Colin, and Bogard omit the latter article. No MS., however, warrants the omission. Though both titles are meant to be applied to our

Saviour, yet they are not spoken of as being applied at the same time, but distinctly and independently, as if our Saviour had said, 'One of you calls Me ὁ διδασκαλός, another ὁ κύριος.'—BISHOP MIDDLETON on the Greek Article, p. 257.

trust as that with which he was charged; and others¹ that as Jesus had before commanded the Apostles to wash the feet, and to show acts of love and condescension to His faithful ones, so He now commands the faithful to receive His Apostles with the utmost honour and reverence, as sent by the Father. Others,² again, have thought that by these words He further enforces on the Apostles the duty of receiving and caring for all who came in His name.

S. John, in his narrative of the Last Supper, omits to record the Institution of the Eucharist. The question therefore naturally arises, Where in his account should the Institution of the Eucharist come in? The difficulty of answering this question is increased by the fact that S. Matthew and S. Mark relate His disclosure of the treachery of Judas before they relate his Institution of the Eucharist, while S. Luke does not relate his disclosure of the traitor until after the Eucharist. In order to reconcile these different accounts, some³ suppose that Jesus spake to His disciples of His betrayal by Judas more than once during this evening. Though this is not actually stated, it would not be unnatural to suppose that Jesus might mention this more than once, considering the agitation and the sorrow which it caused Him, nor would it be inconsistent with the narrative itself. None of the Evangelists but S. John relate the actual giving of the sop to Judas, so that it would not strain the narrative to suppose that S. Matthew and S. Mark record the words which Jesus used about the traitor before the Institution of the Eucharist, and S. Luke and S. John those which He used after. There seems to be no other way of reconciling the account, unless we suppose that the Evangelists record the events of the evening, but without regard to the exact order in which they occurred; that S. Luke has related the disclosure of the treachery of Judas after he relates the Institution of the Eucharist, though it occurred before; or, as some⁴ think, that S. Matthew and S. Mark anticipate the order, and relate the disclosure of the treachery of Judas before the Institution of the Eucharist, though it really took place after; or that each of the Evangelists relates in one account the words which Jesus spake twice, part before the Institution of the Eucharist and part after.

See also S. Matthew, chap. xxvi., page 420.

On the supposition, either that Jesus spake to His disciples of His betrayal by Judas more than once during the evening, both before and after the Institution of the Eucharist, or that S. Matthew and S. Mark record His words respecting Judas before they relate the Institution of the Eucharist,

though part of them at least were spoken after; on either of these suppositions the account of the Institution of the Eucharist would naturally come into S. John's Gospel somewhere about the 20th verse of this chapter, as some⁵ think between the 20th and 21st verses, or, according to others,⁶ after the 22nd verse.*

The following⁷ was probably the order of events during the evening. The Paschal Supper being concluded, and their ordinary supper having begun, Jesus rose from the table and washed the feet of His disciples. Having sat down again, He spake the words which John has related from the 12th to 20th verses. Then, being troubled in spirit, He spake of His betrayal. Jesus then institutes the Eucharist, and commands them to offer it as His Memorial. After this, He again speaks of His betrayal, as related by S. Luke and S. John. Peter beckons to John to ask Him who it was, and Jesus replied, "He it is, to whom I shall give a sop, when I have dipped it." And when He had dipped the sop, He gave it to Judas Iscariot: and after the sop Satan entered into him." Judas having received the sop, immediately went out, and Jesus then delivered the discourse which S. John records.

For verses 21-30 see also S. Matthew, ch. xxvi. page 418.

21. When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

22. Then the disciples looked one on another, doubting of whom He spake.

V. omits Then.

Vulg. Aspiebant ergo ad invicem discipuli.

23. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

V. omits Now.

Vulg. Erat ergo recumbens.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.

V. and saith unto him, Say who it is of whom He speaketh: He spake.

S. and saith unto him, Say who it is of whom He speaketh.

Vulg. et dixit ei.

The custom of the country was to recline at meals two or three on one couch. Nearness to Jesus, their Lord and Master, was the post of honour. This was not allotted to

¹ Jansenius, in Concord. Evang. cap. cxxx. p. 445.

² Cornelius a Lapide, in Joan. xiii. 20; vol. viii. p. 1073.

³ S. Augustine, de Consens. Evang. iii. 1; vol. iii. p. 1158.

Euthymius, in Matt. xxvi. 29; vol. ii. p. 1025.

Cornelius a Lapide, in Joan. xiii. 21; vol. viii. p. 1073.

⁴ Jansenius, in Concord. Evang. cap. cxxxii. p. 467.

⁵ Jansenius, in Concord. Evang. cap. cxxxi. p. 445.

Stroud's Harmony, p. 263.

⁶ Cornelius a Lapide, in Joan. xiii. 21; vol. viii. p. 1074.

⁷ Cornelius a Lapide, ut supra.

* The Institution of the Eucharist.—There is no reason whatever to suppose, with some critics, that the foot-washing is intended to take the place of the Institution of the Eucharist. The random guesses that have been made to account for the omission of the

latter are sufficient to refute the theories of which they form a part. The simple explanation is, that the subject was too familiar to need repetition."—SANDAY, 'Historical Character of the Fourth Gospel,' p. 217.

Philip or to Andrew, who were the disciples first called; but to John, the disciple whom Jesus loved. The reason is not assigned why He loved him: it is generally believed to have been on account of his youthful, gentle, chaste character.¹ A proof of his modesty is given in the very way in which he relates this, omitting any mention of his own name.

Besides reclining the nearest to Jesus at supper, S. John in his Gospel enters the most fully into the great Mystery of the Incarnation. He brings before us more fully than the other Evangelists Jesus, the Son of Mary, as the Resurrection and the Life. Though it is not anywhere said that the nature of S. John's Gospel was influenced by the innocence, meekness, and gentleness of his youth, and by his close communion with Jesus in his life, it would not be very unnatural to suppose that this was the case.

As on other occasions, so here too, the zeal of S. Peter makes him one of the most prominent among the Twelve. It was probably not mere curiosity on his part that prompted this inquiry, but a desire to counteract the treachery.² His zeal in the garden afterwards led him to offer resistance to the apprehension of Jesus by the soldiers.

25. He then lying on Jesus' breast^a saith unto Him, Lord, who is it?

S. He then lying.

V. He lying thus.

Vulg. Itaque cum recubasset ille supra pectus Jesu, dicit ei.

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.

V. Jesus therefore answereth: All MSS. give the sop: V. He taketh and giveth it.

S. Jesus answereth and saith.

Vulg. Respondit Jesus: Ille est cui ego intinctum panem porrexo.

On the sign made to him by S. Peter, S. John withdraws himself a little from Jesus towards Peter, to hear what he had to say. Peter seems to have concluded that John, as the beloved disciple, would know who the traitor was. S. John, who was reclining on Jesus' bosom (ἐν τῷ κόλπῳ),

now moved nearer to Him, and leaned back on His breast (ἐπὶ τὸ στῆθος) and asked the question secretly. The answer which Jesus made to S. John was apparently not intended for the ear of the rest, and did not reach them.³ The words "to whom I shall give a sop," &c., were not spoken aloud, but privately to John, who then probably communicated them to Peter.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.^b

28. Now no man at the table knew for what intent He spake this unto him.

V. omite Now.

Vulg. Hoc autem nemo scivit discurbentium at quid dixerit ei.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30. He then having received the sop went immediately out: and it was night.

A. And it was night, when he went out, Jesus said, Now, &c.

Vulg. Cum ergo accepisset ille buccellam exivit: continuo: erat autem nox.

It was before stated (ver. 2) that Satan had put it into the heart of Judas to betray Jesus; now it is said that after the sop Satan entered into him. Satan took possession of him, and hurried him on to complete his work. There was no connection between Satan and the sop. This was not the medium of Satan's entering into Judas, but merely the occasion of his doing so. The sop was to S. John the sign who should betray Jesus, but to Judas it was a mark of honour, of good-will and love. Kindly as this was meant towards Judas, his evil conscience no doubt looked upon it only as a sign intended to discover him to the rest; and, conscious of his treacherous designs towards Jesus, he becomes desperate in his resolve to execute his dreadful purpose. Even if the giving of the sop to Judas was in any

¹ S. Chrysostom, in Joan. xiii. 23; Homil. lxxii.

S. Cyril Alex. in Joan. xiii. 23; vol. vii. p. 137.

Thophylact, in Joan. xiii. 23; vol. i. p. 693.

Euthymius, in Joan. xiii. 23; vol. iv. p. 471.

² Jansenius, in Concord. Evang. cap. cxxxiii. p. 469.

^a He then lying on Jesus' breast (ἐπιπεσὼν δὲ ἐκείνου ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ).—The English Version makes no distinction between the reclining position of the beloved disciple throughout the meal, described by ἀνακειμένος, and the sudden change of posture at this moment introduced by ἀναπεσὼν. This distinction is further enforced in the original by a change in both the prepositions and the nouns, from ἐν to ἐπὶ, and from κόλπος to στῆθος. S. John was reclining on the bosom of his Master, and he suddenly threw back his head upon His breast to ask a question. Again, in a later passage, a reference occurs—not to the reclining position, but to the sudden movement—in xvi. 29, ὅς καὶ ἀπεπνεύει ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, whose answer is not in the text.

Cornelius a Lapide, in Joan. xiii. 24; vol. viii. p. 1074.

³ Jansenius, in Concord. Evang. cap. cxxxii. p. 468.

Maldonatus, in Matt. xxvi. 22; vol. i. p. 379.

Cornelius a Lapide, in Joan. xiii. 25; vol. viii. p. 1074.

by our translators, "which also leaned on His breast and said." This is among the most striking of those vivid descriptive traits which distinguish the narrative of the fourth Gospel generally, and which are especially remarkable in these last scenes of Jesus' life, where the beloved disciple was himself an eye-witness and an actor.—"CANON LISHOOT on the 'Revision of the New Testament,' p. 72.

^b That thou doest, do quickly (ὅ ποιεῖς, ποιῆσον τάχιστα).—"More quickly than you seem disposed to do, hasten the execution. The imperative must not be taken as simply permissive."—WINER, 'Grammar of the New Testament,' p. 327.

way a sign to the others that Judas was the traitor, still it did not lead either them or S. John, who at least knew the sign, to understand the meaning of the words which Jesus spake to him. Though they might conclude that he it was who should betray Jesus, they did not imagine it would be that very night, that very hour. They supposed that these words had reference to some of the business which Judas usually transacted for the company. No doubt it was then as it is now. The poor are unable to make the necessary provision for the Passover-week without assistance. The disciples probably remembered that Jesus had been accustomed on such occasions to give something to the poor out of their common fund. They little thought that by these words Jesus, though He was not persuading, was permitting and foretelling His own betrayal to death. Nay, so eager is Jesus for the salvation of man, that He is represented as reproving the tardiness of Judas.

The Evangelist is careful to record the time. "It was night." As soon as his new master takes possession of him, he gives him no rest, but forces him to go at once on his horrible undertaking. Night is the most fitting hour in which to accomplish such a work as Judas purposes, most expressive, too, of the nature of his work and of the state of his soul. "It was night."

31. ¶ Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified,^a and God is glorified with Him.

32. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.

S.V. And God shall glorify Him in Himself (*omit* If God be glorified in Him).
Vulg. Si Deus clarificatus est in eo, et Deus clarificabit eum in semetipso.

At verse 31 commences the long discourse which Jesus made to His disciples after the departure of Judas, to comfort them, and to prepare them for His Crucifixion. This discourse continues to the end of chapter xvi.

As soon as Judas had gone out Jesus said, "Now is the Son of Man glorified, and God is glorified in Him," intimating that the process of glorification was already begun, that Judas had gone out to betray Him to death, and that His Death would be not for the ignominy but for the highest glorification of the Son of Man. By His Death He would be proved to be not only Man, and the Son of Man, but God, and the Son of God.

That the Godhead tabernacled in the body, that in Jesus there dwelt all the fulness of the Godhead bodily, would be shown by the darkening of the sun, by the quaking of the earth, by the rending of the rocks and the opening of the graves, and by the resurrection of the saints who slept. All these things would prove clearly that it was not Man only who suffered, and gave up His life on the Cross, but God.¹

Some² think that a distinction is intended to be made between the glorifying in the 31st verse and that in the 32nd: that the first is spoken of as already begun and nearly completed, as referring to the glorifying of God by Jesus on earth, in His course of obedience as the Son of Man, and which was completed by His Death; that the second is spoken of as future, as referring to the manifestation of Jesus to be the Son of God with power, by His Resurrection and Ascension to the Father, to sit at the right hand of God.

The expression "God shall also glorify Him in Himself," applies to God the Father, and expresses the glory which the Word had with the Father before His condescension to be born of a virgin, and which after His Resurrection and Ascension He would again receive as the "Word made flesh." With His human body Jesus would ascend to the Father, and share with Him the glory which He had before the Incarnation. These words are explained by those which Jesus used a little later, "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (xvii. 5).

33. Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

S. as I have loved you, love ye also.

35. By this shall all *men* know that ye are My disciples, if ye have love one to another.

Using the expression which a mother would use to her new-born offspring, "Little children" (*τέκνια*), Jesus may intend to express the tenderness of His affection for His disciples, as well as the weakness of their condition, of their faith in Him. In a few short hours He would leave them: for in that time Judas would have betrayed Him to the chief priests.

¹ S. Chrysostom, in Joan. xiii. 31; Homil. lxxii.
S. Cyril Alex. in Joan. xiii. 31; vol. vii. p. 152.
Theophylact, in Joan. xiii. 31; vol. i. p. 694.
Euthymius, in Joan. xiii. 31; vol. iv. p. 477.
Rupertus, in Joan. xiii. 31; vol. iii. p. 690.

[Jansenius,

Jansenius, in Concord. Evang., cap. cxxiii. p. 472.

Maldonatus, in Joan. xiii. 31; vol. ii. p. 813.

Cornelius a Lapide, in Joan. xiii. 31; vol. viii. p. 1077.

² Origen, Homil. vi. in Exod.; vol. ii. p. 332.

^a Now is the Son of Man glorified (*ὡς ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου*).—It is only in appearance that the aorist is used for the future. Jesus says, 'Now is the Son of Man glorified,' the

traitor Judas having gone away, and, as it were, completed his treason."—WINER, 'Grammar of the New Testament,' p. 292.

Jesus intimates that His departure was nothing new to them, and that He had already announced it to the Jews. To them He had said, "Whither I go, ye cannot come," because they should die in their sins (viii. 21). The disciples cannot go, because they have a work to do, a commandment to fulfil, and to exhibit the fulfilment of it to the world. He had inaugurated a new dispensation, and love to each other was to be the distinguishing mark of this dispensation. He had united them in One, in Himself the Head. They had just partaken of His Body and of His Blood, the Sacrament of the New Covenant, and they must show forth the fruits of this by keeping the commandment of the New Covenant. They were no longer individuals, so to speak; they were members of one body, and they must henceforth show the love and the sympathy which members of the same body have for each other.

For verses 36-38 see also S. Matthew, ch. xxvi. page 427.

36. ¶ Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.

*V. omits Him: S.V.A. But thou shalt follow afterwards.
Vulg. Dicit ei Simon Petrus . . . sequeris autem postea.*

¹ S. Chrysostom, in Joan. xiii. 36; Homil. lxxiii.
S. Cyril Alex. in Joan. xiii. 36; vol. vii. p. 168.
Theophylact, in Joan. xiii. 36; vol. i. p. 696.
Euthymius, in Joan. xiii. 36; vol. iv. p. 483.

37. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake.

*S. omits Lord.
Vulg. omits Lord.*

38. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

*S.V.A. Jesus answereth.
Vulg. Respondit ei Jesus.*

S. Peter's question¹ was probably dictated not by mere curiosity to know whether Jesus is going, but by an earnest feeling of devotion to Him. But he could not follow Him now, either because he had not the strength of resolution so to do, or because there was work on earth for him to accomplish first. When the Holy Spirit should have been given, he should acquire the strength to labour in his Master's cause, and then to follow Him in the mode of His Death by a similar death on the Cross. When Peter, with more zeal than knowledge, persists, Jesus, in order to prove to him his own weakness without the help of the Holy Spirit, foretells and permits his fall.

S. Augustine, in Joan. xiii. 36, tract. lxxi.; vol. iii. p. 1810.
V. Bede, in Joan. xiii. 36; vol. iii. p. 817.
Eupertus, in Joan. xiii. 36; vol. iii. p. 693.

CHAPTER XIV.

[1. *Christ comforteth His disciples with the hope of heaven* : 6. *professeth Himself the Way, the Truth, and the Life, and One with the Father* : 13. *assureth their prayers in His name to be effectual* : 15. *requesteth love and obedience*, 16. *promiseth the Holy Ghost the Comforter*, 21. *and leaveth His peace with them*.]

[Vulg. *Consolando discipulos ait multas in domo Patris esse mansiones, seque rursum illos assumpturum ; Thomam dicit se esse viam, veritatem et vitam ; Philippo autem, Patrem in se videri : illosque accepturos quicquid suo munus petierint, et se alium Paracletum a Patre eis missurum ; docet quis ipsum diligere dicendus sit, et qualem pacem relinquit discipulis, qui de ipsius discessu merito gaudere deberent.*]

THIS their last Passover had been overclouded with sorrow ; it had ended in sadness. They are still in the upper room. But how different are their feelings now from what they were a few hours ago, when they first entered that room to keep the feast in memory of their deliverance from the angel of death, and from the bondage of Egypt ! They had eaten the usual Passover. Jesus had shown them an unwonted mark of His love. He had washed the feet of His twelve disciples. He had instituted a new Memorial of Himself, and had bound them to Himself and to each other under stronger ties of love than ever before. But with all this He had mingled His instruction with words that filled their hearts with sadness. He had spoken of His immediate departure from them, and that by the treachery of one of their own number, of the denial of Peter, and of the desertion of the rest (Matt. xxvi. 31). Judas had already left them, and sadness had filled the hearts of the rest.

To leave them would be to crush all the hopes which they had ever built upon Him. The more firmly they believed that Jesus was the Messiah, the more disappointment His departure would cause them : for the Apostles, like the rest of the Jewish nation, had indulged in the expectation that the Messiah would restore the temporal kingdom to Israel (Acts i. 6), that He would rescue them from the yoke of the Gentiles (Luke xxiv. 21), and would invest His followers with the ensigns of kingly pomp, triumph, and splendour. Hitherto they had seen nothing but poverty, contempt, reproach, and persecution as the rewards of their attachment to Him : should He leave them, all their hopes of improvement and of earthly grandeur would be destroyed for ever. No wonder their heart was troubled. To comfort

them in this their trouble and disappointment Jesus continues the discourse, which had been interrupted by Peter's question, "Whither goest Thou?"

1. Let not your heart be troubled : ye believe in God, believe also in Me.

In the two passages translated "ye believe" and "believe ye," the Greek verb is the same, namely πιστεύετε. This clause might therefore be rendered in four different ways. It might be translated (1) as if both the verbs were in the imperative mood ; (2) as if both were in the indicative mood ; (3) as if the first were in the indicative and the second in the imperative ; (4) as if the first were in the imperative and the second in the indicative mood. Many¹ of the Greek commentators have translated the clause in the first of these ways, and rendered it, "Believe ye in God, and believe in Me." But the third is the way which seems to agree best with the context, and it is that which has been adopted by some² of the Latin commentators and also by the translators of the Authorized Version. Thus the remedy for their trouble was to believe not only that there was One True God, who directed and superintended all the affairs of men, but also that He, Jesus the Son of Man, their Lord and Master, was that One God.

2. In My Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you.^a

S.V.A. For I go to prepare.

Vulg. quia vado parare vobis locum.

¹ S. Chrysostom, in Joan. xiv. 1 ; Homil. lxxiii.

Nonnus, in Joan. xiv. 1, p. 136.

Theophylact, in Joan. xiv. 1 ; vol. i. p. 697.

Euthymius, in Joan. xiv. 1 ; vol. iv. p. 485.

S. Hilary Pict. de Trinitate, ix. 19 ; vol. ii. p. 295.

² S. Augustine, in Joan. xiv. 1, tract. lxxvii. ; vol. iii. p. 1812.

V. Bede, in Joan. xiv. 1 ; vol. iii. p. 818.

Eupertus, in Joan. xiv. 1 ; vol. iii. p. 694.

^a Verse 2.—^a Lachmann, Tischendorf, and Tregelles insert *ἔτι, θεὸν, before πορεύομαι, I go.*—SCRIVENER, "New Testament," 1877.

For the reading and interpretation of this verse see McClellan, "New Testament," p. 731.

3. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also.

A. And if I go, I will prepare.

Vulg. Et si abiero, et preparavero vobis locum: iterum venio, et accipiam vos ad meipsum.

4. And whither I go ye know, and the way ye know.

S.V. And whither I go, ye know the way.

Vulg. Et quo ego vado scitis, et viam scitis.

He had already promised Peter (xiii. 36) that he should follow Him after a time. He now extends the promise to the rest. But first He must depart from them, and prepare a place for them. That the many mansions in His Father's house implied that there would be different degrees of bliss in heaven for men, according to their different degrees of perfection while on earth, was the common teaching of the early writers.¹

His disciples could not ascend into heaven until Jesus, by His Ascension, had prepared the way. As yet no man had ever ascended into heaven. Until He, the Head of the Church, in His glorified human body, had ascended into heaven, none of His members could ascend thither.

Not only had Jesus to prepare a place for them, by His own Ascension into heaven, He had also to prepare them for the place, by sending down the Holy Spirit to sanctify them, and to fit them to dwell with Him. If they remembered what He had said unto them they would understand this, they would know whither He was going, and also the way. They would know that through His Death on the Cross He would return to the Father, and they would know the way by which they were to follow Him.

5. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

V. omits and: V. how know we the way?

Vulg. nescimus quo vadis: et quomodo possumus viam scire?

6. Jesus saith unto him, I am the Way,^a the

Truth, and the Life: no man cometh unto the Father, but by Me.

7. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

A. omits Me: S. If ye have known Me, ye shall know: V. omits and before from.

Vulg. Si cognovissetis me, et Patrem meum utique cognovissetis: et amodo cognoscetis eum, et vidistis eum.

To the objection made by Thomas, that they did not know whither or to whom He was going, and therefore how could they know the way by which to follow Him, Jesus replies that He is going to the Father, and that the way by which they are to follow is by belief in Him: for He is the Way, the Truth, and the Life, and no man can come to the Father except through Him.

Jesus is the Way, because by His Death and Passion, Resurrection, and Ascension into heaven, He has opened the way for man also to ascend into heaven. He is the Truth, because He is the fulfilment of all the shadows and types and prophetic actions recorded in the Old Testament. He is the Life, because He is the Author of all natural and spiritual life, of the life of grace in the soul here, and of the life of glory hereafter.

With reference to the connection of these three words, it has been suggested that this is a Hebraistic form of expression, and that the term "the Truth" is intended to qualify the two other terms, between which it stands, and implies that Jesus is the sure way, *via vera*, which leadeth unto the true life, *vera vita*; that is, unto the life everlasting.²

Jesus by His Passion opens the way to heaven for man. By His doctrine He delivers His followers from the darkness and errors in which others wander. By His Holy Spirit He sanctifies their lives and leads them to prepare for the life to come. By His own perfect life He has given them an example, He has first trod the way and they are to follow in His steps.

But not only is Jesus the Way to the Father, but He is also One with the Father; One with the Father not in a secondary sense, but in the very highest and most perfect sense. This was a subject which as yet the disciples did not comprehend. Though Jesus had been "so long time," three

¹ S. Cyril Alex. in Joan. xiv. 2; vol. vii. p. 181.

Theodoret, in 1 Cor. xv. 39; p. 251, ed. Oxf. 1852.

Tertullian, Scorpiace, vi.; vol. ii. p. 134.

S. Gregory Magnus, Moral. iv. 36; vol. i. p. 677.

xxxv. 19; vol. ii. p. 778.

S. Gregory Magnus, in Ezek. Homil. lib. ii. 4; vol. ii. p. 977.

Dialog. iv. 35; vol. iii. p. 380.

² Jansenius, in Concord. Evang. cap. cxxxiv. p. 486.

Maldonatus, in Joan. xiv. 6; vol. ii. p. 823.

Cornelius a Lapide, in Joan. xiv. 6; vol. viii. p. 1082.

* **The Way.**—"It is true of Christianity, as it is true of no other religious system, that the religion is identified with, is absorbed in, the Person of its founder. The Gospel is Christ, and Christ only. This fact finds expression in many ways, but more especially in the application of the same language to the one and to the other. In most cases this identity of terms is equally apparent in the English and in the Greek. But in one instance it is obliterated by a mis-translation of the definite article. Our Lord, in S. John's Gospel, in answer to the disciple's question, 'How can we know the way?' answers, 'I am the Way.' Corresponding to this we ought to find that

in no less than four places in the Acts of the Apostles the Gospel is called 'the way' absolutely. ix. 2: 'If he found any that were of the way' (ἐάν τις εἴπῃ τῆς ὁδοῦ ὄντας). xix. 9: 'Divers believed not, but spake evil of the way.' xix. 23: 'There arose no small stir about the way.' xxiv. 22: 'Having more perfect knowledge of the way.' But in all these passages the fact disappears in the English Version, which varies the rendering between 'this way' and 'that way,' but never once translates τῆς ὁδοῦ, 'the way.'—CANON LIGHTFOOT on 'Revision of the New Testament,' p. 193.

years, with them, they had not from their intercourse with Him gathered a sufficiently correct and full idea of the relation between Him and the Father.

8. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

From the miracles which Jesus had wrought they could not doubt that He was, as He said, the Son of God. Still there was about Him somewhat that contradicted their expectations of what God would be. He was subject to the same human weakness as themselves; He was almost as much in the power of His enemies, so far as they could see, as themselves. Hence arose at times their fears, their misgivings. If once they could only see the Father, they would be satisfied, their fears would all be removed.

They formed their opinion of the union between God the Father and Jesus His Son from what they saw existed on earth between a father and his son. They have a common nature alike in both, they possess equal or similar power, they occupy a similar station or rank in the world, have individual wills and individual characteristics. But in no sense can they be called one. If the relation between God the Father and God the Son were such as exists between a

father and his son on earth, they would be two independent Gods,—two, it might be, equal, but two independent Gods. In the following verses Jesus shows that such is not the relation between Himself and the Father.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou *then*, Shew us the Father?

S.V. omit and before how sayest.

10. Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

V. but the Father dwelling in Me, doeth His works.

S. but the Father in Me, doeth His works.

Vulg. non creditis Pater autem in me manens, ipse facit opera.

11. Believe Me that I *am* in the Father, and the Father in Me:^a or else believe Me for the very works' sake.

A. omits and the Father in Me: S. or else believe the very works.

Vulg. Non creditis quia ego in Patre, et Pater in me est; alioquin propter opera ipse credite.

* Believe Me that I am in the Father, and the Father in Me. —“The Divinity of the Son being assumed, the early writers are earnest in protecting the doctrine of the Unity; protecting it both from the materialism of dividing the Godhead, and the paganism of separating the Son and Spirit from the Father. And to this purpose they made both ‘of God’ and the ‘in God’ subservient, in a manner which shall now be shown.

“First, the ‘in God.’ It is the clear declaration of Scripture, which we must receive without questioning, that the Son and Spirit are in the one God and He in Them. There is that remarkable text in the first chapter of S. John which says that the Son is ‘in the bosom of the Father.’ In another place it is said that ‘the Son is in the Father and the Father in the Son’ (John xiv. 11). And elsewhere the Spirit of God is compared to ‘the spirit of a man which is in him’ (1 Cor. ii. 11). This is, in the language of theology, the doctrine of the *coinherence* (συνχωρησις or circumincessio), which was used from the earliest times on the authority of Scripture, as a safeguard and witness of the Divine Unity. A passage from Athenagoras to this purpose has just been cited. Clement has the following doxology at the end of his ‘Christian Instructor’: ‘To the One Only Father and Son, Son and Father, Son our guide and teacher, with the Holy Spirit also, to the One in all things, in whom are all things, &c. . . . to Him is the glory, &c.’ And Gregory of Neo-Cæsarea, if the words form part of his creed, ‘In the Trinity there is nothing created, nothing subservient, nothing of foreign nature, as if absent from it once and afterwards added. The Son never failed the Father nor the Spirit the Son, but the Trinity remains evermore unchangeable, unalterable.’ These authorities belong to the early Alexandrian school. The ante-Nicene school of Rome is still more explicit. Dionysius of Rome says: ‘We must neither distribute into three divinities the awful and Divine Unity, nor diminish the dignity and transcendent majesty of our Lord by the name of creature; but we must believe in God the Father Almighty, and in Christ Jesus His Son, and in the Holy Spirit; and believe that the Word is united with the God of the universe: for He says, “I and the Father are One;” and, “I am in the Father, and the Father in Me;” for thus the Divine

Trinity and the holy preaching of the *monarchia* will be preserved.’

“This doctrine of the *coinherence*, as protecting the Unity without trenching on the perfections of the Son and Spirit, may even be called the characteristic of Catholic Trinitarianism as opposed to all counterfeits, whether philosophical, Arian, or Oriental. One post-Nicene statement of it shall be added. ‘If anyone truly receive the Son,’ says Basil, ‘he will find that he brings with Him on one hand His Father, on the other the Holy Spirit: for neither can He from the Father be severed, who is of and ever in the Father; nor again from His own Spirit disunited, who in It operates all things. . . . For we must not conceive separation or division in any way, as if either the Son could be supposed without the Father, or the Spirit disunited from the Son. But there is discovered between them some ineffable and incomprehensible, both communion and distinction.’

“Secondly, as the ‘in God’ led the Fathers to the doctrine of *coinherence*, so did the ‘of God’ lead them to the doctrine of the *monarchia*; still with the one object of guarding against any resemblance to polytheism in their creed. Even the heathen had shown a disposition, designedly or from a spontaneous feeling, to trace all their deities up to one principle or *arche*; as is evident from the Theogonies. Much more did it become that true religion, which prominently put forth the Unity of God, jealously to guard its language, lest it should seem to admit the existence of a variety of original principles. It is said to have been the doctrine of the Marcionists and Manichees, that there were three unconnected independent Beings in the Divine nature. Scripture and the Church avoid the appearance of tritheism by tracing back (if we may so say) the infinite perfections of the Son and Spirit to Him whose Son and Spirit they are.”—DR. NEWMAN, ‘Arians of the Fourth Century,’ p. 177.

“It would much impair our idea of the Unity of God in the Adorable Trinity, did we conceive of Two of the Persons as having no relation to one another, except an independent relation to the One Father. The truth of the mutual Inexistence (συνχωρησις) of the Three Blessed Persons, which our Lord reveals to us by the

The union between Jesus and the Father is such, that He who hath known Jesus hath known the Father; He who hath seen Jesus hath seen the Father. Jesus is in the Father, and the Father in Jesus. The words which Jesus speaks He speaks from the Father; The works which Jesus does the Father doeth.

No language could express Oneness, Equality between the Father and Jesus His Son, more strongly than this. Such Union as this is inconceivably beyond the relation that exists between an earthly father and his son, and could never be gathered from it. Nothing but express revelation from God could communicate this knowledge. To put these expressions into other language is to say that God the Father and Jesus His Son are One in essence or Divine nature, but distinct in Person, One God and Two Persons.

That this is the sense in which the early Church understood these words is plain from the use made of them by the Catholic Fathers in their discussions with the Arians,¹ who maintained that the Son was inferior in nature to the Father; and also with the Sabellians,² who confounded the Persons of the Father and the Son.

If they will not believe His words that the Father is in Him, He appeals to His works as proving it. If it is not sufficient to gain their credence that He says the Father is in Him, He appeals to them to believe it because they see the Father working in Him. They cannot see with their bodily eyes the soul, but still they believe that the soul exists in the body, because they can see its works. They see the body performing operations which it could not do of itself unless the soul were in it. In like manner they see Jesus performing miracles, working supernatural works, which He could not do if He were a mere man, which He could not do unless the Father were working with Him and in Him.

12. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do

also; and greater works than these shall he do; because I go into My Father.

S.V.A. unto the Father.
Vulg. quia ego ad Patrem vado.

13. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in My name, I will do it.

V.A. that will I do.
Vulg. hoc faciam.

Another proof that the Father is in Jesus, and works in Him, is that he who holds this belief has also, by this very faith, power to work similar or even greater miracles than He Himself did while on earth.

Some³ have thought that in the expression "greater works than these shall he do," He had reference to the conversion of the Gentile world by His Apostles. By His own personal preaching and miracles Jesus converted only a small number, a few hundreds at most. His Apostles converted a great part of the world, as then known. The conversion of the world was the effect of His Resurrection and of the Descent of the Holy Spirit. But this did not take place until Jesus had ascended to the Father. This, too, is the reason assigned why they should work greater things than He had done, because He should go to the Father. Having gained the victory, having triumphed over sin and death and hell, he ascends to the Father, and sends down the Holy Spirit to enlighten and sanctify and strengthen the Apostles, so as to convert the world.

Though He should not be present with them in the same sense as formerly, still He promised to grant whatever they asked in His name consistently with the glory of the Father. This promise is repeated in two consecutive verses.

15. ¶ If ye love Me, keep My commandments.

S. omits Me: V. ye shall keep.
Vulg. Si diligitis me, mandata mea servate.

¹ S. Athanasius, de Decretis Nicenae Synodi; vol. i. pp. 445, 449.

in illud Omnia Mihi tradita sunt; vol. i. p. 216.

i. p. 568. Epistola ad Episcopos Ægypti et Libye, 13; vol.

Oratio i. contra Arianos; vol. ii. pp. 29, 81, 85.

217. Oratio ii. contra Arianos; vol. ii. pp. 181, 192,

Oratio contra Gentes, 46; vol. i. p. 93.

S. Basil, de Spiritu Sancto, viii. 21; vol. iv. p. 105.

Homil. contra Sabellianos et Arium, 2, &c.; vol. iii. p. 601.

S. Chrysostom, in Joan. xiv. 10; Homil. lxxiv. [S. Cyril

S. Cyril Alex. in Joan. xiv. 9; vol. vii. p. 204.

Theophylact, in Joan. xiv. 10; vol. i. p. 700.

Euthymius, in Joan. xiv. 9; vol. iv. p. 489.

S. Ambrose, de Fide, v. 11; vol. iii. p. 675.

S. Augustine, in Joan. xiv. 10, tract. lxx.; vol. iii. p. 1819.

V. Bede, in Joan. xiv. 10; vol. iii. p. 823.

² Tertullian, adv. Praxeas, 20; vol. ii. p. 179.

S. Athanasius, Expositio Fidei, 2; vol. i. p. 204.

de Sententia Dionysii, 10, 26; vol. i. pp. 494, 520.

S. Basil, Homil. contra Sabellianos et Arium, &c.; vol. iii. p. 605.

³ S. Augustine, in Joan. xiv. 12, tract. lxxii.; vol. iii. p. 1822.

words "I am the Father, and the Father in Me," "The Father Who abideth in Me," facilitates to us the conception of the simple Unity of God in the All-Holy Trinity. The doctrine excludes Arianism on the one side, and Sabellianism on the other: "neither confounding the Persons, nor dividing the Substance." The Fathers

had most occasion to dwell upon this against the Arians. In our human mode of existence, the father is external to the son, and the breath from the breather. In God, all is one within Himself, in the absolute unity and simplicity of His Being."—DR. PUSEY, Letter on the clause "And the Son," p. 176. 1876.

16. And I will pray the Father, and He shall give you another Comforter,* that He may abide with you for ever;

S.V. that He may be.
Vulg. ut maneat vobiscum in eternum.

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you.

S.V. omit but: V. and is in you.
Vulg. vos autem cognoscetis eum, quia apud vos manebit, et in vobis erit.

He asks for a proof of their love, which should be shown by keeping His commandments, and on this He promises to send another Advocate or Comforter to supply His place after His departure from them, which would be after His Ascension, and this promise He fulfilled at the Day of Pentecost. He expresses His promise to send the Comforter in the form of a prayer to the Father to send Him. It may be that He did this in order to keep in their minds His Oneness with the Father.

This verse was used by the ancient commentators¹ to show that the Holy Spirit was a distinct Person from the Father and the Son, but of the same nature. For He who was sent could not be the same Person as He who sent Him, nor as He who prayed that He might be sent. But besides that the Spirit was a distinct Person from the Father and the Son, these words were also thought to indicate that He was of the same nature, inasmuch as He is described by the same term as Jesus, a Paraclete, Παράκλητος. In the expressive comment of S. Chrysostom, "By one blow He has smitten down two opposite heresies: by saying 'another,' He shows the difference of His Person; by saying 'Paracletus,' the sameness of His Substance" (Homil. lxxv. in John).

The word translated "Comforter" is literally a Paraclete or Advocate. The disciples are in trouble at the thought that

Jesus is going to leave them, and at the loss which they shall experience thereby,—a loss which, as they think, cannot possibly be made up to them. What they therefore require is one who shall supply the place of Jesus to them; one who can be their Advocate, the defender of them and their cause against their adversaries; who can intercede with the Father for them, and can be their leader and adviser in all the attacks of their enemies on earth.

1. He will be with the Apostles, and those whom they represent, the Church, for ever.
2. He is the Spirit of Truth, because He will lead them into all the truth and fulness of the Gospel, and will preserve them from the errors of Satan.
3. The world, or the men whose minds are set upon this present world without regard to the future, cannot receive Him. Their thoughts and desires are taken up with the things that concern the body only, and care not for the salvation of the soul, which is the object of the Paraclete.
4. The Apostles, the Church, know Him, because He dwelleth with them and in them. He is not an object for their senses, but for their faith. They cannot feel His presence by the senses of the body, but still they recognize His holy influence over them.

18. I will not leave you comfortless: I will come to you.

Margin, orphans.
Vulg. Non reliquam vos orphanos.

19. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

At the beginning of this discourse to them He called them little children (τέκνα); now He says that He will not make them "orphans" (ὀρφανούς) by His departure. Some²

¹ S. Augustine, in Joan. xiv. 16, tract. lxxiv.; vol. iii. p. 1826.
S. Chrysostom, in Joan. xiv. 16; Homil. lxxv.
S. Cyril Alex. in Joan. xiv. 16; vol. vii. p. 256.
Theophylact, in Joan. xiv. 16; vol. i. p. 702.
Euthymius, in Joan. xiv. 16; vol. iv. p. 495.

* Another Comforter (ἄλλον Παράκλητον).—"Παράκλητος is five times used in the Scriptures, and that by S. John alone; four times in his Gospel, attributed to the Holy Ghost; once in his first Epistle, spoken of Christ. When it relates to the Holy Ghost, we translate it always *Comforter*; when to Christ, we render it *Advocate*; of which diversity there can be no reason, because Christ, who is a Paraclete, said that He would send another Paraclete; and therefore the notion must be the same in both: 'ἄλλον Παράκλητον δώσει υἱόν, τοῦτέστιν, ἄλλον ὡς ἐμέ (S. Chrysost. ad locum). If therefore, in the language of S. John, Παράκλητος be a *Comforter*, then Christ is the Comforter; if Παράκλητος be an *Advocate*, the Holy Ghost is the Advocate. The Vulgar Latin keeps the Greek word in the Gospels, *Paracletus*; but in the Epistle renders it *Advocatus*. The Syriac keepeth the original altogether ܡܕܝܢܐ, as being of ordinary use in the writers of that and the Chaldee language; and therefore was not well translated *Paracletus* in the Gospels, and

² S. Cyril Alex., in Joan. xiv. 19; vol. vii. p. 265.

S. Augustine, in Joan. xiv. 19, tract. lxxvi.; vol. iii. p. 1832.
V. Bede, in Joan. xiv. 19; vol. iii. p. 830.
Rupertus, in Joan. xiv. 19; vol. iii. p. 705.
Maldonatus, in Joan. xiv. 19; vol. ii. p. 832.

Advocatus in the Epistle, by Tremellius. That the Latins did use generally the word *Paracletus* for the Holy Ghost, as it is now in the Vulgar Latin, appeareth by the description of the heresy of Montanus, which Tertullian calls 'novam prophetiam de Paraclete inundantem' (*de Resur. Carn.* cap. 63). And yet the ancientest Latin translations rendered it *Advocatus*, even in the Gospels, in reference to the Spirit; as we read it in Tertullian, 'Bene quod et Dominus usus hoc verbo in persona Paracleti, non divisionem significavit, sed dispositionem: Rogabo enim, inquit, Patrem, et alium Advocatum mittet vobis, Spiritum veritatis.' (*Adv. Prax.*, cap. 9, &c. &c.)"—BISHOP PEARSON on the Creed, Art. viii. note, p. 389; vol. ii. p. 273, ed. 1843.

See also McClellan, 'New Testament,' p. 733, who maintains that Παράκλητος, on the ground of its etymology and usage, ought to be translated *Advocate*, both when applied to Christ and to the Holy Spirit.

understand His words, that after a little time He will see them again, to refer to His Second Coming at the day of Judgment. Others,¹ and with greater probability, think that this promise was fulfilled on the day of Resurrection, when He appeared to them in His glorified Body, and on the day of Pentecost, when He sent down the Holy Spirit upon them.

He then speaks of His Resurrection and of the effects of His Resurrection. Of His own Resurrection He speaks as present; and of theirs, which will not be until the day of Judgment, and which will be the effect of His Resurrection, as future. In a little time—in the space of a few hours—the world should see Him no more, though they should see Him. When risen from the dead, He should not appear to all the people, but unto witnesses chosen before of God (Acts x. 41).

After His Resurrection, when they had been enlightened by the Descent of the Holy Spirit, they should understand doctrines which now it was difficult for them to comprehend, and which, though He had explained to them more than once, they could not fully understand and receive now.

20. At that day ye shall know that I *am* in My Father, and ye in Me, and I in you.

These three propositions are not to be understood in the same way, but each according to its own relation. Jesus is not in the Father in the same sense as He is in His disciples, and as they are in Him. Jesus is in the Father as being of the same Essence, of the same Divine nature, One with the Father and Equal to the Father. He is in His disciples because He, through the Holy Spirit, dwelt in them. They are in Him because they were engrafted into Him the God-Man. As an illustration, it has been said² that Jesus is in the Father as a ray is in the Sun, of the same nature. They are in Jesus as branches grafted into the vine. He is in them as the vine is in the branches, supplying life and sustenance to them. The former Union points to the Mystery of the Trinity, the latter to the Mystery of the Incarnation.

But the effect of Christ's Resurrection should not be confined to the Apostles. It should be extended to all who loved Him, whether living at the time of His Resurrection or afterwards.

21. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

The proof of their love to Jesus is to keep His commandments. The effect of their love is that God will love them and will manifest Himself unto them.

22. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

S. Lord, and how is it.
Vulg. *Judas, quid factum est quia manifestaturus es nobis teipsum, et non mundo?*

To the inquiry of Judas why Jesus would manifest Himself unto them and not unto the world, He, in effect, replies that the manifestation of Himself after His Resurrection will be made to them only, and to a few other witnesses chosen before of God (Acts x. 41), but that He will manifest Himself in another way to all who love Him and keep His words.

23. Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love Him, and We will come unto him, and make Our abode with him.

God is everywhere, and fills all things, and therefore when He is said to abide in one place and remove to another, such expressions are used with reference to our limited capacities. Jesus uses these terms here to indicate the various operations of the Holy Spirit on men's minds. God comes to a man when He imparts His grace and influences his heart, and the more love he shows by keeping His commandments the longer He abides with him, the more grace He imparts to him.

As love is shown by keeping God's commandments, so not to keep them is a proof of the want of love.

24. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me.

To keep prominently before their minds His Oneness with the Father, He says that the word which they hear Him speak is not His, but His Father's who sent Him.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Many things Jesus had said unto them, which they could not then understand, either on account of their own incapacity or on account of the deep nature of the things themselves, and there were many things which He had not said unto them for the same reasons. All these, as well as all the other Mysteries of the Incarnation, the Holy Spirit would

¹ S. Chrysostom, in Joan. xiv. 19; Homil. lxxx.
Theophylact, in Joan. xiv. 19; vol. i. p. 704.
Euthymius, in Joan. xiv. 20; vol. iv. p. 501.

Jansenius, in Concord. Evang. cap. cxxxix. p. 492.
Cornelius a Lapide, in Joan. xiv. 19; vol. viii. p. 1089.
² Cornelius a Lapide, in Joan. xiv. 20; vol. viii. p. 1090.

enable them to comprehend. He would instruct them in all things necessary for the foundation and for the future growth of the Church.

He says, "Whom the Father will send in My name," to indicate the Unity between the Three Persons in the Holy Trinity, and the Mission of the Holy Spirit from the Father and the Son, and that His coming to them was the fruits of His Passion, and to supply His place to the Church.

27. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

S. not as the world giveth unto you, give I unto you.
 Vulg. non quomodo mundus dat, ego do vobis.

The world, men in general, when departing from each other, say, "Peace be unto you." They wish peace in words, but they cannot by that give peace. It is a mere form of speech expressive of good-will to each other. Jesus, when now departing from them, gives them His peace, peace in the highest sense,—peace with God, and in such a degree that they have no cause for trouble or fear. For a time He will depart from them, but only for a time. At this they ought rather to rejoice, because by His departure He will fulfil the Mystery of the Incarnation. He will take captivity captive, and will receive for them gifts, the reward of His Passion.

28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I.

S.V.A. rejoice because I go: V.A. for the Father.
 Vulg. gaudeatis utique, quia vado ad Patrem: quia Pater major me est.

The clause "for My Father is greater than I," was one of the passages on which the Arians chiefly relied to prove that the Son was inferior in Essence or Nature to the Father. But it was shown that there were at least two ways in which these words could be explained, consistently with the Catholic doctrine of the Trinity in Unity, and Unity in Trinity.¹

1. That Jesus most probably uttered these words with reference to His Manhood. This appears more than probable

when we consider the reason given why they should rejoice; namely, because He was going to the Father. But He was going to the Father not in that in which He was Equal to Him, that is, in His Divine nature, or as He was God, but in that in which He was inferior to the Father, that is, in His Manhood, or as Man. 2. It was also held that, without implying any inferiority in power, majesty, eternity, &c., Jesus might still be said to be inferior to the Father with respect to their relation as Father and Son. But some² commentators have thought that, in their desire to concede to their opponents all that could safely be yielded, the Catholic Fathers in this second explanation conceded more than they were warranted in doing. The Creed of S. Athanasius well expresses the doctrine of the Church on this subject, "Equal to the Father, as touching His Godhead, and inferior to the Father, as touching His Manhood." In this His inferior part, in His Manhood, He was now about to ascend to the Father, and to receive the reward of His Passion. At this they ought to rejoice. To rejoice at His exaltation, rather than to mourn at His departure, was a proof of their love to Him.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Jesus foretold to His disciples His departure from them, His Death, His Resurrection, and return to them, not that they might condole with Him, or that they might take measures for their own conduct, but that they might believe in Him more fully, that they might believe that He foreknew all that came upon Him, and that He laid down His life of His own will and for the salvation of man, and that they might believe that He is the Messiah, the Son of God, the Saviour of the world.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me.

S.V.A. of the world.
 Vulg. venit enim princeps mundi hujus.

31. But that the world may know that I love the Father; and as the Father gave me com-

¹ S. Athanasius, *Oratio i. contra Arianos*, 58; vol. ii. p. 133.
 _____, *de Incarnatione et contra Arianos*, 4; vol. ii. p. 989.
 _____, *de Synodis Arimini, &c.*, sect. 28; vol. ii. p. 741.
 S. Epiphanius, *Hæres. lxxix.* 53; vol. ii. p. 284.
 S. Basil Magnus, *adv. Eunomium*, iv. sect. 3; vol. i. p. 693.
 _____, *Epist. viii. (alias 141)*, ad Cæsarienses, 5, 7; vol. iv. pp. 253, 260.
 S. Gregory Nazian., *Oratio Theologica*, iii. 18; vol. ii. p. 97.
 _____, _____, iv. 7; vol. ii. p. 113.
 S. Gregory Nyssen, *adv. Arium et Sabellium*, ii.; vol. ii. p. 1296.
 S. Chrysostom, in *Joan. xiv. 28*; *Homil. lxxv.*

S. Cyril Alex., in *Joan. xiv. 28*; vol. vii. p. 309.
 _____, *Thesaurus, Assertio xi.*; vol. viii. p. 141.
 S. John Damascenus, *de Fide*, iv. 19.
 S. Hilary Pict. *de Trinitate*, ix. 53; vol. ii. p. 323.
 S. Ambrose, *de Fide*, ii. 8; vol. iii. p. 572.
 _____, _____, v. 18; vol. iii. p. 695.
 S. Augustine, *de Trinitate*, i. 7; vol. viii. p. 828.
 _____, _____, i. 11; vol. viii. p. 836.
 _____, *contra Maximium*, ii. 24, 25; vol. viii. p. 802.
 _____, *de Fide et Symbolo*, 9; vol. vi. p. 190.
 V. Bède, in *Joan. xiv. 28*; vol. iii. p. 833.
² Maldonatus, in *Joan. xiv. 28*; vol. ii. p. 839.

mandment, even so I do. Arise, let us go hence.^a

"The prince of the world" comes through his agents, by their voluntarily yielding to his temptations. But Satan will find nothing in Jesus. He will have no right over Him; he will find no sin in Him, and therefore not the right which sin gives him over other men. Though He die, it will be because He lays down His life voluntarily that He may save mankind, and not because He is vanquished by Satan. His Death will be another proof to the world of His love to the Father, of His Oneness with the Father, and of His obedience to His commands.

Jesus was free from sin, and obeyed the commands of the Father by reason of the Hypostatic Union of the Word with the flesh. The Divine power directed all the passions and affections of the flesh, so that they were without sin. The weakness incident to the flesh, such as hunger and thirst and fatigue, He underwent. But the weakness of the flesh, as the effect of man's fall, in the irregularity of passion, all these

were rectified and sustained by the union of the Word with the flesh.

Though Man, He fulfilled all the commands of the Father, and not by constraint. Necessity or constraint are terms which cannot be applied to the Son of God. The beatific vision, the sight of God which the Saints will enjoy, will assimilate them to Him in their love and in all their affections. They will desire but Him. In a similar way we may describe the obedience which Jesus rendered to the commands of the Father, not as the effect of constraint, but of love, and of such love as mere man knows not.

Some¹ have thought that when Jesus said, "Arise, let us go hence," He and the eleven rose from the table, and set out towards Gethsemane, and that on the way thither He uttered these His farewell words to them, from chapters xv. to xviii.; others,² that Jesus and His disciples arose from the table; that while they still lingered, before they left the upper room in which they had spent the evening, He delivered to them the following discourse, His last words to them before His Death.

¹ McClellan, *New Testament*, p. 601.

² Jansenius, in *Concord. Evang.* cap. cxxxiv. p. 500.

Maldonatus, in *Joan.* xiv. 31; vol. ii. p. 840.

Cornelius a Lapide, in *Joan.* xiv. 31; vol. viii. p. 1094.

chapters xv. and xvi., with the prayer of chapter xvii., were still spoken in the upper room, though after the first motion for departure."—SANDAY, '*Historical Character of the Fourth Gospel*,' p. 221.

^a *Arise, let us go hence.*—"This discourse is apparently intended to be conceived of as only momentarily broken at verse 31. Our Lord and His disciples arise from the table as if to go. But we see from xviii. 1 (ἐξῆλθε) that they had not yet left the house, or at least the city. We must therefore suppose that the contents of

INTRODUCTORY NOTE TO CHAPTER XV.

The Pattern Man.—"There are two ways in which Christ might be set forth as that Pattern Man in whom our nature attained its perfection. Either He might be the happy example in whom its native qualities found their perfect expression, in whom all that belongs to mere humanity obtained the utmost development of which it was susceptible, or the perfection of His Manhood might be due to the influence of that Divine nature with which it was personally united. The first of these is the system of Rationalism; the second, the system of the Church. And it is the main purpose of the present inquiry [the doctrine of the Incarnation] to show that the latter system is not only sanctioned by the authority of revelation and adapted to the wants of man, but that whatever truth or reason the system of Rationalism may promise could be attained only through that perfect exhibition of man's nature, of which its supernatural adoption by its Divine participator was the cause. The system of Rationalism, indeed, can go along with that of the Church so far as to admit Christ in name, and to recognize in words the necessity of Divine help: for all but positive Atheists allow the advantage of help from that creative Spirit to which they refer the world's parentage. And there is little difficulty in supposing that Christ may be the channel through whom Divine gifts are bestowed, seeing that they were once exhibited with peculiar lustre in Himself. But the characteristic distinction between the one system and the other is that Rationalism makes the individual the starting-point for all improvement, whereas the Church's starting-

point is Christ. The first is for dealing with nature as it finds it; it takes man, such as he is, with the powers and faculties which he possesses, and supposes that their cultivation may enable him to shake off the evils and infirmities which all deplore. The man himself, therefore, is the commencement of all renewal; he may use God's grace—indeed, he may invoke the name of Christ—but in himself is the ultimate principle of renovation. For as an individual is he addressed; his conversion must precede that relation to Christ which, according to Christians, is the principle of the new nature. The Church system, on the other hand, attributes the first renewal of man's race to the entrance into its ranks of a higher and supernatural being. His quickening influence is the principle of regeneration to all His fellows. In Him, and not in them, is the original principle of movement. The restoration of the ancient pattern of man is not attained through the natural perfection of individuals, but because in Christ, our Lord, was the personal presence of that Divine Word which was above nature. He came down into our lower race to ennoble it. The change, therefore, in every individual must result from that diffusive influence of the second Adam by which the exertion of individual intellect and will must be preceded. Thus does it continue to extend itself through that sacramental system which binds all men to the head of the race; and the restoration of every man is due to that great gift which was bestowed upon our common nature through the Incarnation."—R. I. WILBERFORCE on the Incarnation, page 12.

CHAPTER XV.

[1. *The consolation and mutual love between Christ and His members, under the parable of the Vine.* 18. *A comfort in the hatred and persecution of the world.* 26. *The office of the Holy Ghost, and of the Apostles.*]

[*Vulg. Christus vitis, Pater agricola, discipuli vero palmites: preceptum Christi de mutua dilectione frequenter iteratum: Apostoli amici Christi, quibus ecclesia sua committeretur, et elegit eos ut fructum perpetuum afferrent: quos roborat adversus mundi odium ac persecutiones, dicens: Inebriatos excusationem non habere de peccato suo.*]

THE eleven Apostles were now about to be put to their severest trial. Their faith in Jesus as well as their love for Him were both shortly to be brought to the proof. To prepare them for this, He delivers the parable of the Vine and its branches. He shows them the close union between Himself and them, and the bearing which their future conduct would have on this. Their union with Him was the great blessing of their lives, and their future happiness or misery would depend on the way in which they responded to this. The trials to which they were on the point of being exposed had not happened to them by chance; they were sent by the Father, and for the very purpose of causing them to bear fruit corresponding with their condition as members of Him, the God Incarnate.

I. I am the true Vine,^a and My Father is the Husbandman.

The Arians were accustomed to argue that as a vine and the husbandman were of different natures, by calling Himself the true Vine and His Father the Husbandman Jesus meant to imply that He was not of the same nature as the Father. To this the Catholic Fathers were wont to answer that Jesus, the Word made flesh, is called the true Vine, and that it was with special reference to His Manhood that He called Himself the true Vine and His Father the Husbandman, and His disciples the branches.¹

The disciples did not become branches in Him, the Vine, by their natural birth, or after the usual course of nature. Of no other man, and of no other Person in the Holy Trinity but of Jesus, could it be said that He was the Vine and they the branches. They became branches in Him by being grafted into Him. This relation was the effect of a mysterious supernatural working. It was not a relation existing merely

in the imagination, a mental process only. It was a union more real in the nature of things than that of a vine and its branches. This is the relation by birth to which the Evangelist had before alluded in these words: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (i. 12).

Many reasons have been given why Jesus selected the vine to illustrate the union between Himself and His disciples. The most probable² appears to be that He has a reference to the Eucharist, which He had instituted only a short time before, perhaps within the last hour, with the fruit of the vine. (Luke xxii. 18.) He had then instituted and left them a new Memorial of Himself, a new means of renewing their union with Him as well as their belief in that union. It may be that there is something in the very nature and organism of the vine that renders it peculiarly suitable to indicate the closeness of His union with His disciples.

Jesus is the true Vine. Compared with Him all the other vines and their branches are but reflections, shadowy imitations. They are called by the same name, because they have somewhat of the same effect on the body as the true Vine has on the soul, to strengthen and to refresh.

The God-Man is the true Vine, because He alone can give the Holy Spirit to His branches. He is the true Life, because He alone can enlighten the soul of man. He is the true Light, because He alone can quicken the soul dead in sin. He is the true Bread, because He alone can give His own Body to nourish the soul.

Beyond the statement that He is the true Vine, He says nothing respecting the Vine, but goes on to describe the condition of the branches and the nature of their culture by the Father.

¹ S. Athanasius, de Sententia Dionysii, 10; vol. i. p. 493.

S. Basil, adv. Eunomium, iv. sect. 3; vol. i. p. 700.

S. Ambrose, de Fide, v. 12; vol. iii. p. 647.

S. Augustine, in Joan. xv. 1, tract. lxxx.; vol. iii. p. 1839.

² Januarius, in Concord. Evang. cap. cxxv. p. 592.

Cornelius a Lapide, in Joan. xv. 1; vol. viii. p. 1996.

^a I am the true Vine.—See note on John vi. 32.

2. Every branch in Me that beareth not fruit He taketh away: and every *branch*^a that beareth fruit, He purgeth it, that it may bring forth more fruit.^b

Jesus says this primarily with reference to the Apostles, and then to all the faithful. Judas had been chosen as one of the Twelve. He had gone in and out with Jesus for three whole years. He had witnessed His miracles, and had himself shared in His miraculous powers. He had even received the last tender mark of His love; Jesus had washed his feet that very night. But with all this Judas did not bear fruit, and the Father had removed him from the company of the Apostles.

The rest of the Apostles had borne some fruit. They had one and all expressed great faith in Jesus, and great love and zeal for Him. But secretly, unknown perhaps to themselves, their love for Him was mixed up with a stronger love of life and fear of the Jews. After the most earnest protestations of devotion to Him, even to death, in a few hours they would all either deny or desert Him. After the day of Pentecost we see them delivered from this fear. The Father had purged them that they might bring forth more fruit. He had filled them with the Holy Ghost, and the boldness of Peter and John even excited the attention of the High Priest and his friends. (Acts iv. 13.)

3. Now ye are clean through the word which I have spoken unto you.

Vulg. Jam vos mundi estis propter sermonem, quem locutus sum vobis.

The Father has many ways of cleansing His disciples, such as by His word, or by personal affliction in one of its manifold forms. His Apostles, He says, are clean already, by reason of the word which He had spoken unto them. This may refer to the instruction which He had given them during His ministry, and, as some¹ think, it may have special reference to the words which He spake to them at the table after supper. By this word He had freed them from much ignorance and vain confidence. Peter had been taught that He could not follow Him now. Thomas had learnt whither He was going, and the way. Judas (not Iscariot) now knew that he who had seen Jesus had seen the Father. They had all been taught to depend less on His sensible presence with them, and to rely less on the strength of their own resolution in times of temptation. These were some of the human frailties from which He had cleansed them by His conversation with them this night.

4. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5. I am the Vine, ye *are* the branches.^c He

¹ Cornelius a Lapide, in Joan. xv. 3; vol. viii. p. 1098.

^a **Branch.**—"These words (κλήμα, κλάδος) are related to one another by descent from a common stock, derived as they both are from κλάω, *frango*; the *fragile* character of the branch, the ease with which it may be broken off to be planted or grafted anew, constituting the basis and leading conception in both words. At the same time there is a distinction between them, this namely, that κλήμα (= *palmus*) is especially the branch of the vine (ἀμπέλου κλήμα, Plato, Rep. i. 353, a); while κλάδος (= *ramus*) is the branch, not the larger arm, of any tree; and this distinction is always observed in the New Testament, where κλήμα only occurs in the allegory of the true Vine (Joan. xv. 2, 4, 5, 6; cf. Numb. xii. 24; Ps. lxxix. 12; Ezek. xvii. 6): while we have mention of the κλάδος of the mustard-tree (Matt. xiii. 32), of the fig-tree (Matt. xxiv. 32), of the olive-tree (Rom. xi. 16), and of trees in general (Matt. xxi. 8)."—ARCHBISHOP TRENCHE in 'Synonyms of the New Testament,' p. 174.

^b **Fruitfulness** is the consummation of all that God has done in creation, in human history, and in the work of redemption. All sacraments and ordinances, all providences and dispensations of goodness or of severity, are working together, like the seasons of the year and the influences of nature in ripening the natural harvest, in promoting the one great end of general and individual fruitfulness."—MACMILLAN on 'The True Vine,' p. 131.

^c **I am the Vine, ye are the branches.**—"That which quickeneth us is the Spirit of the Second Adam, and His flesh that wherewith He quickeneth. That which in Him made our nature incorrupt was the union of His Deity with our nature. And in that respect the sentence of death and condemnation which only taketh hold upon sinful flesh could no way possibly extend unto Him. This caused His voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice. The blood of Christ, as the Apostle witnesseth, doth therefore take away sin, because through the Eternal Spirit He offered Himself unto God without

spot' (Heb. ix. 14). That which sanctifieth our nature in Christ, that which made it a sacrifice available to take away sin, is the same which quickeneth it, raised it out of the grave after death, and exalted it unto glory. Seeing therefore that Christ is in us as a quickening Spirit, the first degree of communion with Christ must needs consist in the participation of His Spirit, which Cyprian in that respect well termeth *germanissimam societatem*, the highest and truest society that can be between man and Him which is both God and Man in one.

"These things S. Cyril (in Joan. lib. x. cap. xv. 1; vol. vii. p. 344, Migne) duly considering, reproveth their speeches, which taught that only the Deity of Christ is the Vine whereupon we by faith do depend as branches, and that neither His flesh nor our bodies are comprised in this resemblance; for doth any man doubt but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of His blessed body? Our corruptible bodies could never live the life they shall live were it not that here they are joined with His body, which is incorruptible, and that His is in ours as a cause of immortality, a cause by removing through the death and merit of His own flesh that which hindered the life of ours. Christ is therefore, both as God and as man, that true Vine whereof we both spiritually and corporally are branches. The mixture of His bodily substance with ours is a thing which the ancient Fathers disclaim. Yet the mixture of His flesh with ours they speak of to signify what our very bodies, through mystical conjunction (Irenæus, contr. Hæreses, iv. 18 (alias 34), 5, p. 1027, Migne), receive from that vital efficacy which we know to be in His; and from bodily mixtures they (S. Cyril, in Joan. lib. x. chap. xv. 1; vol. vii. p. 341) borrow divers similitudes rather to declare the truth than the manner of coherence between His sacred and the sanctified bodies of saints."—HOOKER, 'Eccles. Polit.' v. 56, 8; vol. ii. p. 251.

that abide in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

The words¹ "without Me ye can do nothing" were used to confute the Pelagians, a sect of Christians who maintained against the Church that man was able of his own free will, and without any supernatural aid from the Redeemer of mankind, to perform works of righteousness and of merit in the sight of God. Their tenets were condemned in the Provincial Council of Milevi, A.D. 416.

6. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.^a

S. and men gather it, and cast it.
Vulg. et colligent eum, et in ignem mittent, et ardet.

7. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

ye shall ask: V. A. ask.
Vulg. quodcumque volueritis petitis, et fiet vobis.

8. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

9. As the Father hath loved Me, so have I loved you: continue ye in My love.

10. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

V. the Father's commandments.
Vulg. sicut et ego Patria mei præcepta servavi.

11. These things have I spoken unto you, that My joy might remain in you, and *that* your joy might be full.

V. A. might be in you.
Vulg. ut gaudium meum in vobis sit.

He exhorts them to abide in Him, and on this He promises to abide in them. He urges them to this by seven kindred reasons or considerations.

1. (ver. 4) Because without Him they can bear no fruit.

2. (ver. 5) If they abide in Him, they will bear much fruit.

3. (ver. 6) If a man abide not in Him, he is cast forth as a branch, and is withered.

4. (ver. 7) If they abide in Him, whatever they ask of God they shall obtain.

5. (ver. 8) Herein is the Father glorified, that they bear much fruit.

6. (ver. 9) Because He has loved them, and it is right that they should love Him in return, and continue in His love.

7. (ver. 11) That their joy may be full.

The first and second considerations are drawn from their power to bear fruit, the third from their punishment, the fourth from their reward. The fifth consideration refers to the way in which they will be able to magnify the glory of God by their success in converting the heathen to His worship. The sixth shows that, if they abide in Him, the Vine, the love which will exist between Himself and them will resemble the love which there is between Him and the Father; and that the effect will be similar, namely, that they will keep His commands with an earnestness which will resemble the Unity of will between Himself and the Father. The seventh refers to the joy which their perfect union with Him will cause.

As the branches to the vine,² they must be united to Him, the God-Man, sacramentally, by the sacraments of Baptism and of the Eucharist, and also spiritually or mentally—that is, by the affections of the soul. Where this is the case they will bear much fruit. Where the former exists without the latter, the branches, though in the Vine, become unfruitful, withered and dead here, and in the world to come will be cast out and burnt.

12. This is My commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are My friends, if ye do whatsoever I command you.

S. For ye are.
Vulg. Vos amici mei estis.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.

16. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and

¹ S. Augustine, de Gratia Christi, 29: vol. x. p. 375.

—, contra duas Epistolas Pelag. ii. 8; vol. x. p. 583.

² S. Cyril Alex. in Joan. xv. 1; vol. vii. p. 341.

^a If a man abide not in Me, he is cast forth, &c.—"It is only in appearance that the *arist* is used for the future, *ἐὰν μὴ τις μείρῃ ἐν ἐσθί, ἐπαύριον ἔξω αὐτὸ καίμα*: in such a case, should such a thing happen, it is cast away, not it will be cast away (its not

abiding has the instantaneous consequence: whoever has fallen away from Christ resembles a branch broken off and thrown away). With *ἐπαύριον* the presents *συνδύουσι*, &c., are connected."—WINEY, 'Grammar of the New Testament,' p. 292.

bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

A. bring forth much fruit: S. omits that before whatsoever: S. He shall give.
vulg. ut eatis, et fructum afferatis; . . . ut quodcumque petieritis Patrem in nomine meo, det vobis.

17. These things I command you, that ye love one another.

The distinguishing mark of the new dispensation was to be the love which they had for each other. Here he calls it "My commandment;" before (xiii. 34), He called it "a new commandment." Their love for each other was to be the characteristic of the brethren. His love to them was to be the standard and model for their love to each other. Those¹ whom He calls "My friends" are not those who love Him, but those whom He loves, and who may not be friends but enemies to Him. Hence there is no opposition between this passage and that (Romans v. 6, &c.) in which S. Paul magnifies the love of Christ, because He laid down His life for His enemies.

He is still specially addressing the Apostles, and He enumerates several proofs of the love which He had shown to them in particular.

He had called them and treated them as His friends, not as servants but friends. The proof of this was the instruction which He had given them. To show them that it was not mere human knowledge, man's wisdom, the fruit of man's natural faculties, He calls it "all things that I have heard of My Father." This was what He had already communicated to them, so far as they were in a condition to receive it, and He would impart it still more to them after the Descent of the Holy Spirit.

Some commentators, chiefly Latin, have supposed that in the words "ye have not chosen Me, but I have chosen you," &c., Jesus referred to their election to the privileges of the Gospel. But the most general and the probable opinion is, that He referred to His election of them to be His Apostles,² and to carry His message of glad tidings throughout the world.

They had not chosen Him to be their Master. He had chosen them to be His Apostles. He had appointed them to go and convert the world. Whatever they should ask God in furtherance of the salvation of the world, in the name of the Saviour, He would grant it. This promise relates not to their own personal private interest or convenience, but in the fulfilment of their mission as Apostles, for the bearing of the fruit which may remain.³

The Greek verb δέω, here rendered "He may give it," may be either in the first or the third person singular: and the words "that whatsoever ye shall ask of the Father in My name, He will give it you," may be translated "that whatsoever ye shall ask the Father in My name, I will give it you." And several⁴ of the Greek commentators, with others, have so translated these words. So far were they from having any doubts about the correctness of this, that they have also founded an argument on them to prove against the Arians that the Son is Equal to the Father, as granting what they pray to the Father for. They regard this as parallel to the other expression, "Whatsoever ye shall ask in My name, that will I do" (xiv. 13).

18. If the world hate you, ye know that it hated Me before it hated you.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.

21. But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

He forewarns the Apostles of the persecutions they would meet with in their attempt to convert the world. In this, as in all other things, He was their Leader and Example. What had happened to Him must also happen to them, so far as they walked in His steps. The world are the men who are given up to the enjoyment of this world without regard to the future, whether Jews or Gentiles. The world's hatred was a proof of their righteousness, the world's love a proof of their sin. He reminds them of His former saying, to which at the time of its utterance He had called their most earnest attention, "Verily, verily, I say unto you, The servant is not greater than his lord." (xiii. 16.) The servant cannot refuse to do and suffer what his Lord does and suffers. He is the Lord, they are the servants. The persecution and death which He suffers they must not expect to escape. As they have persecuted Him, so they would His Apostles; as they have believed Him, so they would His Apostles. The reason assigned for this is their

¹ Cornelius a Lapide, in Joan. xv. 16; vol. viii. p. 1103.

² S. Chrysostom, in Joan. xv. 16; Homil. lxxvii.

S. Cyril Alex. in Joan. xv. 16; vol. v. p. 392.

Theophylact, in Joan. xv. 16; vol. i. p. 714.

Euthymius, in Joan. xv. 16; vol. iv. p. 523.

Maldonatus, in Joan. xv. 16; vol. ii. p. 851.

Cornelius a Lapide, in Joan. xv. 16; vol. viii. p. 1105.

³ S. Augustine, in Joan. xv. 16, tract. lxxvi.; vol. iii. p. 1852.

⁴ S. Chrysostom, in Joan. xv. 16; Homil. lxxvii.

Theophylact, in Joan. xv. 16; vol. i. p. 714.

Euthymius, in Joan. xv. 16; vol. iv. p. 525.

Maldonatus, in Joan. xv. 16; vol. ii. p. 852.

Cornelius a Lapide, in Joan. xv. 16; vol. viii. p. 1105.

disbelief in Him as the Messiah, their disbelief in the proofs which He gave that He was sent by the Father, that He was God.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

Margin, excuse.

S. omits but.

Vulg. nunc autem excusationem non habent de peccato suo.

23. He that hateth Me hateth My Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father.

25. But *this cometh to pass*, that the word might be fulfilled that is written in their Law, They hated Me without a cause.

In these words He makes two distinct propositions. (1) In hating Him they hated the Father. (2) They were inexcusable in refusing to believe in Him on the proofs that He gave them. So many and so convincing were the proofs that He gave them of His mission from the Father, that in disbelieving them they were guilty of the sin of hatred and unbelief.

The unbelief of the Jews had a moral origin, not an intellectual one. The seat of it was in the heart, not in the head. It was not that they were unable to understand how Jesus

could be the Son of God. They refused even to investigate His claims, to hear His words and examine His works. Before the coming of Jesus they were anxiously looking forward for the Messiah. Jesus wrought the same miracles, down to the very letter, which the prophet Isaiah had foretold the Messiah would work. (Isa. xxxv. 5, 6.) The reason why they refused to acknowledge Him, and why they hated Him, was that He broke their traditions; that He set at naught their oral law; that He reproveth their vices, their hypocrisies; that He preached to them a new life and repentance of their past sins; that He laid claim to no earthly kingdom, and declined to deliver them from the yoke of the Romans.

The Psalmist had foreseen and had foretold their hatred of Him, as well as the nature of it, thus: "Let not them that are Mine enemies wrongfully rejoice over Me, *neither* let them wink with the eye that hate Me without a cause" (Ps. xxxv. 19); and "They that hate Me without a cause are more than the hairs of Mine head: they that would destroy Me, *being* Mine enemies wrongfully, are mighty" (Ps. lxi. 4). Jesus again applies the words of the Old Testament to Himself as the natural object of them. Again, by His silence, He bears testimony to the general accuracy of their "Law."

26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, He shall testify of Me.^a

S. omits But.

Vulg. Cum autem venerit Paraclitus.

* **The Procession of the Holy Spirit.**—"In this verse the Paraclete is twice stated to be 'from the Father,' i.e. as the context seems to show, to derive His essence from the Father; and this derivation is further expressed by the use of a verb which has in consequence received a recognized place in the terminology of the Universal Church. Through the Latin Version of the Gospels, which before the end of the second century was already current in North Africa, the Western Church learnt to speak of the *Processio*; whilst the original word has long been used by the teachers of the Greek Church to represent the property which distinguishes the Holy Spirit from the Father and the Son.

"In this dogmatic sense the verb *ἐκπορεύομαι*, *procedo*, is used by S. John alone among the writers of the New Testament, and by him only in this one verse of his Gospel, if we except a mystical passage in the Apocalypse of which the meaning is not equally clear.

"But the word was in some degree prepared for its high purpose by the uses to which it had been applied in the Septuagint. The Alexandrian translators of the Old Testament employed it to express the issue of rivers from their sources, of light from fire, of the wind from its quarter, of the offspring from the parent, of speech from the lips, and, in particular, of Divine utterances from the mouth of God. It had served to describe the self-manifestations of Deity, as at the law-giving and in judgment. A word with this history was not inappropriately chosen to signify the eternal 'goings forth' of a Divine Person Whose special symbols are water, wind, and light, Who 'spoke by the Prophets,' and Whose office it is to glorify the Son, and in the Son the Father also.

"The adoption on the part of the Church of this expressive and divinely-chosen term was, however, by no means immediate, or so

early and general as we might have expected. No Creed or rule of faith recalls the words of S. John before the middle of the fourth century. The employment of the verb *ἐκπορεύομαι*, *procedo*, in reference to the Person of the Holy Spirit, is in ante-Nicene writers, so far as I have been able to observe, exceedingly rare. Of the Generation or Procession of the Son we read much; of the Procession of the Holy Ghost, in express terms, almost nothing. In the first two centuries heresy entered more largely than Catholic Christianity into the question of the Spirit's relation to the Father and the Son. The earliest Church, for the most part, was satisfied with an implicit faith, and an informal and sometimes lax manner of expressing her belief. At length, convinced of the necessity of defending herself against heretical perversions of the truth, and at the same time schooled to greater exactness of thought and language by the growth of culture within her own pale, she sought for a form of speech which should precisely set forth her teaching upon this subject, and found it in the very words of our Lord as they stand recorded in the Fourth Gospel."—H. B. SWETE, 'History of the Doctrine of the Procession of the Holy Spirit,' p. 6.

"When the growth of heresy made it necessary to introduce more rigorous precision of expression, it was observed that the *temporal* mission of God the Word and of God the Holy Ghost arose out of the principles of their *eternal* existence; that their nature was fixed by their relations to the Eternal Father and to one another (the only relations which were coeval with themselves); and therefore that the true test by which their operations were to be discriminated must be found in themselves. Hence arose the statement that the Holy Ghost proceeds from the Son as well as from the Father; a statement which, though not denied by earlier writers,

27. And ye also shall bear witness, because ye have been with Me from the beginning.

The Procession of the Holy Spirit has been defined to be twofold. (1) Eternal, or from eternity. (2) Temporal, or in time. 1. The Eternal Procession of the Holy Spirit has reference to His origin, so to speak, before the creation of the world, that is, to His relation to the Father, or to the Father and the Son. 2. The Temporal Procession of the Holy

yet had never received that full and elaborate treatment which led to its insertion as an Article of the Creed till it came into discussion in S. Augustine's great work on the Trinity. It fully accords, indeed, with the language of all earlier writers both in the East and West, for all speak of God the Holy Ghost as sent by the Son, and recognize His actings in the world of time as growing out of His eternal relations; but in this, as in every other particular, there was a lack of that dogmatic precision which was found to be necessary when 'by reason of use' the Church had her senses exercised to discern good and evil. From S. Augustine's time this truth was never disputed by any Western writers, and it was admitted by S. Cyril, the most distinguished divine who succeeded him in the East. It seems to have been put upon its right basis by the Council of Toledo, when it was affirmed to be essential to the full discrimination of those blessed Persons, the law of whose existence must be found within themselves. 'The Holy Ghost is neither the Father nor the Son, because He proceeds from the Father and the Son.' And thus does it confirm that principle which had been laid down at an earlier period, that the names and offices of the Persons in the Blessed Trinity are dependent upon their relations towards one another.—R. I. WILBEFORCE on the Holy Eucharist, p. 317.

"In Spanish ecclesiastical history, the most important event of the sixth century is the Council held at Toledo, in the year 589. On this occasion the Visigoths of Spain, led by their king Recared, renounced Arianism and threw themselves at the feet of the Catholic Church. Whatever were the motives which influenced Recared, he appears to have carried his whole people with him; a nation was born in a day; and the homily which S. Leander delivered at the close of the Council bears witness to the joyful surprise with which the Church welcomed her returning sons. The Archbishop's address contains no doctrinal statement; it would in fact have been superfluous, after the explicit enunciation of Catholic dogma which had been offered by the king and accepted by the Council. In his opening speech Recared had acknowledged the dogmatical decisions of the first four Œcumenical Councils, and had recited the Creeds of Nicæa and Constantinople, and part of the Definition of Chalcedon. His zeal prompted him to add a personal profession of faith, in which the Procession of the Holy Ghost from the Father and the Son occupies a prominent place: 'Spiritus æque Sanctus (he says) confiteendus a nobis et prædicandus est a Patre et a Filio procedere et cum Patre et Filio unus esse substantia.' That the words *a Patre et a Filio* were not casually introduced appears from their repetition in the anathemas which the Council proceeded to level against the opponents of the Catholic Faith; third among these comes the following: 'Quicumque Spiritum Sanctum non credit aut non creditur a Patre et Filio procedere eumque non dixerit æternum esse Patre et Filio et coæqualem, anathema sit.' So positive an assertion of the *Filioque* as *de fide* would be difficult to explain, did we not possess a key to the mystery in the version of the Constantinopolitan Creed which was recited by Recared and the Bishops. It contained the words 'Et in Spiritum Sanctum Dominum et Vivificantem, ex Patre et Filio procedentem.' It is incredible that the addition was made either by the newly-converted king, or by the bishops assembled at Toledo. Neither king nor bishops displayed the slightest consciousness that their Creed varied from the Greek original, or that

Spirit, also called the mission of the Holy Spirit, may be visible or invisible. His procession is visible, when, as at the day of Pentecost, His descent upon the Apostles was accompanied by certain sure signs. (Acts ii. 1, &c.) It is invisible when, as S. Paul says, 'God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.' (Gal. iv. 6.) A Person of the Trinity is said to be sent, when He begins to be in any place in a form in which He was not before. In this sense the Son is sent into the world,

their doctrine exceeded the teaching of the Catholic Church. On the contrary, Recared subscribes the Creeds and his own profession in the form, 'Ego Recareadus rex fidem hanc sanctam et veram confessionem quam unam per totum orbem Catholicam confitetur ecclesia . . . subscripsi.' The Bishops add, 'Hæc est vera fides quam omnis ecclesia Dei per totum mundum tenet.' In their second Canon they describe the Latin Creed then in use among them as being 'secundum formam Orientalium ecclesiarum Concilii Constantinopolitani.' In the face of these declarations it is scarcely just, without direct evidence, to charge the Toletan fathers with a wilful corruption of the Catholic symbol. It is more probable that the new words *a Filio*, as well as the restored *Deum ex Deo*—another peculiarity of this Spanish version—had crept in during the long years of the Arian persecution. Originating very possibly in a gloss upon the *ex Patre*, and put forth under circumstances which might seem to require or to justify a local expansion of the Creed, the interpolation had made its way from Church to Church, and before the conversion of the Visigoths had established so firm a footing in the Latin Creed that no suspicion of its genuineness was entertained by Recared, or by his Catholic instructors. Both the king and his bishops believed them to be a true part of the original Faith, just as they believed the Creed itself to have been drawn up by the fathers of Constantinople. In proclaiming the *Filioque* as *de fide*, in anathematizing its rejection, in reciting it as part and parcel of the 'Eastern' symbol, Recared and the Council may be assumed to represent the honest conviction of the Spanish Church. It is clear that nothing was further from the thoughts of the newly-converted people than a departure, whether by addition or the contrary, from the teaching of the Catholic Church, or of its Eastern branch.—H. B. SWETE, 'History of the Doctrine of the Procession of the Holy Spirit,' p. 168.

"The West having at this time no other way of confessing the doctrine of the Holy Ghost than this 'Proceeding from the Father and the Son,' whether from the Athanasian Creed, or from the former Council against the Priscillianists, it seems to me morally certain that whoever inserted it supposed that the *Filioque* had dropped by mistake out of the Latin translation of the Nicene Creed, to which alone they probably had access in Spain at that time. Anyone in the least familiar with the collation of MSS. will be aware of this cause of change in the text of a father, that a scribe, *bona fide*, inserts what he thinks has been accidentally omitted. Thus when the whole context relates to some contrast between the Father and the Son, a scribe will insert '*a Spiritu Sancto*,' to complete the confession of the Trinity; the insertion has sometimes found its way into the printed text. In like way, I doubt not the *Filioque* came into the translation which was before the Bishops of the Third Council of Toledo, under a misapprehension that it must be there. At the Council of Florence the Latins produced 'a very old MS.' of the Second Council of Nice, which contained in the Creed the words 'and from the Son.' If the words could have crept into a MS. which altogether misled Cardinal Julian, much more might the Bishops of the Council of Toledo, just breathing again from the Arian oppression, be *bona fide* mistaken. But a 'mistake' is neither an 'irregularity,' nor, if unavoidable, 'a fault.' The Bishops of the Third Council of Toledo acted, in intention, dutifully to the Council of Constantinople: the mistake was not

when He was born of a Virgin, when He the Word is made flesh. So the Holy Spirit is sent into the world when by His grace or influence He begins to operate in men in a way in which He did not before.

Some¹ have supposed that in the words "Which proceedeth from the Father," ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, S. John is referring to the Temporal Procession of the Holy Spirit, or to His Mission. But the most general opinion is

¹ Jansenius, in Concord. Evang. cap. cxxxv. p. 512.
² S. Hilary Pict., de Trinitate, viii. 19; vol. ii. p. 250.
 S. Augustine, de Trinitate, iv. 20; vol. viii. p. 908.

discovered until two hundred years after."—DR. PUSEY'S Letter on the clause "And the Son," p. 63. 1876.

"The Holy Ghost proceeding from the Father and the Son: which last words (and the Son), as they were inserted into the Constantinopolitan Creed by our ancestors in these Western Churches (which was the occasion of the vast schism betwixt them and the Eastern), so are they here inserted into the articles of our faith, both to show the constancy of our Church in so great a truth, and to keep her children still constant and faithful to it. And though this, the Spirit's procession from the Son, be not expressly delivered in the Scriptures as the procession from the Father is (John xv. 26), yet is the substance and purport of it virtually contained in the Scriptures, and may clearly be deduced from them; for as He is called 'the Spirit of the Father' (Matt. x. 20), so is He called 'the Spirit of the Son' (Gal. iv. 6), and 'the Spirit of Christ' (Rom. viii. 9; 1 Pet. i. 11), and 'the Spirit of Jesus Christ' (Phil. i. 19), &c. &c. . . .

"So that as whatsoever else the Father hath originally in Himself, the Son hath also by communication from the Father, so hath the Son likewise this, the Spirit's proceeding from Him, by communication from the Father, as the Father hath the Spirit proceeding from Him originally in Himself. Neither is our Church singular in this assertion, that the Spirit proceeds from the Son as well as from the Father; for the ancient Fathers of the Church of Christ did generally teach the same; the Latin Fathers expressly avouching it, that the Spirit did in plain terms proceed both from the Father and the Son. And the Greek Fathers, though they do not expressly deliver that He proceeds from the Son (because the Scriptures do not expressly assert it), yet they say that He receiveth from the Son, that He is the Spirit of the Son, the Word of the Son, yea, God of the Son; plainly implying that what He hath is communicated from the Son as well as from the Father, which is the same thing that the others understood by His proceeding from the Father and Son." In proof of this, of the Latin Fathers he quotes, amongst others, S. Augustine, de Trinit. xv. 26 and 27; vol. viii. p. 1095, Migne; S. Leo Magnus, Epist. xv.; vol. i. p. 680, Migne; S. Hilary Pict. de Trinit. ii. 29; vol. ii. p. 69, Migne; V. Bede, Hist. Eccles. iv. 17; vol. vi. p. 199, Migne. Of the Greek he quotes, amongst others, S. Epiphanius, Ancoratus, vi. lxxvii.; vol. iii. pp. 25, 137; S. Athanasius, Epist. i. ad Serap.; vol. ii. p. 560, Migne; S. Basil, contr. Eunom. v.; vol. i. p. 732, Migne.—BISHOP BEVERIDGE on the Thirty-nine Articles, Art. v. p. 174, ed. 1845.

"The first General Council assembled at Nice, A.D. 325, having composed an excellent creed or rule of faith, and having said no more in it concerning the Holy Ghost than καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, and (we believe) in the Holy Ghost, there being another General Council about fifty years after held at Constantinople, they thought good, for the better suppressing of the heresy of Macedonius, who denied the Divinity of the Holy Ghost, to confirm the same creed, with this addition, amongst others, to it, καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορεύμενον; which creed, with this addition, the next General Council at Ephesus, A.D. 431, not only continued, but also denounced an anathema against all such as should make any more additions to it. Yet notwithstanding

that by these words he means the Spirit's Eternal Procession. This is the sense in which they were understood by some of the most ancient of the Fathers.² In this sense, too, they were understood and discussed in the Council of Florence, A.D. 1439. According to this interpretation, this verse refers both to the Eternal Procession of the Holy Spirit, and also to His Temporal Procession, or Mission. To the former, in the words "Who proceedeth from the Father:" and to the

Theophylact, in Joan. xv. 26; vol. i. p. 717.
 Cornelius a Lapide, in Joan. xv. 26; vol. viii. p. 1197.

the controversy being started in the Western Churches, whether the Spirit proceed from the Son or no, as well as from the Father, the eighth Council at Toledo in Spain, A.D. 653, debating the question, and carrying it in the affirmative, they, after those words in the Constantinopolitan Creed, ἐκ τοῦ πατρὸς, put in καὶ υἱοῦ, and so made it run in Latin, 'Credimus et in Spiritum Sanctum, Dominum, vivificantem, ex Patre Filioque procedentem'; and not only so, but they caused this Creed, so enlarged and altered by them, to be put into their public liturgies, and so sung continually in their churches, the French joining with them, and afterwards the English, too, as we may see in our public liturgy. But in the Council held at Aken, in Germany, the matter was, after debate, referred to Pope Leo the Third; but he was so far from allowing of that addition, that he desired it might by degrees be quite left out of the Creed; for the legates being come from the Council to him, we find, in the Acts of the said Council, one of them saying to him: 'Ergo ut video illud a vestra paternitate decernitur, ut primo illud, de quo questio agitur, de sepe facto symbolo tollatur, et tunc demum a quolibet licite et libere, sine cantando, sine tradendo, discatur et doceatur'; to whom Leo answers: 'Ita proculdubio, a nostra parte decernitur; ita quoque ut a vestra assentiatur, a nobis omnibus modis suadetur' [vol. iv. p. 973]. And that a true copy of the said Creed, without any such addition to it, might be recorded and perpetuated, he caused it to be graven in Greek and Latin upon silver plates, and placed in the Church for every one to read. So Lombard: 'Leo tertius (symboli illius) transcriptum in tabula argentis post altare beati Pauli posita posteris reliquit, pro amore, ut ipse ait, et cautela fidei orthodoxe. In quo quidem symbolo in processione Spiritus Sancti solus commemoratur Pater his verbis, et in Spiritum Sanctum Dominum vivificantem, ex Patre procedentem' (Sentent. i. dist. ix. 2, p. 42, Migne). But afterwards these tables were neglected, and Pope Nicholas the First caused this clause, *Filioque*, to be added again to the Creed, and so to be read in all the churches under his power. But Photius, patriarch of Constantinople, condemned him for it; and in the Council of Constantinople, A.D. 879, it was declared that the addition should be quite taken away again; and after that Cerularius, Theophylact, and the Grecians generally, inveighed against it; for which the Popes of Rome branded them, and so all the Greek Churches, with heresy. And so the quarrel betwixt the Greek and Latin, or Eastern and Western Churches, began and hath been continued; the Eastern Churches condemning the Western for inserting the clause *Filioque* into the Creed of a General Council without the consent of the like authority; the Western Churches, on the other hand, condemning the Eastern for keeping it out."—Ibid.

"The Latin monks at Mount Olivet, when disturbed by some Greek monks of the monastery of S. Saba, appealed to its use in the chapel of Charlemagne. They said in their Epistle to Leo III., 'Would you vouchsafe to inform the Emperor Charles your son, that we heard those words in his chapel, "Who proceedeth from the Father and the Son?"' Charlemagne had, at this time, a somewhat indefinite title (accorded to him by the Saracens), 'Protector of the Holy Land.' The Council of Aix sent, as you know, two deputies to Leo III. Leo III. says that he would not

latter, in the words "Whom I will send unto you from the Father," *ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς*.

Few verses have been the occasion of greater disagreement in the Church than this. Most, if not all the Latin Fathers, and some of the early¹ Greek Fathers, held that this passage implied that the Spirit proceeds (eternally) from the Father and the Son. On the other hand, many of the later Greek authorities held that, as S. John did not record that Jesus expressly said that the Spirit proceeded from the Father and the Son, this ought not to be declared an article of the Faith. In consequence of disagreement on this subject, and because the Western Church declined to withdraw the words "Filioque," which had been added to the Creed of Nicea, in a somewhat informal way, without the express sanction of a Council, the threatened division between the Eastern and Western Church was finally ratified, A.D. 1054; and in spite of the Council of Florence, which was held with a view to explain this misunderstanding, the division still continues.

This is one of the passages from which we gather what we know respecting the nature of the Holy Spirit.

1. He is the Third Person in the Holy Trinity, distinct from both the Father and the Son. He is said to proceed from the Father, and to be sent from the Father by the Son. But He who proceeds from another, or is sent by another, is distinct from Him from whom He proceeds, or by whom He is sent.
2. He is God, of the same nature as God the Father, because He proceeds from the Father.

3. He is said to proceed from the Father, and to be sent by the Son.

4. He is said to proceed from the Father, not to be begotten by the Father.

It is impossible to express the deductions which necessarily follow from this verse more briefly or more correctly than in the words of the Creed called the Creed of Athanasius.

"The Father is God, the Son is God, and the Holy Ghost is God." And again, "The Holy Ghost is of the Father and of the Son: neither made nor created, nor begotten, but proceeding." This is but the legitimate expansion of our Saviour's own words. This is but another form of expressing the same truths which He here taught.

The Holy Spirit will bear witness that Jesus is the Son of God through the Apostles: inwardly, by enlightening their minds, by enabling them to understand and to receive more fully than before the truths of the Gospel; outwardly, by giving them power to work miracles, in proof that Jesus is God. The Holy Spirit will choose the Apostles through whom to bear witness, because they are naturally the most suitable instruments for this purpose. The people will most readily believe them, because they have had the best chance of knowing the truth, they have been the longest with Jesus. In the economy of grace, as in the economy of nature, everything is ordered and carried out with Divine wisdom, with the utmost perfection, and in all its stages. No want of unity in plan is anywhere perceptible.

¹ These are given under chapter xvi. 15.

have inserted the words 'for I would not, I say not, set myself above' the framers of the Creed, 'illuminated both with human and Divine knowledge; but far be it from me even to equal myself to them!' He advised even to remove the words. Yet when the deputies urged, 'If language full of right faith be removed, will not that same language be condemned by all, as though contrary to the faith?' he said, 'Had I been asked, before it was so sung, I would have answered that it should not be inserted;' but, as it was, he suggested that 'the singing of the Creed in the palace should gradually be intermitted, since it is not sung in our Holy Church, in the hope that it might gradually be disused by all.' The love, however, of the Creed, or the dread of injuring the faith, prevailed, and the singing of the Creed continued. No one, I should think, could blame the French bishops for this fear. Leo III., too, saw that the words 'and the Son' could not be left out, without risk to the faith; and finally advised, not the omission of the words, but the disuse of the custom of singing the Creed. And so the Creed continued to be sung in Spain, France, and Germany for the next four hundred years, during which it was not received at Rome; when at last, on the importunity of the Emperor Henry, it was received unwillingly. 'The Romans,' says an eye-witness of its first introduction, 'did not sing the

Creed after the Gospel to these times of the Emperor Henry of blessed memory.' 'The Emperor ceased not pressing it, until, with the consent of all, he persuaded the Lord Benedict of the Apostolic see, that they should sing it at the public mass.' 'From the year 1014,' says Cardinal Bona, 'the Creed began to be sung at Rome, by the direction of Benedict VIII., and so neither in the *Ordo Romanus*, nor in the ancient MSS. Sacramentaries, nor in Alcuin [A.D. 784], Amalarius [A.D. 816], Rabanus [A.D. 847], Remigius Antissiod. [A.D. 880], or others who, before the aforesaid year, explained the service of the Roman Mass, is there any mention of the Creed; whereas it was sung, long before, in Spain, France, and Germany. It is found also in all the Liturgies of the Greeks, Maronites, and other nations in the East.'—DR. PUSEY, Letter on the clause 'And the Son,' p. 65. 1876.

"It is a very difficult question in theology why the Holy Spirit is not called a 'Son,' and His procession 'generation.' This was an objection of the Arians, *viz.* ad Serap. l. 15-17; and Athanasius only answers it by denying that we may speculate. Other writers apply, as in other cases, the theological language of the Church to a solution of this question. It is carefully discussed in Petav. Dogm. ii. vii. 13, 14.—DR. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 532.

CHAPTER XVI.

[1. Christ comforteth His disciples against tribulation by the promise of the Holy Ghost, and by His Resurrection and Ascension: 23, assuredly their prayers made in His name to be acceptable to His Father. 33. Peace in Christ, and in the world after Him.]

[Vulg. *Discipulis praecepit facere persecutiones, et quod visceribus ut ipse edat, qui veniat Paracletus qui mundum regnat, spiritus sanctus, et Christianum charitas: dedit autem quod dicitur, Misericordiam etiam non videtis Me, deo: addebat similitudinem de muliere pariente: huiusmodi autem Patre peccat spiritus mortuus: producitque spiritum fugam.]*

1. These things have I spoken unto you, that ye should not be offended.

Several explanations have been offered as to what Jesus here meant by "these things." Some suppose that He refers to something He had said a little time before, as, for instance, that He should be crucified and they should be scattered (Matt. xxvi. 31). But the most probable opinion¹ appears to be that "these things" refers to the subject on which He had last spoken to them; namely, the persecution which they should suffer, and the Descent of the Holy Spirit upon them. Hence it has been suggested² that the division between the fifteenth and sixteenth chapters just at this place is unfortunate, as separating subjects most intimately connected.

They were not to be offended and fall away because of the persecutions, and for two reasons: because they had not been taken by surprise—He had forewarned them; and because He had given them the Holy Spirit to support them under all these trials, however severe they might be. And severe they would be. For not only would they put them out of the synagogue, which in itself would be a civil death, a renunciation of all social comfort and distinction, but they would actually put them to bodily death, and in so doing they would think that they were doing God service, that they were offering to God an acceptable sacrifice.

2. They shall put you out of the synagogues:³

yea, the time cometh, that whosoever killeth you will think that he doeth God service.

S. For they may: A doeth service to the Lord.
Vulg. Absque synagogis facient vos: . . . arbitretur obsequium se prestare Deo.

3. And these things will they do unto you, because they have not known the Father, nor Me.

S. they may do unto you: V.A. omit unto you.
Vulg. Et haec facient vobis.

The reason which He gives for these persecutions is not of a nature to excuse the persecutors, but rather to increase their condemnation. It is their disbelief in Jesus as the Son of God; their refusal, in spite of the proofs offered to them, to believe that Jesus is sent by the Father.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you.

V.A. when their time shall come: S. that I spoke of them.
Vulg. ut cum venient hora eorum, reminiscimini quia ego dixi vobis.

Either Jesus had not before spoken of the persecutions which they should suffer at all, or He had not foretold them to the extent and in the severity and with the minuteness with which He now speaks of them, or He had then spoken

¹ S. Cyril Alex. in Joan. xvi. 1; vol. vii. p. 421.
Theophylact, in Joan. xvi. 1; vol. i. p. 717.
Euthymius, in Joan. xvi. 1; vol. iv. p. 533.

* **The synagogues.**—The origin of the synagogue is of uncertain date. Some think they find traces of it in very early times, but little is known for certain until long after their return from the Captivity. Before a synagogue could be erected there must be not less than ten men of leisure and reputation resident in the place. Synagogues were erected in the highest part of the city, and one of their canons forbade a house to be built higher than the

Cornelius a Lapide, in Joan. xvi. 1; vol. viii. p. 1110.
² Maldonatus, in Joan. xvi. 1; vol. ii. p. 859.

synagogue. According to Jewish writers, in the time of our Saviour the land was full of synagogues. In Jerusalem alone it is said there were 460, or, as others say, 480 synagogues. There were three days of meeting in the week: the second day (Monday), the fifth (Thursday), and the seventh (Sabbath). See LIGHTFOOT on S. Matt. iv. 23; vol. ii. p. 132, &c.

of them when far distant; but now, He speaks of them when close at hand, on the very point of taking place. When before foretelling the persecutions which they should suffer, He had not, as now, promised the remedy for them, the Holy Spirit to enable them to bear them.

While He was with them, whatever hatred the Jews might feel, whatever violence they might be guilty of, would be directed against Him, and not against His disciples. Now that He was going away, both Jews and Gentiles would persecute them. He therefore forewarns them of this, and promises to strengthen them by the gift of the Holy Spirit, in order that they might not faint under them.

Several¹ of the Latin commentators, as also the Vatican and Alexandrian MSS., have interpreted *αὐτῶν* as if it belonged to *ἡ ὥρα* and not to *μνημονεύετε*, and have translated the passage, "that when their time shall come." On the other hand, the Greek commentators,² with some Latin, take *αὐτῶν* with *μνημονεύετε*, as does also the Authorized Translation.

5. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou?

6. But because I have said these things unto you, sorrow hath filled your heart.

A. omits But.
Vulg. Sed quia hæc locutus sum vobis.

Thomas had, it is true, asked Him, "Whither goest Thou?" But beyond that, they had manifested little interest in the matter. They had scarcely understood the answer, and had not followed it up with further inquiry, so as to draw out from Him any information as to the advantages which they would derive from His departure. Advantages they certainly were to receive by His leaving them, but this, in consequence of their present sorrow, they could not understand.

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go

not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

To console them in their sorrow, and to convince their judgment in spite of their sorrow, He condescends to use an unusual mode of speaking, and to add, as it were, asseveration to His simple assertion. "I tell you the truth, It is expedient for you that I go away." The disciples were like children who have to be weaned for their good, but against their own will, in order that they may receive food more suited to their age and condition. So long as Jesus remained with them He would be the object of all persecution, not they. When once He should depart from them, a totally new scene of trial would begin. Their condition would appear more desolate, but it would not in reality be so. The Advocate or Comforter, whom He would send to supply His place, though unseen, would be present with them. Their position in the world would be more prominent than before, but the Holy Spirit would enable them to fill it. Their temptations would be increased tenfold, but the Holy Spirit would increase their power to withstand temptation more than tenfold. All this would be the fruit of His Ascension to the Father. They ought therefore rather to rejoice than to sorrow at this new and fuller dispensation.

In the fourth century, Macedonius, Archbishop of Constantinople, began to teach that the Spirit, as the minister of the Son, was inferior in nature or essence to the Son. Among other arguments used to refute this heresy, one was drawn from this verse, on the ground that He who did the same work as the Son, and who brought the Son's work to completion and perfection, could not be inferior in nature or essence to the Son.³

8. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:⁴

Margin. He will convince the world.
Vulg. arguet mundum de peccato.

¹ S. Augustine, in Joan. xvi. 4, tract. xciii.; vol. iii. p. 1867.
V. Bede, in Joan. xvi. 4; vol. iii. p. 853.

² S. Chrysostom, in Joan. xvi. 4; Homil. lxxvii.
Theophylact, in Joan. xvi. 4; vol. i. p. 717.
Euthymius, in Joan. xvi. 4; vol. iv. p. 533.

* He will reprove the world, &c. (*ἐλέγξει τὸν κόσμον*).—

"One may rebuke another without bringing the rebuked to a conviction of any fault on his part: and this, either because there was no fault and the rebuke was therefore unneeded or unjust, or else because, though there was such fault, the rebuke was ineffectual to bring the offender to own it: and in this possibility of 'rebuking' for sin without 'convincing' of sin lies the distinction between *ἐπιτιμᾶν* and *ἐλέγχειν*. In *ἐπιτιμᾶν* lies simply the notion of rebuking; which word can, therefore, be used of one unjustly checking or blaming another; in this sense Peter 'began to rebuke' Jesus (*ἤρξατο ἐπιτιμᾶν*, Matt. xvi. 22; cf. xix. 13; Luke xviii. 39):—or ineffectually, and without any profit to the person rebuked, who is not thereby brought to see his sin; as when the

Rupertus, in Joan. xvi. 4; vol. iii. p. 735.

³ S. Chrysostom, in Joan. xvi. 7; Homil. lxxviii.
Theophylact, in Joan. xvi. 7; vol. i. p. 718.
Maldonatus, in Joan. xvi. 7; vol. ii. p. 863.
Cornelius a Lapide, in Joan. xvi. 7; vol. viii. p. 1113.

penitent thief 'rebuked' (*ἐπετίμα*) his fellow malefactor (Luke xxiii. 40; cf. Mark ix. 25). But *ἐλέγχειν* is a much more pregnant word: it is so to rebuke another, with such effectual wielding of the victorious arms of the truth, as to bring him, if not to a confession yet at least to a conviction of his sin, just as in juristic Greek, *ἐλέγχειν* is not merely to reply to but to refute an opponent.

"When we keep this distinction well in mind, what a light does it throw on a multitude of passages in the New Testament, and how much deeper a meaning does it give them! Thus our Lord could demand, 'Which of you *convinceth* (*ἐλέγχει*) Me of sin?' (John viii. 46.) Many rebuked Him: many laid sin to His charge (Matt. ix. 8; John ix. 16), but none brought sin home to His con-

He first states what are the three principal offices of the Holy Spirit with respect to the world, the Jews and Gentiles who refused to believe in Him, and then re-states each particular separately, with an explanation of it.

9. Of sin, because they believe not on Me ;

The Holy Spirit,¹ whom He would send upon them on the day of Pentecost, would convince and convict the unbelieving Jews and Gentiles of the sin which they committed in refusing to believe in Him after the proofs which He offered them that He was the Son of God, after the many works which He wrought among them of every kind and degree of the miraculous. The Holy Spirit would convince the world of this, partly by the preaching and by the miraculous works of the Apostles, and partly by His secret working on their hearts. In refusing to believe on Jesus as the Son of God they refuse to believe on Him who alone could save them, who alone could be a sacrifice for their sins, who alone could sanctify their hearts and enable them to live without sin for the time to come.

10. Of righteousness, because I go to My Father, and ye see Me no more ;

S. to the Father.
Vulg. quia ad Patrem vado.

The Holy Spirit will convince and convict the world—that is, the Jews and Gentiles who believe not in Him—of righteousness, by showing that they are not righteous, and that He alone is righteous and the source of righteousness to all others. And this He will prove by going to the Father. He will prove that the Jew, as tested by the Law of Moses, is not righteous, and that neither is the Gentile, as tried by the law of conscience or the law of nature. He will prove that the words which Jesus spake of Himself as being the Son of God were true. He would prove the truth of this by the very fact of His going to the Father, and by sending His Holy Spirit upon men. The Holy Spirit would also prove it to be true, by the miracles He would enable the Apostles to perform in attestation of it.²

¹ S. Chrysostom, in Joan. xvi. 9; Homil. lxxviii.
S. Augustine, in Joan. xvi. 9, tract. xcv. : vol. iii. p. 1870.
Cornelius a Lapide, in Joan. xvi. 9; vol. viii. p. 1113.
² S. Chrysostom, in Joan. xvi. 10; Homil. lxxviii.
Theophylact, in Joan. xvi. 10; vol. i. p. 719.
Euthymius, in Joan. xvi. 10; vol. iv. p. 539.
³ S. Justin Martyr, Dialog. ii. p. 303.
S. Irenæus, contra Hæres. ii. 31 (alias 56), p. 824.

science. Other passages also will gain from realizing the fulness of the meaning of *ἐλέγχειν*, as John iii. 20, viii. 9; 1 Cor. xiv. 24, 25; but, above all, the great passage, John xvi. 8: 'When He (the Comforter) is come, He will *reprove* the world of sin, and of righteousness, and of judgment;' for so we have rendered the words, following in our 'reprove' the Latin *arguet*; although few, I think, that have in any degree sought to sound the depth of our Lord's words, but will admit that 'convince,' which unfortunately our Translators have relegated to the margin, would have

The world would not see Jesus after His Crucifixion. Neither would the Apostles themselves see Him after His Ascension to the Father.

11. Of judgment, because the prince of this world is judged.

The Holy Spirit will convince the world—that is, those who refuse to believe that Jesus is God—that they are mistaken in acting thus, and that they have already been judged and condemned for it. When they see Satan, their own prince, vanquished, cast out of his possessions by the power of the Holy Spirit,—when they see the Apostles through the name of Jesus casting out devils, they must be convinced that they are wrong and that their condemnation is certain; nay, that it has already taken place.

Many writers³ in the early centuries mention facts, and appeal to them as patent to the whole world, which were the fulfilment of what Jesus here foretells. They appeal to the casting out of devils as a fact which cannot be denied, and as proving that the prince of this world is vanquished and cast out by the Crucified, that his worship was being neglected and his temples forsaken.

12. I have yet many things to say unto you, but ye cannot bear them now.

S. omits now.
Vulg. sed non potestis portare modo.

S. Luke has recorded (Acts i. 3) what was the general subject of our Saviour's conversation with the Apostles during the forty days between His Resurrection and His Ascension. It was on "the things pertaining to the Kingdom of God." On many of these things they would require further instruction, though they might not be able to bear it before His Resurrection. As yet they had heard little about the mysteries of the Faith, little about the foundation and the ruling of the Church which was to be planted in all the world. When the Holy Spirit came, He would lead them into all the truth. But He did not lead them into all the truth at once, but gradually as they were able to receive it.

Origen, contra Celsum, i. 3; vol. i. p. 660.
S. Athanasius, de Incarnatione, 30, &c.; vol. i. p. 148, &c.
Minucius Felix, Octavius, ch. xxvii.: Migne's Patrol., vol. iii. p. 326.
Tertullian, Apolog. 37; vol. i. p. 463.
—ad Scapulam, 2; vol. i. p. 700.
S. Cyprian, ad Demetrianum, 15; p. 555.

been the preferable rendering, giving a depth and fulness of meaning to this work of the Holy Ghost which 'reprove' in some part fails to express. 'He who shall come in My room shall so bring home to the world its own sin; My perfect "righteousness," God's coming "judgment," shall so "convince" it of these, that it shall be obliged itself to acknowledge them; and in this acknowledgment may find, shall be in the right way to find, its own blessedness and salvation.'—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 12.

They were led into it step by step, at different times, as circumstances arose which required further guidance, further instruction. He did not reveal to them until after the day of Pentecost that the Gospel was to be preached to the Gentiles as well as the Jews (Acts x.), and later still that the Gentiles need not be circumcised or keep the Law of Moses (Acts xv.).

13. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth:^a for He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak: and He will shew you things to come.

To express¹ that God the Son and God the Holy Spirit would not teach things contrary to each other, but that what Jesus had already taught would be confirmed by what the Holy Spirit should teach, and at the same time to express the Oneness of the Holy Spirit with the Father and the Son, He says, "He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak."

The Holy Spirit would guide them into all the truth,² into all the truth that concerned them in their office as Apostles and teachers, both in what had reference to the future as much as to the past and present. Whatever was required to enable them to fill the office of Apostle, Evangelist, or even Prophet, the Holy Spirit would supply.

14. He shall glorify Me: for He shall receive of Mine, and shall shew *it* unto you.

S. said I unto you that He: S.V. that He taketh of Mine and shall show.
Vulg. quia de meo accipiet, et annuntiabit vobis.

15. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew *it* unto you.

S. said I unto you that He: S.V. that He taketh of Mine and shall show.
Vulg. propterea dixi: quia de meo accipiet et annuntiabit vobis.

The Catholic Fathers were wont to cite this verse in proof³ that the Son was One with the Father and Equal to the Father, and also that the Spirit was Equal to the Father and to

the Son;⁴ and some⁵ also to show that the Spirit proceedeth from the Father and also from the Son. Among those who quote this verse to prove the Procession of the Spirit from the Father and the Son are found several of the early Greek Fathers. From the examples here given it will be seen that there was a disposition among the early writers, who held that the Spirit proceedeth from the Father and the Son, to speak of the Spirit as proceeding from the Father and receiving from the Son (*ἐκ τοῦ Υἱοῦ λαμβάνων*), rather than as proceeding from the Son. This doubtless arose from the desire to keep as closely as possible to the very words of Scripture.

The Holy Spirit shall glorify Jesus by convincing men, both outwardly by miracles and inwardly by working on their hearts, that Jesus was the Son of God, the Saviour of the world.

He (the Holy Spirit) shall receive of Mine (the Son's).

All things that the Father hath are Mine.

For this cause said I that He (the Holy Spirit) shall take of Mine.

These three verses are of themselves almost sufficient to furnish adequate grounds for every statement contained in the following:—

The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

16. A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father.

S.V. no longer see Me: S.V. omit because I go to the Father.
Vulg. Modicum, et jam non videbitis me: . . . quia vado ad Patrem.

¹ S. Cyril Alex. in Joan. xvi. 13; vol. vii. p. 444.

Theophylact, in Joan. xvi. 13; vol. i. p. 720.

Rupertus, in Joan. xvi. 13; vol. iii. p. 740.

Maldonatus, in Joan. xvi. 13; vol. ii. p. 869.

² Cornelius a Lapide, in Joan. xvi. 13; vol. viii. p. 1114.

³ S. Athanasius, in illud Omnia Mihi tradita sunt; vol. i. p. 213.

Oratio i. contra Arianos, 61; vol. ii. p. 140.

Oratio ii. contra Arianos, 18, 24; vol. ii. pp. 184,

197.

⁴ S. Gregory Nazian. Oratio Theologica, iv. 11; vol. ii. p. 116.

⁵ S. Epiphanius, Hæres. lxi. 52, 56, 58; vol. ii. pp. 281, 292, 295, &c.

^a All the truth (*πᾶσαν τὴν ἀλήθειαν*).—It is frequently difficult, and even impossible, to ascertain when the article should be used before abstract nouns, yet there is not the same difficulty when such nouns are preceded by *πᾶς*. The examples adduced

⁵ S. Augustine, in Joan. xvi. 15, tract. xcix.; vol. iii. p. 1889.

S. Cyril Hierosol. Cateches. xvi. 24, p. 952.

S. Epiphanius, in Ancorato, vi., viii., ix., lxvii., lxx., lxxiii.; vol. iii. pp. 25, 29, 32, 137, 148, 153.

S. Chrysostom, Homil. i. and ii., in Symbol. Apostol.

Didymus, de Spiritu Sancto, S. Jerome's transl. sect. 36, 37; vol. ii. p. 134.

S. Cyril Alex. Thesaurus, Assertio xxxiv.; vol. viii. p. 581.

Epist. xvii. (ad Nestorium de Excommuni.); vol. x. p. 117.

On many of these authorities, see Dr. Pusey's letter to Canon Liddon on the clause 'And the Son,' p. 107, &c., 1876.

prove that *ἀλήθεια*, in this place, is not truth universally, but only in reference to the particular subject. 'He shall lead you into all the truth,' as Campbell has translated it, though without any remark.—BISHOP MIDDLETON on the Greek Article, p. 258.

In these words Jesus foretells His Death and Resurrection. Of His Death, and that as close at hand, He had frequently spoken of late, of His Resurrection but seldom. His Death the disciples were quite prepared to expect. Of His Resurrection in three days they had not the least expectation. The thought of such an event seems never to have occurred to them. A little while, a few hours at most, and He would be seized by the Jews, crucified, dead and buried, and they should not see Him; and again a little while, three days, and He would rise again, and then they should see Him.¹

But the disciples did not understand His words in this way. He had but just said to them that when the Holy Spirit should come He would convince the world of righteousness, "because I go to My Father, and ye see Me no more" (verse 10). They did not understand that what He now said would take place in the interval before He went to the Father.

Others² have explained these words in this way. "A little while, and ye shall not see Me, because I ascend to the Father: again a little while," that is, after the time of this your mortal life is over, "and ye shall see Me," that is, at the Day of Judgment.

17. Then said *some* of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father?

18. They said therefore, What is this that He saith, a little while? we cannot tell what He saith.

¹ S. What is this little while? V. What is this little while that He saith? we cannot tell.

Vulg. quid est hoc quod dicit, Modicum? nescimus quid loquitur.

Several reasons have been given why the disciples did not understand this. Because the words themselves are expressed with a certain degree of obscurity; the disciples were too much overwhelmed with grief for His departure to see their meaning. They could not understand them from their ignorance that on the third day after His Burial He would rise again.

Perhaps to give them another proof of His power, another reason why they should trust Him, He shows them that He knows the thoughts of their hearts or the discussions which they had held among themselves.

19. Now Jesus knew that they were desirous

to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?

² V. *omitt* Now: S. that they were going to ask Him: A. *omitt* unto them. Vulg. Cognovit autem Jesus quia volebant eum interrogare, et dixit eis.

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

³ V. *omitt* and after-rejoice. Vulg. vos autem contristabimini.

"A little while, a few hours, and ye shall see Me bound, crucified, dead and buried, then ye shall lament with bitter sorrow; but the world, the unbelieving Jews, shall exult, because they have, as they think, overcome Me: but on the third day I shall rise again, and then your sorrow shall be turned into joy, but their rejoicing shall be turned into vexation and disappointment." Such will be the sense of this passage if we regard verse 16 as referring to the Death and Resurrection of Jesus, as seems most probable.

But if we regard the "little while" in verse 16 as meaning the whole of this present life, then we must interpret verse 20 with reference to the persecution and labour and toil which the Apostles would endure after His Ascension to the Father, and to the joy with which they should be greeted at the Day of Judgment.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

⁴ A. shall have sorrow.

Vulg. Et vos gaurum nunc quidem tristitiam habebitis.

In the first of these verses Jesus delivers a parable, He institutes a comparison, and in the second He applies it. He compares His Death and Passion to the travail of a woman when her hour is come, and His Resurrection to her joy after the birth.⁵ At the time of His Passion His Soul was "exceedingly sorrowful" (Matt. xxvi. 38). His disciples, too, shared in some degree that sorrow. After His

¹ S. Chrysostom, in Joan. xvi. 16; Homil. lxxv.

S. Cyril Alex. in Joan. xvi. 16; vol. vii. p. 453.

Theophylact, in Joan. xvi. 16; vol. i. p. 722.

Euthymius, in Joan. xvi. 16; vol. iv. p. 347.

Rupertus, in Joan. xvi. 16; vol. iii. p. 742.

Cornelius a Lapide, in Joan. xvi. 20; vol. vii. p. 1117.

² S. Augustine, in Joan. xvi. 19, tract. cii; vol. iii. p. 1894.

V. Bala, in Joan. xvi. 19; vol. iii. p. 814.

Maldonatus, in Joan. xvi. 16; vol. ii. p. 872.

Johannes, in Concord. Evang. cap. cxxv. p. 522.

³ S. Chrysostom, in Joan. xvi. 21; Homil. lxxvi.

S. Cyril Alex. in Joan. xvi. 21; vol. vii. p. 460.

Theophylact, in Joan. xvi. 21; vol. i. p. 723.

Euthymius, in Joan. xvi. 21; vol. iv. p. 549.

Resurrection, when He saw of the travail of His Soul, He was satisfied (Isa. liii. 11).

He likens the sorrows of His Passion to the sorrows of a woman in travail, and the joy of His Resurrection to the joy of a woman at the birth of a child; because by His Death and Resurrection He purchased the life, the resurrection of both the body and soul of man. The joy of the woman is described as the joy of a woman who has given birth to a man-child, as the greatest joy possible, as joy not diminished by any human drawback.

As the woman in travail had sorrow because her hour was come, so the disciples were in sorrow because the hour of His Passion is come; but as the woman rejoices when the child is born, so after His Resurrection He would see them again, and their hearts would rejoice, and this their joy in consequence of His Resurrection should never be removed from them.

¹ S. Cyril Alex., in Joan. xvi. 23; vol. vii. p. 460.
Rupertus, in Joan. xvi. 23; vol. iii. p. 744.

* In that day ye shall ask Me nothing . . . Whatsoever ye shall ask the Father, &c. (ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐπεὶ οὐκ ἐρωτήσετε οὐδὲν . . . ὅσα ἂν αἰτήσῃτε τὸν πατέρα, &c.)—"These words, αἰτεῖν and ἐρωτᾶν, are often rendered by our translators as though they covered one another: nor can we object to their rendering in numerous instances αἰτεῖν and ἐρωτᾶν alike by our English 'to ask.' Yet sometimes they have a little marred the perspicuity of the original by not varying their word, where that has shown them the way. For example, the obliteration at John xvi. 23 of the distinction between αἰτεῖν and ἐρωτᾶν suggests very often a wrong interpretation of the verse—as though its two clauses were in near connection and direct antithesis—being indeed in none. In our Version we read: 'In that day ye shall ask Me nothing (ἐπεὶ οὐκ ἐρωτήσετε οὐδὲν). Verily, verily, I say unto you, Whatsoever ye shall ask (ὅσα ἂν αἰτήσῃτε) the Father in My name, He will give it you.' Now every one competent to judge is agreed, that 'ye shall ask' of the first half of the verse has nothing to do with 'ye shall ask' of the second; that in the first Christ is referring back to the ἡβελον αὐτῶν ἐρωτᾶν of ver. 19: to the questions which the disciples would fain have asked of Him, the perplexities which they would gladly have had resolved by Him, if only they dared to set them before Him. In that day He would say, 'In the day of My seeing you again, I will by the Spirit so teach you all things, that ye shall be no longer perplexed, no longer wishing to ask Me questions (cf. John xxi. 12), if only you might venture to do so.' Thus Lampe well: 'Nova est promissio de plenissima cognitionis luce, quæ convenienter economiæ Novi Testamenti collustrandi essent. Nam sicut questio supponit incertiam, ita qui nihil amplius querit abunde se edoctum existimat, et in doctrinâ plene expositâ ac intellectâ acquiescit.' There is in this verse a contrast drawn between asking the Son, which shall cease, and asking the Father, which shall begin: but the first half of the verse closes the declaration of one blessing, namely, that hereafter they shall be so taught by the Spirit as to have nothing further to inquire; the second half of the verse begins the declaration of a new blessing, that whatever they shall seek from the Father in the Son's name He will give it to them. Yet who will affirm that this is the impression which the English text conveys to his mind?

"The distinction between the words is this: αἰτεῖν, the Latin *peto*, is more submissive and suppliant, indeed the constant word for the seeking of the inferior from the superior (Acts iii. 20): of the beggar from him that should give alms (Acts iii. 2): of the child from the parent (Matt. vii. 9; Luke xi. 11; Lam. iv. 4): of

23. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.*

S.V. ask the Father, He will give it you in My name.
Vulg. Si quid petieritis Patrem in nomine meo, dabit vobis.

Jesus knew that they had been greatly perplexed by what He had said to them just before, and had only been prevented by fear from asking Him what He had meant.¹ He here promises that after His Resurrection He, by His own instructions and by the Descent of the Holy Spirit, would so open their understanding that they would have no need to ask Him any question, that they should understand whatever it concerned them to know as the Apostles of His Church. The word here rendered in the English Authorized Version "ask," in the expressions "ye shall ask (ἐρωτήσετε) Me

Maldonatus, in Joan. xvi. 23; vol. ii. p. 875.

the subject from the ruler (Ezra viii. 22): of man from God (1 Kings iii. 11; Matt. vii. 7; James i. 5; 1 John iii. 22; cf. Plato, Euthyph. 14; εὐχεσθαί (δάρν) αἰτεῖν τοὺς θεούς). Ἐρωτᾶν, on the other hand, is the Latin *rogo*; or sometimes (as John xvi. 23) *interrogo*, its only meaning in classical Greek, where it never signifies 'to ask,' but only to 'interrogate' or 'to inquire.' Like *rogare*, it implies that he who asks stands on a certain equality with him from whom the boon is asked, as king with king (Luke xiv. 32), or, if not equality, on such a footing of familiarity as lends authority to the request.

"Thus it is very noteworthy, and witnesses for the singular accuracy in the employment of words and in the record of that employment which prevails throughout the New Testament, that our Lord never uses αἰτεῖν or αἰτεῖσθαι of Himself in respect of that which He seeks on behalf of His disciples from God: for His is not the petition of the creature to the Creator, but the request of the Son to the Father. The consciousness of His equal dignity, of His potent and prevailing intercession, speaks out in this, that often as He asks, or declares that He will ask, anything of the Father, it is always ἐρωτᾶν, ἐρωτήσω, 'an asking,' that is, as upon equal terms (John xiv. 16; xvi. 26; xvii. 9, 15, 20), never αἰτεῖν, or αἰτήσω. Martha, on the contrary, plainly reveals her poor unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that αἰτεῖσθαι to Him which He never ascribes to Himself: ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός (John xi. 22); on which verses Bengel observes: 'Jesus de se rogante loquens ἐδεήθην dicit (Luke xxii. 32), et ἐρωτήσω, at nunquam αἰτούμαι. Non Græce locuta est Martha, sed tamen Johannes exprimit improprium ejus sermonem, quem Dominus benigne tulit: nam αἰτεῖσθαι videtur verbum esse minus dignum;' compare his note on 1 John v. 16.

"It will follow that the ἐρωτᾶν, being thus proper for Christ, inasmuch as it has authority in it, is not proper for us; and in no single instance is it used in the New Testament to express the prayer of man to God, of the creature to the Creator. The only passage seeming to contradict this assertion is 1 John v. 16. The verse is difficult, but whichever of the various ways of overcoming its difficulty may find favour it will be found to constitute no true exception to the rule, but perhaps, in the substitution of ἐρωτήσῃ for the αἰτήσῃ of the earlier clause of the verse, will rather confirm it."—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 140.

nothing" and "Whatsoever ye shall ask (*airhōnre*) the Father," is in the Greek represented by two different words. The first generally means to ask for information, and the second to ask for a gift or for alms. But some commentators—Greek commentators, too—have thought that both words, as here used, may imply presenting a petition.¹

Jesus is henceforth to be the medium of all prayer to the Father: the medium through whom all prayer will be granted. All grace will henceforth be granted through the economy of the Incarnation, so to speak.

24. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.

Several explanations have been offered of these words; the most probable² appear to be that, though they had wrought many miracles and had cast out devils in His name, they had never prayed to the Father in His name, and for two reasons. They had not been taught to do so, and while He was present with them they had required nothing which He could not supply. Now that He was about to depart from them He points out the way in which all their wants were to be supplied; namely, by praying to the Father in His name.

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Margin, parables.

Either Jesus had spoken unto them of these things in language that was really dark and enigmatical, and so they had not understood them, or He had spoken in language which appeared so to them, because they had not understood it; as, for instance, when He had spoken to them respecting the "little while" (verse 16), or of the Holy Spirit, or of His own departure from them, or of their rejoicing. Now He promises that after the Resurrection He will so open their hearts to understand the Scriptures that they shall have no difficulty in understanding whatever He reveals to them.

26. At that day ye shall ask in My name:

¹ S. Chrysostom, in Joan. xvi. 23; Homil. lxxix. Theophylact, in Joan. xvi. 23; vol. i. p. 723. Euthymius, in Joan. xvi. 23; vol. iv. p. 551. S. Augustine, in Joan. xvi. 23, tract. cli; vol. iii. p. 1894. ² Euthymius, in Joan. xvi. 24; vol. iv. p. 551. Jansenius, in Concord. Evang. cap. cxxxv. p. 526. Maldonatus, in Joan. xvi. 24; vol. ii. p. 876.

* At that day ye shall ask in My name, &c.—"We have very high authority for distinguishing *airēō*, to ask or pray to a *superior*, from *ēparōō*, to request an equal; and applying the distinction to S. John xvi. 26, we translate, 'In that day ye will pray in

and I say not unto you, that I will pray the Father for you:—"

S. At that day ask ye.
Vulg. In illo die tu nomine meo petetis.

27. For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.

V. from the Father.
Vulg. et ex deo quia ego a Deo exivi.

His object in these words apparently is to show them that the Holy Spirit will supply His place to them; that though He Himself will have departed from them, they will not be left without One who will both pray for them and teach them also how to pray. By His prayer for them to the Father the Holy Spirit will be sent down upon them, and He when He comes will teach them how to pray to the Father in the name of Jesus. The Father also will grant all that they pray for, for He loves them because they have believed that Jesus is His Son.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

These words³ have been thought to intimate to the disciples more than lies on the mere surface, and to teach them that Jesus came forth from the Father by being born in the world of the Virgin Mary; and also more than this, that He came forth from the Father by being the Son of God by Eternal Generation—that He was "God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world."

29. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb.

Margin, parables.
S. The disciples: V. omits unto Him.
Vulg. Dicunt ei discipuli ejus.

30. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

The disciples did not understand the words which Jesus

Cornelius a Lapide, in Joan. xvi. 24; vol. viii. p. 1121.

³ S. Athanasius, Expositio Fidei, 2; vol. i. p. 204. S. Cyril Alex. in Joan. xvi. 27; vol. vii. p. 466. Euthymius, in Joan. xvi. 28; vol. iv. p. 553. S. Augustine, in Joan. xvi. 28, tract. cli; vol. iii. p. 1899. V. Bede, in Joan. xvi. 28; vol. iii. p. 867. Cornelius a Lapide, in Joan. xvi. 28; vol. viii. p. 1122.

My name (*airhōnre*), and I say not unto you that I will *make a request* to the Father in your behalf' (*ēparhōō*). Compare ch. xvii. vers. 9 and 10."—The Church Quarterly Review, April 1876, p. 127.

spake to them (verse 16), "A little while," &c. They were anxious to ask Him, but were withheld by a kind of fear and awe. He, by His Divine power, knew their thoughts and their desire to question Him on this point, and in His reply He reveals to them that He knew the cause of their perplexity. This was to them a further proof that He was the Son of God, a great confirmation of their faith in Him.

But how weak this their faith really is, strong as they themselves think it, Jesus shows them in the following words, which some understand affirmatively¹ and others interrogatively.²

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.

Margin, his own home.

S.V.A. *omit* now: S. yea, the hour is come.

Vulg. *Eccce venit hora, et jam venit, ut dispergamiis unusquisque in propria.*

It was now night, and before the morning should dawn they would all fly and desert Him whom they profess to believe came forth from God. They would fly, not in a body and with a preconcerted arrangement to assemble together again, but each one for himself, each his own way and to his own place of refuge as fear dictated. But this

their desertion of Him was their dishonour, not His loss; for Himself He needed not their protection.

33. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.

S.V.A. In the world ye have.

Vulg. In mundo pressuram habebitis.

By "the world" here He evidently means Satan, the prince of the world, and those whom he influences not to believe that Jesus is the Son of God. Through them the Apostles and their followers would have persecution and tribulation of every kind. In Jesus they would have peace. So long as they remained united to Jesus by faith and love they would have inward peace—peace in the soul—in spite of all bodily persecution and suffering. The world He had already overcome by His holy life and by the exercise of His Divine power, and He would still more overcome it by His Death and Resurrection. He overcame the world for them, not for Himself, that He might set them an example, and that He might gain for them the power and the grace to overcome it. Thus He would also overcome the world through them. They would be the combatants and He the author of the victory.

¹ Maldonatus, in Joan. xvi. 31; vol. ii. p. 881.

² Theophylact, in Joan. xvi. 31; vol. i. p. 725.

Euthymius, in Joan. xvi. 31; vol. iv. p. 555.

Janseus, in Concord. Evang. cap. cxxxv. p. 528.

CHAPTER XVII.

[1. Christ prayeth to His Father to glorify Him, 6. to preserve His Apostles, 11. in unity, 17. and truth, 20. to glorify them, and all other believers with Him in heaven.
[Vulg. *utroque Christi ad Patrem pro utroque clarificatione, pro discipulis et iis qui per illos in ipsum essent credituri, ut scirentur a malo, et omnes sint unum, mandatuque copiosius ipsum fuisse a Patre missum.*]

THIS chapter contains the prayer which Jesus offered to the Father before He left the upper room where He and the Twelve had kept the Passover, and where He had washed their feet and had instituted the Eucharist. Judas had left them before He offered this prayer, and had gone to the chief priests to arrange with them the place and manner of His betrayal.

1. These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

S.V. that the Son may glory Thee: A. omits also.
Vulg. *charitatem Filium tuum et Filium tuum charitate te.*

In the first five verses (1-5) Jesus prays for Himself, in the next fourteen verses (6-19) He prays for His disciples, and in the remainder of the chapter (20-26) for them and for those who should believe with them.

The Evangelist minutely records both the words and even the attitude which Jesus uses on this occasion.

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." Such language as this could not have been used by a mere man, and only by One who was equal to the Father. Jesus prays, because He is inferior to the Father as touching His Manhood; He prays thus, because He is equal to the Father as touching His Godhead.

He prays¹ that at His Death there should be such a manifestation of Him as the Son of God that men may believe in Him. There was the more need for this because He was about to die as a malefactor, as a breaker of the law. This would have the effect of eclipsing His spotless life, of creating

false impressions of Him in men's minds, and thus of preventing them from believing that He was the Christ, the Son of God. He therefore, thirsting for the salvation of mankind, prays that His name even at His Death may be rendered so glorious that men may believe on Him and may thus be saved.

His prayer to the Father to glorify His Son was answered in part when the Veil of the Temple was rent in twain from the top to the bottom, when the earth did quake and the rocks rent, and when all nature was so convulsed that the centurion and those who kept the watch with him cried, "Truly, this was the Son of God" (Matt. xxvii. 51, &c.).

Jesus desired this not for Himself, but that the glory of the Father, that the knowledge of the Father's power and mercy, might be diffused among men, and that thus the salvation of many among all nations might be secured.

2. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

Jesus prays that as the Father had given Him power over all flesh, over all men, so also He would grant Him glory commensurate with His power; that as His power over men was unlimited, so also His glory, the worship paid to Him as the Son of God, might also be unlimited. Before the Incarnation the knowledge and the worship of the One true God was confined to the Jews; Jesus now prays that it may be extended to all nations.

3. And this is life eternal, that they might know Thee the only true God,^a and Jesus Christ, whom Thou hast sent.

¹ Maldenatus, in Joan. xvii. 1; vol. ii. p. 883.

Cornelius a Lapide, in Joan. xvii. 1; vol. viii. p. 1125.

^a **Thee the only true God.**—When characteristic attributes and prerogatives are ascribed to God or to the Father, this is done only to the exclusion of creatures or of false gods, not to the exclusion of His Son, who is implied in the mention of Himself. Thus when God is called "Only wise," or "the Father the only God," or God is said to be ingenerate, *ἀγένετος*, this is not in contrast

to the Son, but to all things which are distinct from God (*rel.* Athan. Orat. iii. 8; Naz. Orat. 30, 13; Cyril, Thesaur. p. 142). The words "one" and "only" ascribed to God in Scripture, says S. Basil, "are not used in contrast to the Son or the Holy Spirit, but with reference to those who are not God, and falsely called so" (Ep. 8, n. 3). On the other hand, when the Father is men-

In these words Jesus gives the reason why He prays to the Father to glorify Him. It is because this His glorification consists in the diffusion of the knowledge of God and of Jesus as His Son, and because this is the only way by which men can obtain eternal life. He prays for glorification in order that men may obtain eternal life by this glorification of the Father and of the Son, by acknowledging that the Father is the true God and that Jesus is His Son, whom He hath sent to be the Redeemer of the world. The only way to eternal life is to believe and confess that the Father is the true God and that Jesus is His Son. This belief, and their union with God in consequence of this belief, causes them to have eternal life, the life of grace here and the life of glory hereafter. The increase and the diffusion of this belief is the glorification of the Father and the Son.

Two explanations have been given of the words "Thee the only true God," &c., by the Catholic Fathers in opposition to the Arians, who maintained that by these words Jesus taught that the Father was the One true God, and that He Himself was inferior to the Father in nature or essence. (1) Some¹ interpreted the passage so as to make the words "the One true God" apply both to "Thee" (the Father) and also to Jesus Christ, "whom Thou hast sent." That this explanation was not devised in order to meet the conclusion of the Arians is plain from the fact that we find it given by a writer² who lived before the time of Arius. (2) Others³ held that in calling the Father "the One true God" Jesus meant to exclude false gods and not the other Persons in the Trinity from being the One true God. This explanation was also held before the time of Arius.⁴ The latter of these two interpretations is considered the better.⁵

Our Saviour's words here show that a belief in the Incarnation is as necessary for eternal life, as a belief in the Father is, or a belief in the Trinity.

"It is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

"For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man" (Creed of S. Athanasius).

He makes no mention of the Holy Spirit here. Of late

He had spoken much respecting the Holy Spirit. It may be that now it was necessary to draw their attention exclusively to a belief in Himself as the Son of God: for a belief in the Incarnation is the foundation of all right belief in God and of all acceptable approach to Him.

The practice of using "Christ" as a proper name and joining it with "Jesus" did not begin until after the Resurrection, by which Jesus was more especially proved to be the Christ. This is the only instance in the Gospels where "Jesus" is joined to "Christ," and that occurs in His last address to His disciples the very night in which He was betrayed, and so but a few hours before His Resurrection.

4. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

S.V.A. on the earth, having finished the work.
Vulg. Ego te clarificavi super terram: opus consummavi.

The work for which He was sent was to redeem mankind and to preach to them the Gospel of Redemption. In the course of a few hours He by His Death and Passion would finish His work of Redemption. The work of preaching He would finish by giving His Apostles a commission to go and teach all nations. He had glorified the Father by offering up Himself the Sacrifice for the sin of the world, and by making Him known to man: for God is glorified when He is preached to men, and when they believe on Him and worship Him.

5. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

In these words⁶ Jesus prays that after His Resurrection He may receive with the Father the same glory as the Word made flesh which He had with Him before as the Word; that He may sit at the right hand of the Father in His glorified human body, with the same undiminished glory which He had with the Father before He condescended to be born of a Virgin.

The glory here mentioned has reference to three different manifestations of it. (1) His glory as God, which He had with the Father before the world was. (2) His glory as

¹ S. Hilary Pict. de Trinitate, ix.; vol. ii. p. 306.

S. Ambrose, de Fide, v. 1; vol. iii. p. 653.

S. Augustine, in Joan. xvii. 3, tract. cv.; vol. iii. p. 1904.

V. Bede, in Joan. xvii. 3; vol. iii. p. 872.

² Novatian, de Trinitate, xvi. (alias xiv.); Migne's Patrol. vol. iii. p. 915.

³ S. Chrysostom, in Joan. xvii. 3; Homil. lxxx.

S. Basil, ad Eunomium, iv.; vol. i. p. 755.

S. Gregory Nazian. Oratio Theologica, iv. 13; vol. ii. p. 120.

S. Epiphanius, Hæres. lix. 32; vol. ii. p. 252.

Ancorato, ii.; vol. iii. p. 20.

[S. Cyril

S. Cyril Alex. Thesaurus, Assertio xxvii.; vol. viii. p. 421.

Theophylact, in Joan. xvii. 3; vol. i. p. 727.

Euthymius, in Joan. xvii. 3, vol. iv. p. 563.

⁴ S. Cyprian, Epist. ad Fortunat. de Martyrio, ii. p. 657.

⁵ Jansenius, in Concord. Evang. cap. cxxxvi. p. 531.

Maldonatus, in Joan. xvii. 3; vol. ii. p. 886.

Cornelius a Lapide, in Joan. xvii. 3; vol. viii. p. 1127.

⁶ Jansenius, in Concord. Evang. cap. cxxxvi. p. 532.

Maldonatus, in Joan. xvii. 5; vol. ii. p. 889.

Cornelius a Lapide, in Joan. xvii. 5; vol. viii. p. 1127.

tioned, the other Divine Persons are implied in Him. 'The Blessed and Holy Trinity,' says S. Athanasius, 'is indivisible and one in itself; and when the Father is mentioned, His Word is added, and the Spirit in the Son; and if the Son is named, in the Son is the

Father, and the Spirit is not external to the Word' (ad Serap. i. 14).—DR. J. H. NEWMAN on S. Athanasius; Library of the Fathers, vol. viii. p. 33.

Man, that His Manhood may ascend to heaven. But His Manhood could not ascend to the Father unless it were united to the Godhead. This second manifestation, therefore, implies the first. He prays the Father that the glory which He had as God He may after His Resurrection have as God and Man. (3) That His glory may be manifested to His Apostles and other followers. This was fulfilled to the Apostles when they beheld Him ascend to heaven in the presence of angels (Acts i. 9, &c.); when they received from Him the promised gift of the Holy Spirit, with power to work miracles in His name.

Thus the glory which He had as God was made manifest by the Ascension of His human body into heaven; and this glory was made manifest to His Apostles and disciples.

In the next fourteen verses Jesus prays for His disciples.

6. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word.

To manifest the name of the Father to the men whom He had given Him out of the world was the work which the Father had given Jesus to do, and which He says (verse 4) He had finished. It was not the name of God which Jesus was to manifest. This had been known long before among men. It was the name of the Father, the Father of His Son Jesus Christ, which He was to manifest among men; that is, to make known to them the Mystery of the Incarnation.

The disciples of Jesus, the men who had believed in Him, the Father had selected out of the world, and had given them to Him by drawing them to Him and influencing them to believe on Him. Jesus is now about to leave the world, and He prays the Father still to preserve and protect them. The argument, so to speak, by which He enforces His petition is that before they believed in Him they were the Father's. They had righteously observed the Law of Moses, they had walked in all the commandments and ordinances of the Lord blameless, and thus they had been led on to believe in Him as the Messiah, the Son of God. They were the

Father's in every sense. They had faithfully observed the law of God before the preaching of John the Baptist, and then they had believed in His Son Jesus Christ and had kept His word.

7. Now they have known that all things whatsoever Thou hast given Me are of Thee.

S. Now I have known.
Vulg. Nunc cognoverunt.

8. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

The plea which Jesus here urges in behalf of His disciples is, that they have believed that He is God Incarnate; that He, the Son of Mary, is the Son of God.

9. I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine.

10. And all Mine are Thine, and Thine are Mine; and I am glorified in them.^a

S. And thou hast given them to Me, instead of all Mine are Thine, &c.
Vulg. Et mea omnia tua sunt, et tua mea sunt.

Jesus does not mean that He never prays for "the world," but at this particular time, in this His farewell address, He is praying for His Apostles and for those who should believe through their preaching. On His Cross He prayed for "the world," for them who believed not in Him but who crucified Him. Jesus had before said that His disciples were the Father's; now He repeats it and proves it by saying, "All things that are Mine are Thine, and Thine are Mine." By their belief in Him as the Messiah, by their union with Him as the Head, they glorified Him, and they would glorify Him yet more when they preached His Gospel throughout the world.

11. And now I am no more in the world, but

^a I am glorified in them (δοξάζομαι ἐν αὐτοῖς).—Here ἐν αὐτοῖς undoubtedly signifies something more than δι' αὐτῶν. He would have been glorified *through* them, if they had merely carried into effect, objectively, something conducive to the glory of Christ: He would have been glorified *in* them only in as far as they had in their own persons, *in themselves*, subjectively contributed to Christ's glory. In the same way the phrase 'living or being in God' appears to indicate with greater force and precision than could be done by διὰ, 'one's taking root,' as it were, 'in the strength of God.'

"When ἐν and διὰ are joined together in one and the same sentence, διὰ expresses the external means, while ἐν points to what has been done in or on somebody, and what, as it were, remains in or on him: Ephes. i. 7, ἐν φῶ (Χριστῷ) ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ. Even when things and not persons are in

question, the distinction between ἐν (referring to mental states or powers) and διὰ (of the means) is preserved, as 1 Peter i. 5, τοὺς ἐν δυνάμει θεοῦ φρουρούμενους διὰ πίστεως: i. 22, ἡγνίζοντες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος, and Heb. x. 10. Lastly, passages in which ἐν and διὰ, in reference to things and not persons, are interchanged, merely show that both prepositions are there employed to express the same meaning but with different degrees of precision, or under different aspects, Col. i. 16; 2 Cor. vi. 4, 8; 1 Cor. xiv. 19. Even in Matt. iv. 4, ἐν παντί ῥήματι does not appear to be exactly equivalent to ἐπὶ ἐν ἐπὶ ὅτῳ μόνῳ. The latter (ἐπὶ) denotes the ground, foundation; ἐν the spiritual element of life. At all events, it would be incorrect to render ἐν here by *through*."—WINER'S "Grammar of the New Testament," p. 407.

these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are.*

S.V. but they are in the world: S.V.A. keep them through Thine own name wherein Thou hast given them to Me: V. as We are also.

The word "merciful" is more often applied to the Father by those who pray to Him, than the word "holy" is. Jesus uses the term "holy" here because He is asking the Father to keep His disciples holy, separate, uncontaminated by the sins of the world, the unbelievers among whom they will have to dwell after His departure from them.

The principal subject of His prayer is that His disciples may be one as He and the Father are One. He had just united them in one in Himself. By giving them His own Body and His own Blood He had made them one in a sense in which they had never been one before, and some¹ suppose that Jesus alludes to this. Their oneness before, so far as it existed, was the effect of agreement in intellect, because they held the same opinion. Their oneness now arose from their union with Jesus the God Incarnate. Now they were one because they had been made one bread, one body, for they had all partaken of that one Bread (1 Cor. x. 17). Amidst the unbelief of those around them, Jesus prays the Father to keep them one, one in heart and will and love, as He and the Father were One in nature, in essence, as we speak.

12. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost,

¹ S. Hilary Pict., de Trinitate, viii. 13; vol. ii. p. 246.

S. Cyril Alex. in Joan. xvi. 11; vol. vii. p. 516.

² S. Augustine, in Psal. lxxviii. 27; vol. iv. p. 861.

* Verse 11. — Τήνων αὐτῶν ἐν τῷ ὀνόματι σου, οὓς δέδωκας μοι. 'Keep through Thine own name those whom Thou hast given Me.' A.V.; 'Keep them in Thy name which Thou hast given Me.' R.V. — rejecting οὓς introduced by Stephen.

'The Revisers (the Five Clergymen, 1857) have read δ, 'the name which,' with some MSS., the Syr., Arab., Vulg., A. Sax., Memph., Sahid., and Armen. versions. The Goth., Pers., Georg., and Slav., read οὓς. S. Chrysostom does not explain this clause, probably because he thought it one with οὓς δέδωκας μοι in the next verse, on which he dwells. Theophylact reads οὓς δέδωκας μοι; but Euthymius understood it to refer to ὄνομα, &c.' — S. C. MALAN on S. John's Gospel, p. 122, notes.

"After weighing over again Mr. Malan's corrected exhibition of the Egyptian and Syriac versions, which entirely alters the aspect of the question of the reading, we have now no doubt whatever that the accusative neuter δ, referring to the body of believers, is the true reading, and that the dative φ, referring to the name of God, is, as Stier, 'a grammatical alteration which misunderstood the meaning,' and the masc. οὓς, whom, as A. V., a correct explanation, and possibly, for general readers, the best rendering. First the neuter δ, that which, in apposition with the remote masc.

but the son of perdition; that the Scripture might be fulfilled.

S.V. omit in the world: V. in Thy name, wherein Thou gavest them to Me, and guarded them: S. in Thy name and guarded them. Vulg. Cum esset cum eis, ego servavi eos in nomine tuo. Quos didisti mihi, custodivi.

Jesus had kept all those whom the Father had given Him in the true belief and in the sincere worship of Him as God except Judas. He, yielding to the temptation of avarice, had betrayed Him to the Jews, as though He were a mere man, unable to resist. He is the son of perdition, as having brought perdition upon himself by his own deeds, as having incurred the penalty of perdition.

It is plain that in His prayer to the Father that His disciples may be kept from the evil of the world, and that they may be one, Jesus does not include Judas. When Judas left the upper room, he had cut himself off from communion with Jesus and His disciples.

The expression "that the Scripture might be fulfilled" does not imply that there was a necessity, that there was a line of action fixed which led to perdition, and that Judas was not a free agent and had not the power to avoid this. The phrase is used here and elsewhere to express in the strongest possible form God's foreknowledge of the events here related. Some² writers have been careful to set forth that Judas might have been saved if he had had the will, even after he had betrayed the Son of God. S. Peter quotes the prophecies in which the end of Judas was foretold, "Let his habitation be desolate, and let no man dwell therein" (Ps. lxxix. 25): "and his bishoprick let another take" (Ps. cix. 8; Acts i. 20).

13. And now come I to Thee; and these

S. Leo Magnus, de Passione, Sermo i. 5; vol. i. p. 316.

Sermo iii. 3; vol. i. p. 320.

αὐτοῦς, them, most easily accounts for the variations, as attempts to remove the difficulty of construction. The evidence for οὓς, especially as regards the versions, is just so much additional evidence for δ. Next, the corporate unity implied in the apposition is one of the leading thoughts in the prayer, as already seen in ver. 2, and repeated hereafter in ver. 24, where there is a similar variety of reading. Third, the facts of the gift of the disciples themselves to Christ by the Father, and their separation from the world, are evidently the strong grounds on which this portion of the prayer relies in its appeal for their preservation. Lastly (not to speak of rhythm), it is almost, if not altogether, impossible to assign any satisfactory sense to the statement of the other reading, of the gift of the Father's own name to Christ, although S. Cyril attempts it. Now with the reading δ, how affecting does the intercession rise in fervour and power! How tenderly it pleads! How earnestly it wrestles! Yes, much more so even than with the whom of A. V., which yet happily retained the correct personal application: 'Holy Father, preserve them in Thy name—them, that gift of Thine to Me—that body, that little flock, which Thou hast given Me—that they may be as we are.' A similar correction must be made in ver. 12."—MCCLELLAN, 'New Testament,' p. 736.

things I speak in the world, that they might have My joy fulfilled in themselves.

Jesus is on the point of returning to the Father through His Death and Resurrection, and He prays this prayer alone, that His disciples may know that He has prayed thus for them, for their peace and safety in the world, and may rejoice as feeling sure that His prayer will be accomplished in them.

14. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

Jesus uses the expression that His disciples "are not of the world" twice in these three verses: once as a reason why the world hated them, and again as a reason why the Father should keep them from the evil. His disciples had relinquished the unbelief and the sinful pursuits of those around them, and had given themselves up to the service of Jesus as the Son of God. This He urges as a reason why the Father should keep them from the evil, from sin and its punishment, as well as from him who is the tempter to all sin, the devil.

17. Sanctify them through Thy truth: Thy word is truth.

S V. A. through the truth: V. Thy word is the truth.
Vulg. Sanctificas in veritate. Sermo tuus veritas est.

The sanctification of which Jesus here speaks was not an initiative act. He had already said, after He had washed their feet, that with the exception of Judas, who had now left them, they were clean (xiii. 10), since that they had partaken of His own Body and Blood, whereby there would be a further sanctification of them body and soul. Here, therefore, he probably refers to the more complete sanctification of them by the Descent of the Holy Spirit at the day of Pentecost.

The sanctification of which heathen philosophers treat is obtained by following the dictates of reason, by performing some acts and abstaining from others. But high and noble as this often was, it failed to reach the depraved

nature of man, it offered no remedy for a corrupt source of action.

The sanctification aimed at by the law of Moses was partial and prophetic. It removed all disqualification to an acceptable approach to God, but it did not cleanse the heart. It concerned the body rather than the soul, and foreshadowed that sanctification by the Holy Spirit which alone could cleanse the heart.

The sanctification of which Jesus here speaks is a supernatural work. It is derived to His disciples as the fruits of their union with Him, the Word made flesh, and through the operation of the Holy Spirit, the Third Person in the Trinity. This alone is true sanctification.

The revelation which Jesus had delivered them, as distinguished from the false teaching of the heathen, and from the imperfect teaching of the law of Moses, alone taught them the truth. The Incarnation with its consequences, God made Man and man made God, the Word made flesh and man united to Him, was the truth, the full and true teaching of Jesus to His disciples.

18. As Thou hast sent Me into the world, even so have I also sent them^a into the world.

This is an additional reason why the Father should keep them and sanctify them. As the Father had sent His Son into the world to redeem and to sanctify the world, lost as it was in sin, so the Son had likewise sent His Apostles into all nations to teach and to sanctify them. The Apostles had need of a sanctification continually renewed for their work, lest in their intercourse with the world they should be infected by its sins or overcome by its temptations.

19. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

Margin, truly sanctified.

In a few hours Jesus would sanctify Himself,¹ He would offer Himself on the Cross the Sacrifice for the whole world. By His Death He would make Himself the Victim, the Oblation, and would thus make atonement for the sins of the world. The effect of this His sanctification on His Apostles would be that they also in their degree would be sanctified, and would devote themselves and their lives as victims in the service of the world, in preaching to them the truth, the Gospel of Jesus.

¹ S. Chrysostom, in Joan. xvii. 19; Homil. lxxxii.
S. Cyril Alex. in Joan. xvii. 19; vol. vii. p. 544.
Rupertus, in Joan. xvii. 19; vol. iii. p. 759.

^a Even so have I also sent them (καὶ ὡς ἀπέστειλα αὐτοὺς).—
"Ἀπέστειλα is = 'I sent them forth' (referring to the election of

Jansenius, in Concord. Evang. cap. cxxxvi. p. 536.
Maldonatus, in Joan. xvii. 19; vol. ii. p. 899.
Cornelius a Lapide, in Joan. xvii. 19; vol. viii. p. 1132.

the Apostles)."—WINER'S 'Grammar of the New Testament,' p. 292.

Hitherto Jesus has been praying for His disciples, for the Apostles and those who had been converted by His own teaching. In the rest of the chapter He prays also for those who should be converted by the preaching of His Apostles; that is, for the whole Church, for all in all ages who should believe in Him.

20. Neither pray I for these alone, but for them also which shall believe on Me through their word;

S.V.A. which believe on Me.

Vulg. sed et pro eis, qui credituri sunt per verbum eorum in me.

21. That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

As before, when Jesus prays for the Church the substance of His prayer is that they may be one; that His disciples may be one in faith, one in love, as He and the Father are One in nature or essence. Their union with Jesus is the root of their union, of their oneness with each other. Their love to Jesus is the root of their love to each other. Their oneness with each other is but the natural effect of their union with Jesus. Their love to each other is but the necessary fruit of their love to Jesus. Whatever in them is earthly and selfish is absorbed by their love to Jesus. Like fire, the love of Jesus is the source of life and zeal; like light, it refreshes and invigorates everything within its reach.

A union through agreement in opinion would not convince the unbeliever in Jesus. It must be a union through love, and the centre of that union and of that love must be Jesus.

22. And the glory which Thou gavest Me I have given them; that they may be one, even as We are One:

V. even as We are one: S. even as We.

Vulg. ut sit unum, sicut et nos unum sumus.

23. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

and that the world: S. omits that: V. omits and.

Vulg. et cognoscat mundus, quia tu me misisti.

The glory¹ of which Jesus here speaks has been explained in two ways. Some have thought that it means the glory of Sonship with the Father. This Jesus, as God, had naturally, so to speak; as Man, by the Hypostatic Union with the Divine nature. This glory He had given to them: "To as

many as received Him, to them gave He power to become the sons of God" (i. 12), not by nature, but by adoption; not by natural birth, nor of the will of the flesh, nor of the will of man, but of God.

Others² have explained this glory with reference to the communication of Christ's Divine and human nature to man in the Eucharist. This is the highest glory that can be conferred on man while on earth. By this mystical union with Him the many members of His Body are united in one. It may be that Jesus here prays that as His disciples, those who believe on Him, have already been united in one by the communication to them of His Divine and human nature in the Eucharist, this oneness may be ratified and continued and increased by the descent upon them of the Holy Spirit on the day of Pentecost.

Thus they see both the privileges which belong to them here as His disciples and the reward which awaits them hereafter. The privileges are a share in the glory, a portion of the love which is shown by the Father to the Son, so far as this can be communicated to man. The reward is that they may dwell with Him hereafter and enjoy the beatific vision; that they may behold His glory, with all the transforming effects of that vision.

24. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

25. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

26. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

S. wherewith Thou hast loved them.

Vulg. ut dilectio, qua dilexisti me, in ipsis sit, et ego in ipsis.

Before (ver. 11) Jesus addressed the Father as Holy Father, here as Righteous Father. Then He had reference to their sanctification by the Holy Spirit: here He refers to the justice which the Father shows in giving them His glory, the beatific vision, as a reward for believing in Jesus His Son, and for believing in Him in spite of the unbelief of men generally.

During His own ministry on earth He had made known to them the name of the Father, not merely the knowledge of Him as God, but as God the Father. As they were able to bear it, He had revealed to them the knowledge of the Holy Trinity and of the Incarnation; and He here promises to do

¹ S. Ambrose, de Fide, v. 7; vol. iii. p. 667.

Jansenius, in Concord. Evang. cap. cxxvi. p. 537.

² S. Hilary Piet. de Trinitate, viii. 13; vol. ii. p. 246.

S. Cyril Alex. in Joan. xvii. 22; vol. vii. p. 564.

that still more by the Holy Spirit, whom He will send to them on the day of Pentecost. The effect of the mission of the Holy Spirit upon earth will be the continuance of their union with Him and the increase of their love to Him and to each other.

With these words Jesus closed His prayer for His Church—which He had offered to the Father in the hearing of His eleven Apostles.

In delivering His instructions to His Apostles and in offering up His prayer to the Father for them He had occupied a considerable portion of time. But in this He was only acting in accordance with the custom of the Jews at the Passover Supper.* On that evening it was their custom to draw out their discourse to an unusual length, and to recount one by one some of God's merciful dealings with His people of old.

* **Passover Supper.**—"At their Passover Suppers they used large discourses seasonable and agreeable to the occasion; and especially in commemorating what God had done for that people."—LIGHTFOOT, 'Harmony of the New Testament,' sect. xxxv., vol. i. p. 262.

CHAPTER XVIII.

[1. *Judas betrayeth Jesus.* 6. *The officers fall to the ground.* 10. *Peter smiteth off Malchus' ear.* 12. *Jesus is taken, and led unto Annas and Caiaphas.* 15. *Peter's denial.* 19. *Jesus examined before Caiaphas.* 28. *His arraignment before Pilate.* 36. *His kingdom.* 40. *The Jews ask Barabbas to be let loose.*]
[Vulg. *Jesus a Iudæis capitur, illis primum ad ipsius verbum in terram cadentibus; ad Annam et Caiapham ducitur: respondens interroganti pontifici, lapida caditur: ter a Petro negatur: ductus in Prætorium, dicit Pilato suum regnum non esse de hoc mundo: Iudæi Iesum mori cupiunt, soluto Barabba.*]

AFTER Jesus had ended His prayer to the Father, He and His disciples left the upper room and went over the brook Cedron. Some¹ suppose that the strife among His disciples as to which of them should be the greatest (Luke xxii. 24) occurred after Jesus delivered His address to them; others,² and with greater probability, that it had occurred before. Whether they had sung the hymn before this discourse or after it is uncertain. Some have concluded that S. Matthew (xxvi. 30) meant to imply that the singing of the hymn took place after the discourse of Jesus and immediately before they left the room. But it would seem to have occurred more naturally after the eating of the Passover. The Hallel, or service of praise sung at the Passover, consisted of the series of Psalms from cxiii. to cxviii. The first portion, comprising Psalms cxiii. and cxiv., was sung in the early part of the meal, and the second part after the fourth or last cup of wine. This is supposed to have been the "hymn" sung by Jesus and His disciples as mentioned by S. Matthew (xxvi. 30) and S. Mark (xiv. 26). S. John omits all mention of "the hymn," probably because he omits all expression

mention both of the Paschal Supper and of the Institution of the Eucharist.

The following may have been the order in which the events of this evening thus far occurred. They ate the Passover, singing the Psalms of Hallel in the proper place. Jesus then, having washed the feet of His twelve disciples, instituted the Eucharist. After that He indicated to S. John, by the giving of a sop to Judas, who should be the traitor. Judas now left the room, and Jesus began His discourse to His disciples, and, last of all, He offered His prayer to the Father. This being ended, Jesus and His eleven disciples leave the upper room and cross over the brook Cedron, or Kidron, to the Garden of Gethsemane.

For verse 1 see also S. Matthew, ch. xxvi., page 428.

1. When Jesus had spoken these words, He went forth with His disciples over the brook Cedron,^a where was a garden, into the which He entered, and His disciples.

¹ S. Augustine, de Consens. Evang. iii. 3; vol. iii. p. 1163.
² Cornelius a Lapide, in Joan. xviii. 1; vol. viii. p. 1137.

^a Over the brook Cedron (πέραν τοῦ χειμαρρῶνος τῶν Κέδρων. S. τοῦ Κέδρον).—"The bed of the Kidron, although it lies at the bottom of a deep ravine, which is spoken of as a valley by Josephus, is in Scripture almost uniformly designated not as the valley, but as the brook; a distinction of usage which it is important to observe. The Kidron itself is no more than a winter torrent; and such is the strict meaning of the Greek word which is applied to it in the New Testament (χειμαρρῶς, John xviii. 1). Even in winter but little water is to be found in it except during the heavy rains, and only at intervals are any traces of a continuous watercourse discernible. The meaning of the name Kidron, denoting dark or blackish (or, according to Gesenius, turbid) is illustrated by a passage in the Book of Job, in which the corresponding Hebrew participle is employed. The Kidron is one of those brooks which are blackish by reason of the ice, and wherein the snow is hid: what time they were warm, they vanish: when it is hot, they are consumed out of their place" (Job vi. 16, 17).—"THURDY, Ancient Jerusalem," p. 211.

"The word 'Wady' is usually translated by us 'valley,' instead of 'Fiumara' or 'Nallah.' Nothing, in fact, is less like our English valley than a Syrian Wady: the former word would be more fitly

Tischendorf, Synopsis Evangelica, pp. xlvii. and 141.
Robinson, Harmony of the Four Gospels in Greek, p. 140.

Arabized by Sahlah or Watâ. The Wady almost all the year round is a winding, broken line of bleached and glaring white, of lamp-black or of brown-gray rock faced with slime-crusted and water-worn pebbles, and scattered over with large angular stones. It becomes a storm-brook or rain-torrent; a raging, foaming, muddy débâcle, which for a few days or hours dashes the boulders together, hurries down tree-trunks, and is certain death to man or beast that would cross it.

"The Wady is in Hebrew *nahal* (נַחַל), and in Greek *χειμαρρῶς*, 'storm-brook' or 'rain-torrent.' It is opposed to the Hebrew *Ge* (גֵּי; for instance, 'Geben Hinnom') and the Arabic *Fijj*, 'a ravine,' *præruptum coque neglectum*. About a score of years ago, when I ventured to translate Wady by Fiumara, objections were raised to naturalizing the latter term: it was local, incorrect, unintelligible. But let the traveller in Southern Italy and in Sicily declare whether the mountains are not streaked with true Wadys, and whether the latter are not called Fiumare. The incongruity of such expressions as the 'Brook Kedron' and the 'Brook Cherith' (Wady el Kalt)—bone-dry lines of rock—must be palpable to all who see nature as it is."—BURTON, 'Unexplored Syria,' vol. i. p. 62.

(= Kidron

For verses 2-9 see also S. Matthew, ch. xxvi., page 434.

2. And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples.

3. Judas then, having received a band^a of men and officers from the chief priests and Pharisees,^b cometh thither with lanterns and torches^c and weapons.

^a S. and from the Pharisees: S. omits thither.

Vulg. Judas ergo cum accepisset cohortem, et a pontificibus et phariseis ministros, venit illuc, &c.

4. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

^a S. But Jesus knowing. V. and saith.

Vulg. Jesus itaque sciens omnia que ventura erant super eum, processit, et dixit eis.

"Kidron was so called from blackness; the waters being blackened by the mud and dirt that ran into it, it being, indeed, rather the sink or common sewer of the city than a brook."—LIGHTFOOT on John xviii. 1; vol. ii. p. 607.

"An objection has been drawn from the reading τῶν κέδρων, which, as in so many other instances, turns out upon examination to be favourable to the view against which it is directed. Arguing from the plural article which has the authority of a majority of the MSS., it has been inferred that the Evangelist was ignorant of the true derivation of the name Cedron or Kidron, which does not stand for 'cedars,' but is a Hebrew word meaning 'black' or 'dark.' But the Codex Sinaiticus reads τοῦ κέδρου, and a respectable minority of MSS. read τοῦ κέδρων, which may be restored to the text with little hesitation. If the original reading was τοῦ κέδρου, it is easy to understand how each of the two corruptions came to be substituted for it by copyists knowing only Greek. But on the other hand it is difficult to see how either τοῦ κέδρου could be corrupted into τῶν κέδρων, or vice versa, or how either of them could sink into such a monstrosity to a Greek eye and ear as τοῦ κέδρων. To suppose that this last was a correction on critical grounds would be a mistaken modernism. Even upon the supposition that τοῦ κέδρου or τῶν κέδρων was the right reading, it would still be credible that a person who was thoroughly acquainted with Hebrew might yet be struck by the similarity in form (he might think also in meaning) of the Greek word, and so be led to use it as a translation. I suspect that the history of geographical nomenclature would furnish analogies to such a case.

"It ought, however, to be noticed that a majority of the best professed critics (Tischendorf, Tregelles, Westcott) retain τῶν κέδρων; and the niceties of text-criticism are such that a positive opinion ought not to be expressed except by those who are thoroughly conversant with them. The genuineness of the Gospel, however, is not affected whichever way the decision may go."—SANDAY, 'Historical Character of the Fourth Gospel,' p. 240.

^a The band (τὴν σπεῖραν).—"This is spoken of definitely as being the particular cohort which, by order of the Procurator, attended on the Sanhedrin at the great festivals and preserved tranquillity."—MIDDLETON on the Greek Article, p. 261.

^b Then Judas having received a band, &c.—"Our English Version gives little idea of the exactness of the description in the verse which follows: 'Ο οὖν ἰουδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν φαρισαίων ὑπηρέτας, ἔρχεται, &c. Σπεῖρα is a Roman cohort, ἢ σπεῖρα that which garrisoned the citadel of Antiochia. It is probable that part only was present; but it is called ἢ σπεῖρα from its being under the command of the chief officer, or Chiliarch, of the cohort, who is mentioned in verse 12. The ὑπηρέ-

5. They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them.

V. He saith unto them, I am Jesus.

Vulg. Dicit eis Jesus: Ego sum. Stabat autem et Judas qui tradebat eum, cum ipsis.

6. As soon then as He had said unto them, I am He, they went backward, and fell to the ground.

^a S. omits then: S. omits unto them.

Vulg. Ut ergo dixit eis.

7. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth.

Vulg. Iterum ergo interrogavit eos.

8. Jesus answered, I have told you that I am

ταῖ are the servants or apparitors of the Sanhedrim. Dr. Scholten raises another objection which only recoils upon his own theory, founded on the introduction of the Roman soldiers. He thinks they were unnecessary, and that their presence is improbable. But it is obviously accounted for by the fear of the chief priests that the arrest of Jesus would cause an uproar among the people. At a time when 3,000,000 people were assembled in and round a city which usually held about 50,000, it must have been easy to collect a crowd anywhere; and Josephus testifies to the excitable condition of mind and frequent disturbances and bloodshed among the pilgrims attending the Passover. A little spark might easily set so much inflammable material into a blaze, especially if it arose from the Messianic expectations. Thus we read that 3000 men were slain in a sedition at the time of the Passover on the accession of Archelaus in B.C. 4. A little later there is an outbreak against Sabinus at the Feast of Pentecost, in putting down which Varus crucified 3000 men. Under the oppressions of Pilate the Jews were constantly upon the verge of insurrection, and the great centres of sedition were the religious feasts. The presence of the Chiliarch and his soldiers was therefore a natural and necessary precaution."—SANDAY, 'Historical Character of the Fourth Gospel,' p. 241.

^c With lanterns and torches (μετὰ φανῶν καὶ λαμπάδων).—"In rendering λύχνος and λαμπάς our translators have scarcely done the best in their power with the words which they had at their disposal. Had they rendered λαμπάς by 'torch,' not once only (John xviii. 3) but always, this would have left 'lamp,' now wrongly appropriated by λαμπάς, 'disengaged.' Altogether dismissing 'candle,' they might then have rendered λύχνος by 'lamp' wherever it occurs. At present there are] so many occasions where 'candle' would manifestly be inappropriate, and where therefore they are obliged to fall back on 'light,' that the distinction between φῶς and λύχνος nearly, if not quite, disappears in our Version.

"Λύχνος is not a 'candle' (candle, from candle, the white wax light, and then any kind of taper), but a hand-lamp fed with oil. Neither is λαμπάς a 'lamp,' but a 'torch,' and this not only in the Attic, but in the later Hellenistic Greek as well, and so, I believe, always in the New Testament. It may be urged that in the parable of the Ten Virgins the λαμπάδες are nourished with oil, and must needs therefore be lamps. But it is not so. Elphinstone ('History of India,' vol. i. p. 333) shows that in the East the torch as well as the lamp is fed in this manner. These are his words: 'The true Hindu way of lighting up is by torches held by men, who feed the flame with oil from a sort of bottle (the ἀγγεῖον of Matt. xxv. 4) constructed for the purpose.'—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 161.

He: if therefore ye seek Me, let these go their way:

9. That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none.

For verses 10 and 11 see S. Matthew, ch. xxvi., page 436.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?

S.V.A. Put up the sword.
Vulg. Mitte gladium tuum in vaginam.

For verses 12-16 see S. Matthew, ch. xxvi., page 439.

12. Then the band and the captain and officers of the Jews took Jesus, and bound Him,

13. And led Him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

S.V. And led Him to Annas first.
Vulg. Et adduxerunt eum ad Annam primum.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Vulg. Erat autem Caiaphas, qui consilium dederat Iudeis.

Caiaphas, or Joseph Caiaphas, was high priest during the whole three years of our Saviour's ministry on earth. He was son-in-law to Annas, who had himself been high priest and who had acquired a great and unusual influence in affairs at Jerusalem. The influence of Annas was either the result of a sort of recognized official, or quasi-official, authority, which he possessed as ex-high priest, or as Sagan, that is, deputy; or it was the effect of his personal character as the head of a very powerful Jewish party, and as the father-in-law of Caiaphas.

It has been supposed¹ that it was with Annas that Judas had negotiated when he agreed to deliver up Jesus for thirty pieces of silver, and that this was the reason why Jesus was first carried to Annas, in order that Judas on producing his prisoner might receive his thirty pieces.

¹ S. Cyril Alex. in Joan. xviii. 13; vol. vii. p. 593.
Cornelius a Lapide, in Joan. xviii. 13; vol. viii. p. 1139.

² S. Augustine, de Consens. Evang. iii. 6; vol. iii. p. 1170.
V. Bede, in Joan. xviii. 24; vol. iii. p. 900.

Euthymius, in Matt. xxvi. 57; vol. ii. p. 1063.

³ S. Cyril Alex. in Joan. xviii. 13; vol. vii. p. 593. [Janseusius,

⁴ The other disciple.—“The matter, as is well known, stands thus: While the Evangelist else always calls the disciples of Jesus by name when he brings them in as speaking or acting, one occurs who is never called by name, but only hinted at as ‘one of the dis-

More than one Evangelist relate that Jesus was examined by Caiaphas; by Caiaphas at first probably alone, or with only a few of the scribes and Pharisees, and then by Caiaphas at the head of the whole Jewish Council or Sanhedrin, and afterwards by Pilate. The point on which commentators are not agreed is whether Annas made any examination of Jesus; and if so, whether that examination is recorded by any of the Evangelists.

Some² of the ancient commentators held that in verses 19-23, S. John is recording the examination of Jesus made by Annas; others,³ and apparently with a greater degree of probability, that S. John is there relating the examination made by Caiaphas, a portion of the same examination as is recorded by S. Matthew xxvi. 57, &c., and S. Mark xiv. 53, &c. After verse 13, one early commentator⁴ supplies the words “But they send him bound to Caiaphas the high priest,” which he evidently looks upon either as part of S. John's text, or as necessary to complete his meaning. By rendering ἀπέστειλεν αὐτὸν ὁ Ἄννας, “Now Annas had sent Him” (ver. 24), our translators show that they understood these words to be not the relation in historical order of what was then taking place, but the narration or recapitulation of what had taken place some time before, but which had been omitted in its proper place. To the same effect the Syriac and Arabic translators have also rendered the passage.

If S. John is recording an examination held by Annas, it will follow that Peter's first denial took place in the house of Annas, and his other two in that of Caiaphas, though all the circumstances seem to indicate that all the three denials took place within one and the same court. To meet this difficulty, it was long ago suggested that Annas and Caiaphas may have dwelt within the same range of buildings, or in houses communicating with each other by the same courtyard.⁵ But this supposition has not been confirmed by any historical or collateral evidence. On the other hand, there is no necessity for any such conjecture, on the supposition that S. John merely alludes to the cursory visit that was made to Annas, the father-in-law of Caiaphas, and then passes on to record the examination made before the high priest, by which name Caiaphas is always meant in the examination of Jesus.

15. ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known

Janseusius, in Concord. Evang. cap. cxxxviii. p. 554.

Maldonatus, in Matt. xxvi. 57; vol. i. p. 427.

Cornelius a Lapide, in Matt. xxvi. 57; vol. viii. p. 503.

⁴ S. Cyril Alex. in Joan. xviii. 13; vol. vii. p. 593.

⁵ Euthymius, in Matt. xxvi. 58; vol. ii. p. 1065.

ciples’ (xiii. 23), or as ‘another,’ or ‘the other disciple’ (xviii. 15; xx. 2, 3, 4, 8), or ‘the disciple whom Jesus loved’ (xiii. 23; xix. 26; xx. 2; xxi. 7, 20). It may be taken as agreed that he is identical with the one who, as one of the first, with Andrew followed

unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

For verses 17 and 18 see S. Matthew, ch. xxvi., page 445.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this Man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

S. also stood there: S.V. and Peter also stood.
Vulg. erat autem cum eis et Petrus stans et calefaciens se.

For verses 19-23 see S. Matthew, ch. xxvi., page 441.

19. ¶ The high priest then asked Jesus of His disciples, and of His doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing.

S. And Jesus: S.V. A. whither all the Jews resort.
Vulg. Respondit ei Jesus . . . quo omnes Iudæi conveniunt.

21. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.

22. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?

Margin, with a red.

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

S. But Jesus said unto him.
Vulg. Respondit ei Jesus.

24. Now Annas had sent Him bound^b unto Caiaphas the high priest.

For verses 25-27 see S. Matthew, chap. xxvi., page 445.

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of His disciples? He denied it, and said, I am not.

A. He denied it and saith.
Vulg. Negavit ille, et dixit: Non sum.

26. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?

27. Peter then denied again: and immediately the cock crew.

For verse 28 see S. Matthew, ch. xxvii., page 451.

28. ¶ Then led they Jesus from Caiaphas

Jesus (i. 40). The fourth Gospel knows the Twelve as well as the first three Gospels do (vi. 13, 70; xx. 24). Of them it names Andrew four times, Simon Peter thirty-three times, Philip twice, Nathanael five times, Thomas five times, Judas Thaddæus once, and Judas Iscariot eight times. Of the five missing ones two only, James and John, the sons of Zebedee, can come into consideration. They belong to the most intimate circle of the disciples, to the three who stood nearest to Jesus. And yet these very two are not named. But the nameless one of the Gospel must have been one of the nearest. His whole attitude toward Jesus and his designation show this. Peter is named; and James died too early for him to be thought of. Only John is left. That just he should not be named must appear striking. The very absence of his name makes him remarkable. He steps forward with weight in the story at its most important points; at the beginning, at the last supper, at the hearing, at the cross, at the grave, and then at the Sea of Genesareth. But he does not name himself, because he does not wish to name himself, seeing that he is the relater. And as he does not name himself, no more does he name James, because he is his brother; and no more does he name Salome, because she is his mother. After the Lord's Supper he always appears in company with Peter, just as Peter and John are joined in Acts. It can be no other than John. . . .

"To what precedes another thing may now be added. The persons named in the Gospel are, as a rule, exactly designated by additions. Andrew is more closely marked as the brother of Simon

Peter, Simon by the addition of Peter, Thomas by Didymus, one Judas by Thaddæus, and the other by Iscariot and by the words 'who betrayed Him.' On the contrary, the Baptist John is, as a rule, called only John. It does not seem necessary to the Evangelist to distinguish him from the Apostle John, because he, the writer himself, is this Apostle John. He does not name himself, but shows clearly enough who he is."—LUTHARDT, 'St. John the Author of the Fourth Gospel,' p. 182.

* For it was cold.—"I was surprised at the severity of the cold in Jerusalem. Twice I saw the city shrouded with snow, but the sun soon melted it away, leaving only white fleecy wreaths on the northern sides of the domes and cupolas."—ROGERS, 'Domestic Life in Palestine,' p. 390.

^b Now Annas had sent Him bound (ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον).—"It has been supposed by some that this examination was held before Annas (John xviii. 13). But Peter's denials all took place in the house of Caiaphas (Matt. xxvi. 57; John xviii. 24, &c.), and Caiaphas alone was high priest. Hence the aorist ἀπέστειλεν, in John xviii. 24, is to be rendered by the pluperfect, 'Annas had sent.' Such a use of the aorist is not unfrequent where an earlier circumstance is inserted afterwards (Matt. xiv. 34; xvi. 48; comp. Mark xiv. 44; Luke xxii. 24; or also in relative clauses, Luke xix. 15; xxiv. 1; John xi. 30; Acts i. 2. See Winer's Grammar, 41, 5; Buttmann, 137, n. 1; Kühner, Ausf. Gramm., 444).—ROBINSON, 'Harmony of the Four Gospels in Greek,' p. 226.

unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.^a

Margin, Pilate's house.

To enter the house of a Gentile, and consequently of an idolater, would cause defilement to a Jew for the rest of the day, and would disabie him from partaking in the rites of his religion for the whole of that day. The Jewish officers, with probably a part of the Council, bring Jesus up to the gates of Pilate's house, the Prætorium, but decline to enter it "lest they should be defiled; but that they might eat the Passover" (*ἵνα φάγωσι τὸ πάσχα*). This was early on the morning of Friday, the 15th Nisan, and the Evangelist expressly relates that Jesus and His disciples had already eaten the Paschal lamb on the evening before; that is, on Thursday evening, which was the commencement of the same 15th Nisan.

Several explanations of this have been offered. One is that the Jewish high priest and Council had been so intent on their one object, the death of Jesus, that they had neglected to kill and eat the Paschal lamb at the proper time, the evening before; that their time had been spent in arranging how to apprehend Jesus, and then, by a lengthened and elaborate examination of Him, to discover some ground on which to prefer a civil charge against Him before Pilate, — a charge of endangering the peace of the country and the safety of the Roman Government.

Great as was the hypocritical scrupulosity of the Jews, it is difficult to believe that they could carry it so far as to change the day for eating the Paschal lamb, the very sin of Jeroboam, for such a reason, and then scruple to enter Pilate's house lest they should be defiled, and so prevented from

eating it on a day on which it was not appointed to be eaten.

Another explanation¹ is that the Jews had put off the day for eating the Paschal lamb in accordance with their traditions, which allowed them when two festivals on which no work, not even burying the dead, could be performed fell on two consecutive days, as the Passover day and the Sabbath on this occasion, to hold the former festival a day later.

But the most probable explanation² is that the words "that they might eat the Passover" do not refer to the Paschal lamb, which the Jews had already eaten at the same time that Jesus and His disciples had eaten their Paschal supper in the upper room; that they mean, either that they might go on keeping the Passover, or that they might partake of the extra sacrifices which were offered during the seven days of unleavened bread, as, for instance, the Chagigah or festival sacrifices, which were usual at all festivals, and especially at the Passover.

See also Commentary on S. Matthew xxvi. 20, page 415.

29. Pilate then went out unto them, and said, What accusation bring ye against this Man?

S.V. and saith.

Vulg. Dixit ergo Pilatus ad eos foras, et dixit.

30. They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

31. Then said Pilate unto them; Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

A. But Pilate said: S. and judge according.

Vulg. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram iudicate eum.

¹ Rupertus, in Matt. xvi. 2.

Jansenius, in Concord. Evang. cap. cxxviii. p. 426.

^a But that they might eat the Passover (*ἵνα φάγωσι τὸ πάσχα*). — I. We have already shown, p. 353, that the eating of the Paschal lamb was never upon any occasion whatever transferred from the evening of the fourteenth day drawing to the close of it: no, not by reason of the Sabbath, or any uncleanness that had happened to the congregations, so that there needs little argument to assure us that the Jews ate the lamb at the same time wherein Christ did. Only let me add this: Suppose they had entered Pilate's house, and had defiled themselves by entering the house of a heathen, yet might not that defilement come under the predicament of *טביל* טביל? If so, then they might wash themselves in the evening and be clean enough to eat the Paschal lamb, if it had been to have been eaten on that evening, but they had eaten it the evening before.

II. *Τὸ Πάσχα*, the Passover, therefore, here doth not signify the Paschal lamb, but the Paschal Chagigah, of which we will remark these two or three things.

1. Deut. xvi. 2, 'Thou shalt sacrifice the Passover unto the Lord thy God, of the flock and the herd.' Where R. Solomon, 'The flocks are meant of the lambs and the kids; the herd of the Chagigah.' And R. Bechai in *loc.*, 'The flocks are for the due of the Passover; the herd for the sacrifice of the Chagigah.' So also R.

Maldonatus, in Matt. xvi. 2; vol. i. p. 362.

² Cornelius a Lapide, in Matt. xvi. 2; vol. viii. p. 476.

Nachman, 'The herd for the celebration of the Chagigah; the flock for the Passover; the oxen for the Chagigah.'

2. The Chagigah was for joy and mirth, according to that in Deut. xvi. 14: 'And thou shalt rejoice in the feast,' &c. Hence the sacrifices that were prepared for that use are called sacrifices of peace, or Eucharistic offerings, sacrifices of joy and mirth.

3. The proper time of bringing the Chagigah was the fifteenth day of the month. They ate and drank and rejoiced, and were bound to bring their sacrifices of Chagigah on the fifteenth day, that is, the first day of the feast. . . .

III. It was the fifteenth day of the month when the Fathers of the Council refused to enter into the Prætorium lest they should be defiled; for they would eat the Passover, that is, the Chagigah.

1. The Evangelist expresseth it after the common way of speaking when he calls it the Passover.

2. The Elders of the Sanhedrin prepare and oblige themselves to eat the Chagigah [the Passover] on that day, because the next day was the Sabbath; and the Chagigah must not make void the Sabbath.

3. The Chagigah was not to be brought upon the Sabbath day, as also not in case of uncleanness. — LIGHTFOOT on S. John xviii. 28; vol. ii. p. 610.

32. That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

S. omittit which He spake.

Vulg. Ut sermo Iesu impleretur, quem dixit.

The Jews deliver Jesus up to Pilate. When he requires to know the charge which they bring against Him, they reply in general terms that He is a malefactor, a breaker of the laws of the country, and as such they request Pilate to proceed against Him according to law. Pilate, who as yet did not understand that they intended the death of Jesus and not wishing to be merely the executioner of their decrees, offers them the choice of judging and punishing Jesus according to their own laws. This the Jews decline on the ground that death was the punishment which Jesus had deserved, and that it was not lawful for them to put any man to death. Some¹ have thought that they meant that it was not lawful for them to put any man to death at such a high festival as the Passover. But the most probable interpretation is² that, as a conquered nation, the Romans had withdrawn from them the right of capital punishment, and had reserved it for the Roman Governor alone.

Evidently the Jews had their reasons for declining to take Jesus and judge Him according to their own laws, even if they might inflict on Him the punishment of death, of which according to their laws, as they said, He was guilty. Perhaps they might wish to avoid the odium which the death of Jesus might bring on them from the people, who were at all times fickle, and who had often shown considerable favour towards Jesus, and who might look upon His death, if inflicted by the Jewish high priest, &c., as the result of their private envy and malice. They might especially wish to avoid the appearance of severity at such a festival of mercy as the Passover. If Pilate put Jesus to death, it would be on a more public charge and by a more ignominious death. If they accepted Pilate's offer and judged Him according to their own law, the charge against Him must be one of blasphemy, and His death would be by stoning (Levit. xxiv. 16), and the act would be that of the Jewish Sanhedrin alone. But if Pilate put Jesus to death, it must be on the ground of being a breaker of the law, a disturber of the peace of the country, a common criminal. His death would be by crucifixion, and the deed would be sanctioned by the authority of the whole Roman empire.

S. John has nowhere recorded that Jesus exactly said that He should be crucified, which S. Matthew does (xx. 18); but he has spoken of Him as using an equivalent expression with reference to His Death (xii. 32, 33).

33. Then Pilate entered into the judgment

hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews?

Pilate had come to the gate of the palace to the chief priests and his party to receive their charge against Jesus. This charge had no relation whatever to blasphemy, of which alone they professed after their examination to have found Him guilty. They were quite aware that Pilate would pay no attention to such a charge. They therefore say, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that He Himself is Christ a King." (S. Luke xxiii. 2.) 1. He was perverting the nation; 2. He was forbidding to give tribute to Caesar; 3. He was setting Himself up as King of the Jews. Here were three distinct charges, in every one of which Pilate, as the Governor of Judæa, had a direct interest. A new pretender to the throne of Judæa! This was of itself sufficient to arouse the prejudice of Pilate. Having heard this accusation, he returns to his prisoner in the palace, and said unto Him, "Art Thou the King of the Jews?"

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

V.A. omittit him: S. hast thou said this thing?

Vulg. Respondit Iesus: a tenetis hoc dicis, an alii dixerunt tibi de me?

As Governor of Judæa, and therefore as the representative of Caesar its king, it was part of Pilate's duty to keep a ready ear to any claims that might be made to the sovereignty and to put them down at once. Probably the object that Jesus had in this question was to force on Pilate's mind that He had made no such claim, at least in the sense in which the Jews represented it.

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?

S. and the chief priest.

Vulg. Gens tuas et pontifices tradiderunt tui.

36. Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

S. then would also My.

37. Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I

¹ S. Augustine, in Joan. xviii. 31. tract. xiv.; vol. iii. p. 1937.

² S. Cyril Alex. in Joan. xviii. 31; vol. vii. p. 616.

³ Rupertus, in Joan. xviii. 31; vol. iii. p. 776.

S. Thomas Aquinas, in Joan. xviii. 31, Catena; vol. iii. p. 368.

Jansenius, in Concord. Evang. cap. xli. p. 565.

Maldonatus, in Matt. xxvii. 2; vol. i. p. 439.

Cornelius a Lapide, in Joan. xviii. 31; vol. viii. p. 1140.

should bear witness unto the truth. Every one that is of the truth heareth My voice.

A. To this end also.
Vulg. Ego in hoc natus sum.

Having drawn his attention to the fact that Pilate had himself no ground for believing that He laid claim to Caesar's kingdom, but that this was a mere calumny of the Jews, Jesus answers his question, and admits that He is a King, and then points out the nature of the kingdom of which He is King—not one to interfere with the claims of Caesar. He takes no notice of the surprise and scorn which Pilate had thrown into his question, "Art Thou a King then?" Thou a King! (*οὐκ οὖν βασιλεὺς εἶ σύ;*)

Of the four Evangelists S. John alone relates the full answer of Jesus to Pilate's question, "Art Thou the King of the Jews?" The other three content themselves with giving only the latter part of His answer, "Thou sayest;" that is, "I am, as thou sayest, the King of the Jews." Jesus meant that He was the King of the Jews inasmuch as He was the Messiah, but He laid no claim to be king in the sense in which Caesar or Herod was king. But the latter was the sense in which the Jews invidiously represented His claim to Pilate.

The truth to which Jesus came to bear witness was (1) The knowledge of the One true God, the Father, the Son, and the Holy Ghost, as opposed to the false gods of the heathen; (2) It was the Incarnation, that Jesus, the Son of God, the Word, was made flesh, was born of a Virgin in order to redeem man; (3) That true happiness consists not in the possession of the riches and pleasures of the body,

but in an ever-increasing likeness to God; and that perfect happiness consists in the beatific vision, or in the vision of God which will transform man into His own likeness.

To be of the truth here means much the same as to be of God. Jesus had probably a double object in saying, "Every one that is of the truth heareth My voice," partly to show the iniquity of the Jewish rulers and partly to induce Pilate to act uprightly in his office as Judge. The Jewish high priest, scribes, and Pharisees were not of the truth. Their object was not the honour or the worship of God, but the gratification of their own selfish desires. Wealth, bodily pleasures, honour, or position in the world, was what they sought; how could they believe in Him who came to bear witness unto the truth?

38. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all.

For verses 39 and 40 see S. Matthew, ch. xxvii., page 457.

39. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?

40. Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber.^a

S.V. omit all.
Vulg. Clamaverunt ergo rursus omnes.

* A robber.—"These two words, *κλέπτης* and *λῃστής*, occur together (John x. 1, 8), but do not constitute there or elsewhere a tautology, or mere rhetorical amplification. Both appropriate what is not theirs, but the *κλέπτης* by fraud and in secret (Matt. xxiv. 43; John xii. 6); the *λῃστής* by violence and openly (2 Cor. xi. 26): the one is the thief and steals; the other is the robber and plunders, as his name from *λῆς* or *λεία* (as our own robber from *Raub*, 'booty') sufficiently declares. They are severally the *fur* and the *latro* of the Latin: 'fures insidiantur et occulta fureda decipiunt = latrones audacter aliena diripiunt' (Jerome, in Osee, vol. vii. p. 1).

"Our translators have always rendered *κλέπτης* by 'thief,' they ought, with a like consistency, to have rendered *λῃστής* by 'robber,' but it also they have oftener rendered 'thief,' effacing thus the distinction between the two. We cannot charge them with that carelessness here, of which those would be guilty who now should do the same. Passages out of number in our Elizabethan literature attest that in their day 'thief' and 'robber' had not those distinct meanings which since they have acquired. Thus Falstaff and his company, who with open violence rob the king's treasure on the king's highway, are 'thieves' throughout Shakespeare's Henry IV. Still one must regret that in several places in our Version we do not find 'robbers' rather than 'thieves.' Thus at Matt. xxi. 13, we read: 'My house shall be called the house of prayer, but ye have made it a den of *thieves*;' but it is 'robbers' and not 'thieves' that have dens or caves; and it is rightly 'den of robbers' at Jer. vii. 11, whence this quotation is drawn. Again (Matt. xxvi. 55), 'Are ye come out as against a *thief* with swords and staves for to

take Me?' but it would be against some bold and violent robber that a party armed with swords and clubs would issue forth, not against a lurking thief. The poor traveller in the parable (Luke x. 30) fell not among 'thieves' but among 'robbers,' bloody and violent men, as their treatment of him plainly declared.

"No passage has suffered so seriously from this confounding of 'thief' and 'robber' as Luke xxiii. 39–43. The whole anterior moral condition of him whom we call the penitent thief is probably much obscured for us by the associations which naturally cling to this name. The two malefactors crucified with Jesus, the one obdurate, the other penitent, in all likelihood had belonged both to the band of Barabbas, who for murder and insurrection had been cast with his fellow-insurgents into prison (Mark xv. 7). He too was himself a *λῃστής* (John xviii. 40), and yet no common malefactor, on the contrary 'a notable prisoner,' *δεσμιὸς ἐπίσημος* (Matt. xxvii. 16). Now, considering the wild enthusiasm of the Jewish populace on his behalf, and combining this with the fact that he was in prison for an unsuccessful insurrection—keeping in mind, too, the condition of the Jews at this period, with false Christs, false deliverers every day starting up—we can hardly doubt that Barabbas was one of those fierce and stormy zealots who were evermore raising anew the standard of resistance against the Roman domination; flattering and feeding the insane hopes of their countrymen that they should yet break the Roman yoke from off their necks. These men, when hard pressed, would betake themselves to the mountains, and thence would levy petty war against their oppressors, living by plunder—if possible, by that of their enemies; if not, by that of any within their reach.

[^a And

Pilate was quite indifferent to the truth. He asked the question, "What is truth?" but he had no interest in it. He cared not to learn how it was that Jesus should claim to be a king, but that His kingdom was not of this world.

S. John omits many of the circumstances connected with the trial of Jesus before Pilate which the other Evangelists relate, such as the repeated accusations of Jesus by the chief priests and elders, to which He gave no answer, which are

recorded by S. Matthew xxvii. 12-14; such as the sending to Herod and second proclamation of His innocence by Pilate, which is recorded by S. Luke xxiii. 5-16. S. John omits all this, and goes on to relate—and that in a condensed form—in the 39th and 40th verses, Pilate's attempt to release Jesus, and the opposition made to it by the rulers and by the crowd that had by this time collected at the gates of Pilate's palace.

"And yet of stamp and character how different would many of these men, these maintainers of a last protest against a foreign domination, probably be from the mean and cowardly paragon whom we call the 'thief!' The bands of these *ῥαπταί*, numbering in their ranks some of the worst, would probably include also some that were originally of the noblest spirits of the nation—even though they had miserably mistaken the task which their time demanded, and had sought to work out by the wrath of man the righteousness

of God. Such a one we may well imagine this penitent *ῥαπταί* to have been. Should there be any truth in this view of his former condition—and certainly it would go far to explain his sudden conversion—it is altogether obscured by the name 'thief' which we have given him; nor can it under any circumstances be doubtful that he would be more accurately called 'the penitent robber.'"—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 153.

INTRODUCTORY NOTE TO CHAPTER XIX.

THOSE who love to linger on our Saviour's Passion and on the several instruments of His Passion will not think the following extracts too long.

The Crown of Thorns.—"We encamped about a mile to the south of Jericho, and stayed there all that day: there was a small wood to the east of us, where I saw the *Zoccum* tree; the bark of it is like that of the holly, and has very strong thorns, and the leaf is something like that of the barberry tree: it bears a green nut: the skin or flesh over it is thin, and the nut is ribbed and has a thick shell and a very small kernel: they grind the whole, and press an oil out of it, as they do out of olives, and call it a balsam. But I take it to be the *Myrobalanum* mentioned by Josephus (*De bell. Jud.* iv. 8), as growing about Jericho: especially as it answers very well to this fruit described by Pliny as the produce of that part of Arabia which was between Judæa and Egypt. Some think that Christ was crowned with this thorn."—*POCOCKE*, 'Travels,' ii. 32.

"Of all growths the most remarkable was the thorn, called in different parts of the country *Billán*, *Tabbán*, *Atát*, and *Kibkáb*, which forms large green prickly beds, shaped like giant mushrooms, pincushions, and pillows, with a contrast of small tender-coloured and delicately-shaped flowers profusely scattered over its spiny surface. This growth is nowhere more monstrous than over the upper slopes of the Hermon; and in places it stands up as if raised by a stem from the ground."—*BURTON*, 'Unexplored Syria,' vol. i. p. 87.

"Of other plants growing in the vale of Jericho we noticed the *Nebk*, the most abundant thorn in the Holy Land, and which it is commonly thought was that of which the crown of thorns of our Saviour was made. *Hasselquist* ('*Voyage and Travels*,' Eng. trans. p. 288) says, 'In all probability this is the tree which afforded the crown of thorns put on the Head of Christ: it grows very common in the East.' This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain. The crown might be easily made of these soft, round, and plant branches: and what in my opinion seems to be the greatest proof is that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant

somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment."—*WILSON*, 'Lands of the Bible,' ii. 11.

"The thorn-bushes which during the summer and autumn had been so dark and bare were clothed with delicate green sprays of finely-serrated leaves, which almost hid the sharp, cruel-looking thorns. They were sprinkled with little round buds; when they opened, they threw out silky tufts of crimson, crowned with golden-coloured powder. The seed-vessel is round and divided into four quarters; at first it is almost white, but gradually becomes pink. At the apex there is a little green tuft in the shape of a Greek cross. When the seed is quite ripe, it is about half an inch in diameter and of a deep shining red colour. I have been told it was of this thorn that the wreath was made which once crowned the Head of Christ. It may be so: I have never seen a plant of which so beautiful and at the same time so cruel a crown could be composed. This thorn is the *Poterium spinosum*."

"About Easter it is seen in all its beauty, the leaves glossy and full-grown, the fruit or seed-vessels brilliantly red, like drops of blood, and the thorns sharper and stronger than at any other time. No plant or bush is so common on the hills of Judæa, Galilee, and Carmel as this."—*ROGERS*, 'Domestic Life in Palestine,' p. 171.

"An Arab brought us some dhom apples, the fruit of the *nûbk*, or *Spina Christi*. They were much withered, and presented the appearance of a small dried crab-apple. It had a stone like the cherry; but the stone was larger, and there was less fruit on it in proportion to its size. It was sub-acid, and to us quite palatable."—*LYNCH*, 'Expedition to the Dead Sea,' p. 286.

"The *nûbk* or lotus tree, the *Spina Christi* of *Hasselquist*, called by the Arabs the dhom tree, has small dark-green, oval-shaped, ivy-like leaves. Clustering thick and irregularly upon the crooked branches are sharp thorns, half an inch in length. The smaller branches are very pliant, which in common with the ivy-like appearance of the leaves sustains the legend that of them was made the mock crown of the Redeemer. Its fruit, resembling a withered crab-apple, is sub-acid, and of a pleasant flavour."—*Ibid.* p. 290.

CHAPTER XIX.

[1. *Christ is scourged, crowned with thorns, and beaten.* 4. *Pilate is desirous to release Him, but being overcome with the outrage of the Jews, he delivered Him to be crucified.* 23. *They cast lots for His garments.* 26. *He commendeth His mother to John.* 28. *He doth.* 31. *His side is pierced.* 38. *He is buried by Joseph and Nicodemus.]*

[Vulg. *A Pilato flagellatus, variisque modis afflicto, et spinis coronatus, ad mortem depositus: rursusque a Pilato examinatus, ostentat illum desperatum latere in ipsius potestate: Pilatus motus alius. Iesum, quem regem dicit Iudeorum, morti adjuvare: Iesus baptizans sibi cruce, inter latrones crucifigitur: posito a Pilato super cruce titulo, deversique a multis testamentis, et sortis de tunica missa: Iesus multo latronum, matricumque latroni commendat: et sitiens aceto potatur, consummatusque omnibus tradit spiritum: fractis latronum crucibus, ex aperto Christi latere sanguis et aqua profluit: ejusque corpus myrrha et aloë conditum sepelitur.]*

For verses 1-16 see also S. Matthew, ch. xxvii., page 460.

1. Then Pilate therefore took Jesus, and scourged Him.

2. And the soldiers platted a crown of thorns,^a and put it on His head, and they put on Him a purple robe,^b

3. And said, Hail, King of the Jews! and they smote Him with their hands.

S.V. And came to Him and said.

Vulg. Et veniunt ad eum, et dicunt.

4. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

S. Pilate went forth: V.A. And Pilate went forth: S. omits in Him.

Vulg. Exiit ergo iterum Pilatus foras: . . . quia nullam invenio in eo causam.

^a **A crown of thorns** (στέφανον ἐξ ἀκανθῶν).—After showing that δαδῆμα is the word always used for a kingly or imperial crown, and στέφανος for a conqueror's, Archbishop Trenchard goes on to say: "The only occasion on which στέφανος might seem to be used of a kingly crown is Matt. xxvii. 29, with its parallels in the other Gospels, where the wearing of a crown of thorns (στέφανος ἀκανθίνος) and placing it on the Saviour's head is evidently a part of that blasphemous caricature of royalty which the Roman soldiers would fain compel Him to enact. But woven of such materials as it was, probably of the *Juncus maritimus*, or of the *Lycium spinosum*, it is evident that δαδῆμα could not be applied to it; and the word therefore which was fittest in respect of the material whereof it was composed takes the place of that which would have been the fittest in respect of the purpose for which it was intended."—"Synonyms of the New Testament," p. 78.

^b **A purple robe** (ἱμάτιον πορφυρεῖον).—"The purple robe with which our Lord was arrayed in scorn by the mockers in Pilate's judgment-hall is called by S. Matthew (xxvii. 28, 31) χλαμύς, and we should not fail to observe the fitness of the word. Χλαμύς so constantly signifies a garment of dignity and office that χλαμύδα περιβλεῖν was a proverbial phrase for assuming a magistracy. This might be a chief magistracy; but χλαμύς, like *palatamentum* (which, and not *regium*, is its nearest Latin equivalent),

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!

Vulg. et dicit eis: Ecce homo!

6. When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him.^c

S. omits saying: S.A. Crucify, crucify Him: S. And Pilate.

Vulg. dicentes: Crucifige, crucifige eum. Dicit eis Pilatus.

7. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

S. omits him: S.V. and by the law.

Vulg. Responderunt ei Iudei: Nos legem habemus, et secundum legem debet mori.

far more commonly expresses the robe with which military officers, captains, commanders, or imperators, would be clothed (2 Macc. xii. 35); and the employment of χλαμύς in the record of the Passion leaves little doubt that these profane mockers obtained, as it would have been so easy for them in the Prætorium to obtain, the cast-off cloak of some high Roman officer, and with this arrayed the sacred Person of the Lord. We recognize a certain confirmation of this supposition in the epithet κόκκινος which S. Matthew gives it. It was 'scarlet,' the colour worn by Roman officers of rank. That the other Evangelists describe it as 'purple' (Mark xv. 17; John xix. 2) does not affect this statement; for the purple of antiquity was a colour almost or altogether indefinite."—*Ibid.*, p. 177.

^c **Crucifixion** was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals."—*Smyth's Bible Dictionary*.

8. ¶ When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

S. omits again.

Vulg. Et ingressus est pretorium iterum.

10. Then saith Pilate unto Him, Speakest Thou not unto me?^a knowest Thou not that I have power to crucify Thee, and have power to release Thee?

S. A. omitt. Then. S.V.A. that I have power to release Thee, and have power to crucify Thee.

Vulg. Dicit ergo ei Pilatus: Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?

11. Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.

S.V. answered him: S.A. Thou hast no power.

Vulg. Respondit Iesus: Non haberes potestatem adversum me ullam.

12. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

S. but the Jews said.

Vulg. Iudæi autem clamabant, dicentes.

13. ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the

judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.^b

S.V.A. these sayings: S.A. omitt. but.

Vulg. Pilatus autem cum audisset hos sermones.

14. And it was the preparation^c of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

S.V.A. omitt. and before about.

Vulg. Erat autem pasceve pasche, hora quasi sexta, et dicit Iudæis.

15. But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

S. But they said: V. Therefore they cried out.

Vulg. Illi autem clamabant.

16. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away.

For verse 17 see S. Matthew, ch. xxvii., page 463.

17. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

S.V. And He bearing the cross by Himself.

Vulg. Et bajulans sibi crucem.

For verses 18–24 see S. Matthew, ch. xxvii., page 466.

18. Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

^a **Speakest Thou not unto me?** (ἐμὸν οὐ λαλεῖς;)—"The position of the personal pronoun here gives its prominence and emphasis as the word on which the whole stress of the question is made to turn. Pilate says unto Him, 'Is it to me that Thou speakest not? knowest Thou not that I have power?'"—The 'Church Quarterly Review,' April 1876, p. 137.

^b **The Pavement, but in the Hebrew, Gabbatha** (ἀβδαρτων, Ἐβραϊστὶ δὲ Γαββαθᾶ).—"The specification of the place where Pilate gave judgment as the (tessellated) 'Pavement,' called in the Hebrew (from its being upon the rising ground) 'Gabbatha' (and therefore, we may add, from its having a Hebrew name, a fixed spot, and not the portable mosaic work which the Roman generals sometimes carried about with them), has been urged in favour of the view that Pilate's residence was not in Herod's palace, but in the tower of Antonia; because Josephus tells us that the whole of the Temple hill, on part of which the tower of Antonia stood, was covered with this tessellated pavement. There seems, however, to be direct evidence for the statement that the procurators of Judæa occupied the palace of Herod when in Jerusalem; and it would hardly be likely that, supposing the whole of the hill to be covered with mosaic, a particular portion of it should be singled out to bear the name. The space in front of Herod's palace may have been laid down with mosaic; or it is possible, as Dr. Wieseler supposes, that there may have been a permanent and not portable suggestion (= 'Gabbatha') so decorated. In any case we cannot but notice the accuracy of St. John's description."—SANDAY'S

'Historical Character of the Fourth Gospel,' p. 249. See also S. Matthew, chap. xxvii. p. 454.

^c **The preparation.**—"You will ask, whether any day going before the Sabbath was called Parasceve, the preparation. Among the Hebrews indeed it is commonly said, 'The eve of the Sabbath.' But whence is it called 'the preparation?' Either that they prepared themselves for the Sabbath, or rather that they prepared provisions to be eaten on the Sabbath."

After many quotations from Maimonides and other Jewish writers, Lightfoot concludes: "The preparation, or the preparation of the Passover, denotes not either the preparation of the Paschal lamb, nor the preparation of the people to eat the lamb; but the preparation of meats to be eaten in the Passover week. Nor in this place, if it be applied to the Sabbath, doth it denote any other thing than the preparation of food for the Sabbath now approaching. So that that day wherein Christ was crucified was a double preparation in the double sense alleged,—namely, the whole day, but especially from the third hour, was the preparation of the Passover, or of the whole week following; and the evening of the day was the preparation of the Sabbath following on the morrow."—LIGHTFOOT on S. Mark xv. 42; vol. ii. p. 358.

"*παρασκευή τοῦ σάββατος* does not mean the day of preparation for the Passover, but the preparation day (Friday) of the Passover week."—WINER'S 'Grammar of the New Testament,' p. 202. See also S. Matthew, chap. xxvi. p. 417.

19. ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

S.V. in Hebrew and Latin and Greek.

Vulg. et erat scriptum hebraice, graece, et latine.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. ¶ Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout.

Margin, wrought.

S. which had crucified Jesus: S. omits and also His coat.

Vulg. Milites ergo cum crucifixissent eum . . . et tunica.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture^a they did cast lots. These things therefore the soldiers did.

S.V. omit which saith.

Vulg. ut scriptura impleteretur dicens.

For verses 25-27 see S. Matthew, ch. xxvii., page 471.

25. ¶ Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas,^b and Mary Magdalene.

Margin, Cleophas.

Vulg. Maria Cleophas.

26. When Jesus therefore saw His mother, and the disciple standing by, whom He loved,

He saith unto His mother, Woman, behold thy son!

S. Now, when Jesus saw.

27. Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

For verses 28-30 see S. Matthew, ch. xxvii., page 474.

28. ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled,^c saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

V.A. omit Now: S. therefore they put a sponge full of vinegar upon hyssop.

Vulg. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus.

30. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

For verses 31-37 see S. Matthew, ch. xxvii., page 478.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him.

33. But when they came to Jesus, and saw that He was dead already, they brake not His legs:

S. But when they came to Jesus, they found that He was dead already, and brake not.

Vulg. Ad Iesum autem cum venissent, ut viderent eum jam mortuum, non frangerunt ejus crura.

34. But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.

^a My vesture. — "ἵματιός, a word of comparatively late introduction into the Greek language, is seldom if ever used except of garments more or less splendid, stately, costly. It is the 'vesture'—this word expressing it well (cf. Gen. xli. 42; Ps. cii. 26; Rev. xix. 13, English Version)—of kings, thus of Solomon in all his glory (1 Kings x. 5): is associated with gold and silver as part of a precious spoil (Exod. iii. 22; xii. 35): is found linked with such epithets as ἐνδοξος (Luke vii. 25), ποικίλος (Ezek. xvi. 18), διάγλαυρος (Ps. xlv. 10), πολυτελής (1 Tim. ii. 9): is applied to our Lord's χιτὼν (Matt. xxvii. 35; John xiii. 24), which was ἁγίος, and had that of cost and beauty about it which made even the rude soldiers unwilling to rend, and so to destroy it."—ARCHBISHOP TILGHEN on 'Synonyms of the New Testament,' p. 176.

^b His mother's sister, and Mary the wife of Cleophas.—"John xix. 25 is commonly taken as referring to three women: but the Peshito puts an 'and' in, and hence Wieseler, and after him Lücke, Ewald, and Meyer, count four. In this case the sister of the mother of Jesus is understood to be the mother of the Evangelist, Salome, so that John would have been the first cousin of Jesus."—LUTHARDT, 'St. John the Author of the Fourth Gospel,' p. 2.

^c That the Scripture might be fulfilled (ἵνα τελεσθῇ ἡ γραφή). —"ἵνα here means in order that, whether with Luther we join ἵνα τελεσθῇ to πάντα ἡδὲ τελέσται (so also Meyer), or with Lücke and De Wette to λέγει following. In the latter case ἵνα denotes a purpose attributed by John to Jesus."—WILKER'S 'Grammar of the New Testament,' p. 480.

35. And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

S.A. that ye also might believe.

Vulg. Et qui vidit, testimonium perhibuit . . . ut et vos credatis.

36. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken.

Vulg. Os non comminuetis ex eo.

37. And again another Scripture saith, They shall look on Him whom they pierced.

For verses 38-40 see S. Matthew, ch. xxvii., page 483.

38. ¶ And after this Joseph of Arimathæa,^a being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the Body of Jesus: and Pilate gave *him* leave. He came therefore, and took the Body of Jesus.

S. They came therefore and took Him: V. took His Body.

Vulg. Venit ergo, et tulit corpus Iesu.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

V. A. which at the first came to Him by night.

Vulg. qui venerat ad Iesum nocte primum.

40. Then took they the Body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

A. the Body of God: S. was to bury.

Vulg. Acciperunt ergo corpus Iesu . . . sicut mos est Iudeis sepelire.

For verses 41 and 42 see S. Matthew, ch. xxvii., page 485.

41. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation *day*, for the sepulchre was high at hand.

* **Arimathæa.**—"A tradition as early as the sixth century makes Neby Samwil the Ramah, or Ramathaim-Zophim, of the Old Testament, the birthplace, residence, and burial-place of Samuel. But a comparison of the statements made in Scripture with the topography of the country shows this tradition to be incorrect. When Saul was in search of his father's asses, he visited Samuel at Ramah. On his departure for Gibeah, his native city, the prophet anointed him king, and described his way home as leading 'by Rachel's sepulchre on the border of Benjamin' (1 Sam. x. 2). Gibeah was situated on Tuleil el Fûl, only two and a half miles east from this spot; and Rachel's sepulchre is well known to be nearly seven miles south. Hence every step Saul would have taken from Neby Samwil towards Rachel's sepulchre would have led him farther away from Gibeah."—MURRAY'S 'Handbook on Palestine,' p. 217.

"Within the last few centuries a monkish tradition has identified Ramleh with Ramathaim-Zophim, or Ramah of Samuel, and with the Arimathæa of the New Testament. For this, however, there is no evidence. The two names have no analogy—Ramleh signifying 'sandy' and Ramah a 'hill.' . . . In history there is no mention

of Ramleh earlier than the ninth century, and Abulfeda states that it was founded in the earlier part of the eighth century by the Kalif Suleimân, after he had destroyed Ludd. The same fact is recorded by William of Tyre and others."—*Ibid.* p. 263.

Discussing the site of Arimathæa, Robinson sums up thus: "All this serves to show first that Arimathæa was not Renthieh, which lies directly on the road between Antipatris and Lydda; and secondly, that it probably did lie somewhere between Lydda and Nobe, now Beit Nûba, a mile north-east of Yâlo. Perhaps it is not too much to hope that the ancient site of Arimathæa may hereafter be discovered somewhere in that region, which as yet has not been fully explored."—ROBINSON'S 'Later Researches,' p. 142.

Dean Stanley says the position of Ramah "is the most complicated and disputed problem of sacred topography. It is almost the only instance in which the text of the Scriptural narrative (1 Sam. ix. 1; x. 10) seems to be at variance with the existing localities."

He enumerates eight different places, all of which have been thought to be the ancient Arimathæa, and specifies the nature of their respective claims. (See 'Sinai and Palestine,' p. 224.)

INTRODUCTORY NOTE.

Sepulchres.—"There were more *common* and more *noble* sepulchres. The *common* were in public burying-places, as it is with us; but they were without the city. And through that place was no current of water to be made, through it was no public way to be; cattle were not to feed there, nor was wood to be gathered from thence.

"The more *noble* sepulchres were hewn out in some rock, in their own ground, with no little charge and art. You have the form of them described in these words:

"He that selleth his neighbour a place of burial, and he that takes of his neighbour a place of burial, let him make the inner parts of the cave four cubits and six cubits: and let him open within it eight sepulchres.' They were not wont, say the glosses, to bury men of the same family here and there, scatteringly, and by themselves, but altogether in one cave: whence if anyone sells his neighbour a place of burial, he sells him room for two caves, or hollows on both sides, and a floor in the middle.

"The tradition goes on. 'Three sepulchres are on this side and three on that, and two near them. And those sepulchres are four cubits long, seven high, and six broad.'

"To those that entered into the sepulchral cave and carried the bier, there was first a floor where they stood and set down the bier, in order to their letting it down into the sepulchre: on this and the other side there was a cave or a hollowed place, deeper than the floor by four cubits, into which they let down the corpse, divers coffins being there prepared for divers corpses. R. Simeon saith, 'The hollow of the cave consists of six cubits and eight cubits, and it opens thirteen sepulchres within it, four on this side and four on that, and three before them, and one on the right hand of the door and another on the left. And the floor within the entrance into the cave consists of a square, according to the dimensions of the bier and of them that bear it, and from it open two caves, one on this side, another on that.' R. Simeon saith, 'Four at the four sides of it'

Rabban Simeon ben Gamaliel saith, 'The whole is made according to the condition of the ground.'

"From these things now spoken you may more plainly understand many matters which are related of the sepulchre of our Saviour.

"Mark xvi. 5: The women 'entering into the sepulchre saw a young man sitting on the right side:' in the very floor immediately after the entrance into the sepulchre.

"Luke xxiv. 3: 'Going in they found not His Body,' &c. Verse 5: 'While they bowed down their faces to the earth.' Verse 12: 'Peter ran to the sepulchre; and when he had stooped down, he saw the linen clothes.' That is, the women and Peter after them, standing in the floor, bow down their faces and look downward into the place where the sepulchres themselves were, which, as we said before, was four cubits deeper than the floor.

"John xx. 5: 'The disciple whom Jesus loved came first to the sepulchre; and when he had stooped down (standing on the floor, that he might look into the burying-place) saw the linen clothes lie: yet went he not in. But Peter went in,' &c.; that is, from the floor he went down into the cave itself, where the rows of the graves were (in which, nevertheless, no corpses had been as yet laid besides the Body of Jesus): thither also after Peter John goes down.

"And verse 11: 'But Mary weeping stood at the sepulchre without: and while she wept, she stooped down to the sepulchre, and saw two angels in white sitting, one at the head and another at the feet, where the Body of Christ had lain.'

"She stood at the sepulchre without; that is, within the cave on the floor, but without that deeper cave where the very graves were, or the places for the bodies: bowing herself to look down thither, she saw two angels at the head and foot of that coffin wherein the Body of Christ had been laid."—LIGHTFOOT, 'Chorograph. Cent. of the Land of Israel,' vol. ii. p. 89.

CHAPTER XX.

[1. *Mary cometh to the sepulchre*: 3. *so do Peter and John, ignorant of the Resurrection*. 11. *Jesus appeareth to Mary Magdalene*, 19. *and to His disciples*. 24. *The incredulity, and confession of Thomas*. 30. *The Scripture is sufficient to salvation*.]

[Vulg. *Maria Magdalene prima venit ad monumentum, deinde Petrus et Ioannes: illa plorans ad monumentum videt angelos, tandemque Iesum agnoscit: qui apparens apostolis, pacem illis optat: et ostensis manibus ac latere, dat eis Spiritum sanctum, ut peccata remittant ac retineant: rursumque non credenti Thomæ apparens cum reliquis discipulis, corpus præbet palpandum; beatos dicens qui in ipso non viso crediderunt: nulla Christi signa non sunt in hoc libro scripta*.]

For verse 1 see S. Matthew, ch. xxviii., page 490.

1. The first *day* of the week cometh Mary Magdalene^a early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

S. from the door of the sepulchre.
Vulg. et vidit lapidem sublatum a monumento.

For verses 2-10 see S. Matthew, ch. xxviii., page 493.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple,^b whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

Either the women did not understand the angel's words that Jesus was risen, or they did not believe them. For Mary repeats to the disciples their first impression, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." S. John names only Mary as going to the sepulchre, but her words show that others were with her. The expression "we know not" shows that she is speaking for herself and her companions; in fact as the leader of the party.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

S. omits and came to the sepulchre.
Vulg. et venerunt ad monumentum.

4. So they ran both together: and the other

* Mejdél, Magdala.—"One hour's ride along the shore brings us to this wretched hamlet, now the only inhabited spot in the plain of Gennesareth. In riding along, the wonderful richness of the soil strikes us. Nowhere else have we encountered such thistles, such grass, and such weeds—and such grain on the few spots cultivated. Josephus described Gennesareth eighteen centuries ago as an earthly Paradise, where the choicest fruits grew luxuriantly and eternal spring reigned. His words were not much exaggerated; for now, though more a wilderness than a paradise, none can fail to remark its fertility. The shore is lined with a wide border of oleander; behind this come tangled thickets of the lote-tree; and here and there are little groups of dwarf palm. The voice of the turtle is heard on every side, and quails spring up from our feet at almost every step.

"Mejdél contains about twenty huts and the ruins of a tower of modern date. Between the village and the shore are foundations and heaps of rubbish. Yet the name of this hamlet has been incorporated into every language of Christendom. It was the birthplace of Mary Magdalene, out of whom Jesus 'had cast seven devils,' and to whom He appeared immediately after His Resurrection. The name and sight of the village will call up that solemn scene related in John xx. 11-18."—MURRAY'S 'Handbook to Palestine', p. 408.

"But the most sacred region of the lake—shall we not say of the world?—is the little plain of Gennesareth, which has been already mentioned, on the western shore." Few scenes have under-

gone a greater change. Of all the numerous towns and villages in what must have been the most thickly-peopled district of Palestine one only remains. A collection of a few hovels stands at the south-eastern corner of the plain—its name hardly altered from the ancient Magdala, or Migdol—so called, probably, from a watch-tower, of which ruins appear to remain, that guarded the entrance of the plain. Through its connection with her whom the long opinion of the Church identified with the penitent sinner, the name of that ancient tower has now been incorporated into all the languages of Europe. A large solitary thorn-tree stands beside it. Its situation, otherwise unmarked, is dignified by the high limestone rock which overhangs it on the south-west, perforated with caves recalling by a curious, though doubtless unintentional, coincidence the scene of Correggio's celebrated picture."—STANLEY'S 'Sinai and Palestine', p. 382.

^b And cometh to Simon Peter, and to the other disciple (ἐρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν).—"When two or more substantives, governed by one and the same preposition and directly joined together by a copula, follow each other, the preposition is most naturally repeated if the substantives in question denote things conceived to be distinct and independent. Bengel's conclusion from the repetition of the preposition here is that the two disciples were not in the same place, 'non una fuisse utrumque discipulum.'"—WINER'S 'Grammar of the New Testament', p. 439.

disciple did outrun Peter, and came first to the sepulchre.

S. And they ran both together, but the other did outrun Peter: A. but the other.
Vulg. Currebant autem duo simul, et ille alius discipulus prececurrit citius Petro.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

S.V. Then cometh also Simon Peter.
Vulg. Venit ergo Simon Petrus.

7. And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the Scripture, that He must rise again from the dead.

S. For as yet he knew not.
Vulg. Nondum enim sciebant scripturam.

10. Then the disciples went away again unto their own home.

For verses 11-17 see S. Matthew, ch. xxviii., page 495.

11. ¶ But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,

S. But Mary stood in the sepulchre: A. omits without.
Vulg. Maria autem stabat ad monumentum foris plorans.

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain.

S. omits two.
Vulg. Et vidit duos angelos in albis.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

S. omits And before they say: V. And she saith.
Vulg. Dicunt ei illi: Mulier, quid ploras? Dicit eis.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

S.V. A. omits And.
Vulg. Hæc cum dixisset.

* The gardener (ὁ κηπουρός).—"When Mary Magdalene was addressed by our Lord after His Resurrection, she, without looking up, supposed Him to be the gardener, which gives one the idea of one who cultivated the garden; but the word, in the original,

I.

15. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener,^a saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away.

S. Now she supposing.
Vulg. Illa existimans quia hortulanus esset.

16. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

S. But she turned herself: S.V. and saith unto Him in Hebrew.
Vulg. Conversa illa, dicit ei: Rabbuni.

17. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

S.V. to the Father: S. but (A. omits) go to the brethren: S. Behold, I ascend.

Vulg. Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos et dic eis: Ascendat Pater meus, et Pater vestrum; Deum meum, et Deum vestrum.

For verse 18 see S. Matthew, ch. xxviii., page 497.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

For verses 19-23 see S. Matthew, ch. xxviii., page 499.

19. ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

S.V. A. omits assembled: S. omits unto them.
Vulg. ubi erant discipuli congregati . . . et dixit eis.

20. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you.

S. Then said He: even so will I send you.
Vulg. Sicut misit me Pater, et ego mitto vos.

22. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost:

23. Whose soever sins ye remit, they are

signified the person who had the watch and ward of the garden, viz. for preventing injury to the sepulchre."—LEWIN, "Sage of Jerusalem," p. 399.

See also Robinson, "Lexicon on the New Testament," vol. x.

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remitted unto them; *and* whose soever *sins* ye retain, they are retained.

S. It shall be remitted unto them.
Vulg. Quorum remisistis peccata, remittuntur eis: et quorum retinueritis, retenta sunt.

For verses 24–29 see S. Matthew, ch. xxviii., page 503.

24. ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

S. was not with them. When therefore Jesus came, the other disciples said unto him.

Vulg. non erat cum eis quando venit Iesus.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

S. and put my finger into His hand: A. and put my finger into the place of the nails.

Vulg. Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

26. ¶ And after eight days again His disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

S. the disciples.

Vulg. Et post dies octo, iterum erant discipuli ejus intus.

27. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust *it* into My side: and be not faithless, but believing.

28. And Thomas answered and said unto Him, My Lord and my God.

S.V. omit And.

Vulg. Respondit Thomas, et dixit ei: Dominus meus et Deus meus.

29. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

S. But Jesus said: S.V.A. omit Thomas: S. thou hast also believed: S. that have not seen Me: A. omits and before yet.

Vulg. Dixit ei Iesus: Quia vidisti me Thomas, credidisti: beati qui non viderunt et crediderunt.

30. ¶ And many other signs truly did Jesus in the presence of His disciples, which are not written in this book:

V.A. of the disciples.

Vulg. in conspectu discipulorum suorum.

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

S. omits and: S. everlasting life.

Vulg. et ut credentes vitam habeatis in nomine ejus.

Either S. John here means to say that he has omitted many signs which Jesus did all through His ministry, and therefore before the unbelieving multitude as well as before His disciples, in order to prove to them that He was God, or he refers only to signs which Jesus wrought after His Resurrection and during His forty days' intercourse with His disciples, and therefore in the presence of those only who believed on Him, in order to prove to them the truth of His Resurrection.

The Evangelist here declares the object with which he wrote his Gospel, which he expresses in much the same terms as he had at the beginning, namely, the salvation of man, that they might believe in Jesus: that He is the Saviour of the world; that He is the Christ, the Messiah spoken of by the prophets; that He is God; and that to all who believe on Him and obey His commands He bestows life, the life of grace here and the life of glory hereafter.

CHAPTER XXI.^a

[1. *Christ appearing again to His disciples was known of them by the great draught of fishes.* 12. *He dineth with them:* 15. *earnestly commandeth Peter to feed His lambs and sheep:* 18. *foretelleth him of his death:* 22. *rebuketh his curiosity touching John.* 25. *The conclusion.*]

[Vulg. *Piscantibus discipulis comprehendere facit Jesus copiosam piscium multitudinem: quo signo Petrus per Iohannem Iohannem agnoscens, mittit se in mare: et facto prandio, de amore in Christum ter interrogatus, ter accipit pascendas ipsius oves: et de futura passione sua admonetur, frustra de Iohannis morte curiose scrutatus: non omnia Christi facta scripta sunt.*]

It did not escape the notice of the early commentators on S. John that the ending of chap. xx. is of such a nature that, if no other chapter had been added, it would have served as a sufficiently formal ending of the Gospel. The reason of this they¹ supposed to lie in the difference between the miracles recorded in the first twenty chapters and that in chapter xxi. The former, as the Evangelist tells us, was written to produce faith in Jesus Christ as the Son of God; and the latter was intended to foreshadow the future success

of the Apostles in the publication of this faith. This seems to have been the generally received explanation of the double ending of S. John's Gospel, so to speak, up to the sixteenth century.

In the sixteenth century arose what has been called the Appendix-theory, or the theory that chapter xxi. was either not written by S. John at all, or, if by him, not when he wrote the first twenty chapters, but at some later time. We find Jansenius,² the bishop of Ghent, in his 'Concordia Evan-

¹ S. Augustine, in Joan. xx. 30, tract. cxii.; vol. iii. p. 1959.

V. Bede, in Joan. xx. 30; vol. iii. p. 921.

^a **Chapter XXI.**—On the evidence of the *authorship* of the twenty-first chapter, it is to be observed that all the MSS. have it without any distinction or separation of it from the body of the Gospel; that it is also received as an integral part of the Gospel in the Ancient Versions and Expositions of it; and that the *internal* evidence is very strong in favour of its genuineness. For example, this chapter contains many expressions which are characteristic of, and peculiar to, S. John. . . .

"This chapter must have been written in S. John's lifetime; for if it had been written after his death, it is clear that the observation on our Lord's prophecy in ver. 23 would have been illustrated by an addition to the effect that S. John had died; and that therefore the prophecy could not have meant that he would not die. And it is not probable that any other person would have ventured, during S. John's lifetime, or have been permitted by him, to add to his Gospel.

"Besides, the writer of this chapter distinctly claims to be S. John. See ver. 24 compared with the preceding verses 20-23.

"And, lastly, this chapter has been received by the Universal Church of Christ as an integral part of S. John's Gospel.

"There does not seem, therefore, to be any ground for doubting that this chapter was written by S. John.

"But may it not have been written and published by S. John himself after he had written and published the preceding part of the Gospel? May it not (as some suppose) have been annexed as an Appendix to his Gospel by himself?

"In reply to this question, let it be observed that S. John's Gospel was written in order to be read publicly in the churches of Christendom. Copies were made of it for this purpose as soon as it was written. And if two editions had been published of it, it is probable that some MSS. of the Gospel would now be extant, representing the original edition. But none of the MSS. of this Gospel omit the twenty-first chapter. No Version or Exposition affords

Mallionatus, in Joan. xx. 30; vol. ii. p. 921.

Cornelius a Lapide, in Joan. xx. 30; vol. viii. p. 1166.

² Jansenius, in Concord. Evang. cap. cxlviii. p. 644.

any sign of the existence of two editions of the Gospel; nor does any ancient writer appear to have received any record, or even the least intimation of their existence.

"It has been alleged that S. John wrote the *twenty-first* chapter to correct the erroneous notion that he himself would not die (see ver. 23). But suppose this to have been so, S. John's Gospel was not written till fifty years after our Lord's prophecy concerning him was delivered. And he relates that the saying that he should not die went forth in consequence of that prophecy (ver. 23). If therefore that erroneous notion was the occasion of his writing the twenty-first chapter, it would have operated as strongly when he first published the Gospel as at any subsequent time after its publication."—BISHOP OF LINCOLN on John xxi.; 'Greek Testament,' ed. 1863.

"In whichever form it is presented, this strange Appendix-theory is utterly untenable; for, first, the chapter is undoubtedly genuine. Externally, there is not a single ancient MS., Version, or expositor against it; all are in favour of it. Internally, its ideas, style, and language are unmistakably S. John's. The critic who honestly denies this knows little of the features of S. John. 'The style of the whole of the twenty-first chapter,' says Michaelis, 'is essentially S. John's.' Even as to vv. 24, 25 (cf. chap. xix. 35), he well adds: 'The testimony of "we know," if made by unknown persons, could add no authority to S. John's Gospel.' And Lücke, one of the chief assailants of the chapter, himself maintains that these verses cannot be separated from the preceding. Secondly, the chapter is an integral part of the original Gospel. Unless there be any sound internal argument to the contrary, this is manifested by the external evidence, which, as we have seen, supports it in like manner with the rest of the Gospel. Nor is there any sound internal argument to the contrary," &c. &c.—McLELLAN, 'New Testament,' p. 746.

gelica,' published A.D. 1572, suggesting, as the explanation of the double ending, that S. John at first ended his Gospel at chapter xx., and that afterwards on further recollection he added chapter xxi. About the same time, or a little later, we have Maldonatus¹ writing with considerable warmth against certain shallow men, "levibus quibusdam hominibus," who had taken up with the opinion either that S. John did not write chapter xxi., or that if he did he wrote it some time after he had completed his Gospel, and as a supplement to it, the result of further recollection. Besides other reasons for rejecting this, Maldonatus alleges its inconsistency with the custom and approbation of the Church, and with the decree of the Council of Trent on the Canonical books of Scripture. In the seventeenth century the Appendix-theory acquired greater prominence by the favour with which it was regarded by the commentator Grotius,² who further suggested that chapter xxi. was written by the Church of Ephesus after the death of S. John. Though there has been no new evidence, nor any change in the character of the evidence, to give countenance to the belief that chapter xxi. was not written by S. John himself, or if so, that it was written at a later time than the first twenty chapters, this opinion seems to have gained ground in modern times. But it cannot be too strongly repeated that this receives no support from any MS., version, ancient tradition or interpretation; that it is comparatively a modern opinion, and is suggested solely by the difficulty of reconciling the ending at chapter xx. 30, with the more formal ending of the Gospel at chapter xxi. 24, 25; and that chapter xxi. is found in all MSS. and versions, and in many of the most ancient commentators.³

1. After these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He *Himself*.

¹ Maldonatus, in Joan. xx. 30; vol. ii. p. 923.

² Grotius, in S. Joan. xx. 30: Critici Sacri, vol. vi. p. 1850.

³ See Nonnus, Metaphrasis Evangel. Joan. p. 191.

S. Chrysostom, in Joan. xxi.; Homil. lxxxvii.

S. Cyril Alex. in Joan. xxi.; vol. vii. p. 740.

Theophylact, in Joan. xxi.; vol. i. p. 766.

Euthymius, in Joan. xxi.; vol. iv. p. 649.

[S. Augustine,

This manifestation of Himself Jesus made in Galilee, where the angel had announced through the women to His disciples that He would meet them (Matt. xxviii. 7). To Thomas this was the second time that He manifested Himself, to the other disciples it was the third. After His Resurrection His Body was not subject to the same conditions as before. Before His Resurrection He was visible at all times, except when He specially willed it otherwise; after His Resurrection He was not visible, unless He specially willed it. It has been pointed out⁴ that the term which the Evangelist uses, "He shewed Himself," *ἐφανερώσεν ἑαυτόν*, is intended to express the altered condition.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His disciples.

S. and the sons of.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.^a

S. Therefore they went forth: A. And they went forth: S.V. *omit* immediately.

Vulg. Et exierunt, et ascenderunt in navim.

As the Apostles were poor and their trade of fishing an unobjectionable calling, they naturally return to it to procure for themselves the necessities of life. There was not the same objection to the fishermen returning to their fishing that there would have been to Matthew's returning to the "receipt of custom." But this was before the Descent of the Holy Spirit, after which they were called upon to give themselves entirely up to the preaching of the Gospel. After that

S. Augustine, in Joan. tract. cxxii.; vol. iii. p. 1959.

V. Bede, in Joan. xxi.; vol. iii. p. 922.

Rupertus, in Joan. xxi.; vol. iii. p. 815.

⁴ S. Chrysostom, in Joan. xxi. 1; Homil. lxxxvii.

Theophylact, in Joan. xxi. 1; vol. i. p. 767.

Euthymius, in Joan. xxi. 1; vol. iv. p. 649.

* **Fish in the Lake.**—"The Sea of Galilee now, as in the days of our Saviour, is well stocked with various species of fish, some of excellent flavour. One species often appears in dense masses which blacken the surface of the water, the individual fish being packed so closely together that on one occasion a single shot from a revolver killed three. These shoals were most frequently seen near the shore of Gennesareth; perhaps not far from that place where the disciples let down their net into the sea, and inclosed a great multitude of fishes; and their net brake."—'Recovery of Jerusalem,' p. 341.

"The place soon asserted its right to the name Bethsaida by the exceeding abundance of the fish we saw tumbling in the water. The hot springs flowing in here over these rocks, and a little farther on in larger volume over a clean brown sand, warm all the ambient shallows for a hundred feet from shore; and as much vegetable matter is brought down by the springs, and probably also insects which have fallen in, all these dainties are half cooked when

they enter the lake. Evidently the fish agree to dine on these hot joints, and therefore, in a large semicircle, they crowd the water by myriads round the warm river mouth. Their backs are above the surface as they bask or tumble and jostle crowded in the water. They gambol and splash, and the calm sea, fringed by a reeking crowd of vapour, has beyond this belt of living fish a long row of cormorants feeding on the half-boiled fish, as the fish have fed on insects underdone. White gulls poise in flocks behind the grebes or cormorants, and beyond these again ducks bustle about on the water or whirl in the air. The whole is a most curious scene, and probably it has been thus from day to day for many thousand years. I paddled along the curved line of fishes' backs and flashing tails. Some leaped into the air, others struck my boat or my paddle. Dense shoals moved in brigades as if by concert or command."—MACGREGOR, 'Rob Roy on the Jordan,' p. 345.

it is never again said that the Apostles returned to their fishing.

4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

S. omits now.

Vulg. Mane autem facto.

5. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No.

Margm. Sirs.

Vulg. Pueri nunquid pulmentarium habetis?

6. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

S. omits And: S. And they cast, and were no longer able.

Vulg. Dicit eis . . . miserunt ergo; et jam non valabant.

Jesus did not reveal Himself to them by His form, but by the miracle which He works, which miracle is probably intended to shadow out to them an outline of their future occupation; of their fishing for men, of their failure when relying on human skill and on industry alone, of their success when acting in dependence on the commands and on the power of Jesus.¹ Many mystical reasons have been given why Jesus bade them throw the net on the right side of the ship.²

From the use of the word *παῖδια*, here translated "children," but which also expresses the relation which a servant bears to his employer, as well as from the use of the word *προσφάγιον*, here rendered "food," it has been thought that when Jesus asked the question, "Have ye any fish?" that

He did so in the manner of one who asked to purchase from them.³ But He asked the question not to buy, but with a view to draw from them the confession of their own want of success.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As at the sepulchre, it was not S. Peter who was the first to perceive the mysteries of the Incarnation, but S. John, so it was here. It was S. John who said unto Peter, "It is the Lord." Probably there was something in the nature of the loving S. John, something more assimilated to Jesus Himself, that peculiarly fitted him to understand the revelation which He made of Himself. Some⁴ have attributed this to his virginity. Peter, with his eager, ardent nature, was busied about the fish they had taken, and knew not that it was Jesus who addressed them. But when once he knew that it was Jesus, he could not wait till the boat reached the shore, near as it was, but threw on his upper tunic and rushed through the sea to go to Him. Peter was toiling not absolutely naked, but bare to his inner vest.⁵ Out of reverence to Jesus he put on his upper or over tunic (*τὸν ἐπενδύτην διεζώσαστο*). If we reckon the cubit at eighteen inches, two hundred cubits would give one hundred yards for the distance of the boat from the shore when Peter cast himself into the sea.

¹ Jansenius, in Concord. Evang. cap. cxlviii. p. 635.

Maldonatus, in Joan. xxi. 3; vol. ii. p. 927.

Cornelius a Lapide, in Joan. xxi. 3; vol. viii. p. 1168.

² S. Augustine, in Joan. xxi. 5, tract. cxlii.; vol. iii. p. 1962.

S. Gregory Magnus, in Evang. Homil. xxiv.; vol. ii. p. 1185.

V. Bede, in Joan. xxi. 5; vol. iii. p. 924.

Rupertus, in Joan. xxi. 5; vol. iii. p. 817.

³ He girt his fisher's coat unto him, for he was naked (*τὸν ἐπενδύτην διεζώσαστο ἢ γὰρ γυμνός*).—"Ἰδιόνιον in its more restricted sense is used of the large upper garment, so large that a man would sometimes sleep in it. Exod. xxii. 26: the cloak as distinguished from *χιτῶν*, or 'close-fitting inner vest'; and thus *περιβάλλειν ἱδιόνιον*, but *ἐνδύειν χιτῶνα*. Ἰδιόνιον and *χιτῶν*, as the 'upper and the under garment,' occur constantly together (Acts ix. 39; Matt. v. 40; Luke vi. 29; John xix. 23). Thus at Luke vi. 29, our Lord instructs His disciples, 'If any man will see thee at the law, and take away thy coat (*χιτῶνα*), let him have thy cloak (*ἱδιόνιον*) also.' Here the spoiler is presumed to begin with the less costly, the under garment, from which he proceeds to the more costly, or upper; and the process of spoliation being a legal one, there is nothing unnatural in such a sequence; but at Luke vi. 29, the order is reversed: 'Him that taketh away thy cloak (*ἱδιόνιον*) forbid not to take away thy coat (*χιτῶνα*), also.' As the whole

⁴ S. Chrysostom, in Joan. xxi. 5; Homil. lxxxvii.

Theophylact, in Joan. xxi. 5; vol. i. p. 767.

Euthymius, in Joan. xxi. 5; vol. iv. p. 651.

⁵ S. Jerome, lib. contra Joan. Hierosol. 35; vol. ii. p. 388.

Euthymius, in Joan. xxi. 7; vol. ii. p. 653.

Theophylact, in Joan. xxi. 8; vol. i. p. 767.

Euthymius, in Joan. xxi. 7; vol. iv. p. 653.

context plainly shows, the Lord is here contemplating an act of violent outrage; and therefore the cloak or upper garment, as that which would be the first seized, is also the first named. One was said to be *γυμνός*, who had laid aside his *ἱδιόνιον*, and was only in his *χιτῶν*; not 'naked' as our translators have it (John xxi. 7), which suggests an unseemliness that certainly did not exist, but stripped for toil. It is naturally his *ἱδιόνιον* which Joseph leaves in the hands of his temptress (Gen. xxxix. 12); while at Luke 23 *χιτῶν* has its fitness.—ARCHBISHOP TRENCHE on 'Synonyms of the New Testament,' p. 175.

"All (five fishermen) were the same kind of dress, a cloak or scarf (the 'fisher's coat'), and below it a short kilt. When a man had only this latter garment on, he was said to be 'naked.' This explains the expression used when Peter went into the sea to go to Christ—he girt his short loose dress about him with his 7 mmar (girdle)."—MACGREGOR, 'Rob Roy on the Jordan,' p. 359.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

S.V. Therefore Simon Peter.
Vulg. Ascendit Simon Petrus.

In this narration there are three separate events, all of a miraculous nature—the draught of fishes; the preserving the nets from breaking, which, as S. John implies, in the natural course of things would have taken place; and the fire of coals with the fish laid thereon. The Evangelist does not say in so many words that Jesus created this fire of coals and the fish laid thereon for the occasion, but it has been very generally believed that his narrative leads us to that conclusion.¹

It is probable that Jesus bade them bring of the fish which they had caught partly that they might see the number which they had caught, and might thus recognize the greatness of the miracle, and partly that there might be sufficient to serve as a meal for them all. Most of the early commentators have concluded from the careful way in which S. John records the exact number of the fish that were taken, a hundred and fifty and three, that some symbolical meaning was conveyed by this number. Whether they have succeeded in discovering that symbolic meaning may be open to question. Many² of the Greek commentators think that by the one hundred is indicated the large number that will be saved among the Gentiles, that by the fifty the lesser number saved among the Jews, and that by the number three a reference is made to the Trinity, as it was by faith in the Trinity that both Jews and Gentiles were saved. The explanation proposed by some of the later commentators is more simple, namely, that some will be saved from all

nations and from all classes of men; but that the number saved in one nation or in one class of men, will differ as much from those saved in the others, as one hundred, fifty, and three differ from each other.³

12. Jesus saith unto them, Come and dine.⁴ And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them,⁵ and fish likewise.

S.V. omitt. then.
Vulg. Et venit Iesus.

14. This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead.

S. And this is now: S.V.A. to the disciples.
Vulg. Hoc jam tertio manifestatus est Iesus discipulis suis.

They had been fishing all night without success. After they had taken the great draught of fishes, Jesus invites them to come and take their morning meal (*ἀριστήσατε*). The *ἀριστον* was the morning meal, breakfast.

Jesus taketh “the bread and the fish” (*τὸν ἄρτον καὶ τὸ ὀψάριον*), that is the bread and the fish which they had seen lying on the coals of fire, or as some⁴ think, the term “fish” may apply both to the fish which had been already prepared and to the fish which they had just caught. He Himself probably partook of the fish which they had caught, in order to give them another proof of the truth and reality of His Resurrection Body. This is the second time that the Evangelists relate that Jesus did eat before them, the third time that He appeared to the Apostles assembled together (which S. John here means), and the seventh time that He appeared at all after His Resurrection.

15. ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me⁶ more than these? He saith unto Him, Yea,

¹ S. Chrysostom, in Joan. xxi. 9; Momil. lxxxvii.

Theophylact, in Joan. xxi. 11; vol. i. p. 768.

Euthymius, in Joan. xxi. 9; vol. iv. p. 653.

Jansenius, in Concord. Evangel. cap. cxlviii. p. 636.

Maldonatus, in Joan. xxi. 9; vol. ii. p. 932.

Cornelius a Lapide, in Joan. xxi. 9; vol. viii. p. 1169.

² S. Cyril Alex. in Joan. xxi. 11; vol. vii. p. 745.

³ **“Come and dine.”**—“Throughout all Greece the natives seldom take any food before eleven o’clock, at which hour they have *ἀριστον*, which we translate ‘dinner’; then about eight or nine in the evening they have *δελτιον*, or supper, which is the chief meal. This explains the invitation of our Lord to the disciples on the Lake of Galilee: Jesus saith unto them, ‘Come and dine’ (*Δεῖτε, ἀριστήσατε*), that is, come and partake of the morning meal.”—“Mission to the Jews from Scotland,” p. 342.

⁴ **“Jesus then cometh, and taketh bread, and giveth them.”**—“Every separate act of the wonderful occurrence is designedly

Theophylact, in Joan. xxi. 11; vol. i. p. 768.

Euthymius, in Joan. xxi. 11; vol. iv. p. 655.

⁵ Rupertus, in Joan. xxi. 11; vol. iii. p. 819.

Maldonatus, in Joan. xxi. 11; vol. ii. p. 934.

Cornelius a Lapide, in Joan. xxi. 11; vol. viii. p. 1170.

⁴ S. Augustine, in Joan. xxi. 12, tract. cxliii.; vol. iii. p. 1966.

specified, and, as it were, placed before the eyes.”—WINER, ‘Grammar of the New Testament,’ p. 629.

⁶ **“Lovest thou Me?”**—“We have not, I believe, in any case attempted to discriminate between these two words, *ἀγαπάω* and *φιλέω*, in our English Version. It would not have been easy, perhaps not possible, to do it; and yet there is often a difference between them, one very well worthy to have been noted, if this had lain within the compass of our language; and which makes the two words to stand very much in the same relation to one another as *asidiplo* and *amo* in Latin. . . . Ernesti has successfully

Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs.

V. son of John: S. omits son of Jonas.
Vulg. Simon Ioannis, diligit me plus his?

16. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep.

S. omits the second time: S.V. son of John: S. omits Yea.
Vulg. Dixit ei iterum: Simon Ioannis, diligit me? Aut illi: Etiam Domine.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.^a

S.V. son of John: S. Now Peter was grieved: S. And lovest thou Me? And he saith unto Him: A. he omits And saith unto Him: V. omits unto him: S. that I love Thee. And He saith.
Vulg. Dixit tertio: Simon Ioannis, amas me? contristatus est Petrus, quia dixit ei tertio: Amas me? et dixit ei: Domine, tu omnia nosti: tu scis quia amo te. Dixit ei: Pascere oves meas.

I. Jesus saith to Simon Peter,
Simon, son of Jonas,
lovest thou (ἀγαπᾷς) Me more than these?

He saith unto Him, Yea, Lord;
Thou knowest that I love (φιλῶ) Thee.

He saith unto him,
Feed (βόσκει, My lambs (τὰ ἀρνία μου).

II. He saith to him again the second time,
Simon, son of Jonas,
lovest thou (ἀγαπᾷς) Me?

He saith unto Him, Yea, Lord;
Thou knowest that I love (φιλῶ) Thee.

He saith unto him,
Feed (ποιμαίνε) My sheep (τὰ πρόβατά μου).

III. He saith unto him
the third time,
Simon, son of Jonas,
lovest thou (φιλεῖς) Me?

Peter was grieved because He said unto him
the third time,

Jesus saith unto him,
Feed (βόσκει) My sheep (τὰ πρόβατά μου).

Lovest thou (φιλεῖς) Me?
And he said unto Him,
Lord, Thou knowest all things;
Thou knowest that I love (φιλῶ) Thee.

seized the law of their several uses, when he says: 'Diligere magis ad iudicium, amare vero ad intimum animi sensum pertinet.' So that in fact Cicero in the following passage (Ep. Jam. xiii. 47), 'Ut scires illum a me non diligi solum, verum etiam amari,' is saying, 'I do not esteem the man merely, but I love him'—there is something of the passionate warmth of affection in the feeling with which I regard him.

"But from this it will follow, that while a friend may desire rather *amari* than *diligi* by his friend, yet there are aspects in which the *diligi* is a higher thing than the *amari*, the ἀγαπᾶσθαι than the φιλεῖσθαι. The first expresses a more reasoning attachment, of choice and selection (*diligere* = *deligere*), from seeing in the object upon whom it is bestowed that which is worthy of regard, or else from a sense that such was fit and due toward the person so regarded, as being a benefactor or the like; while the second, without being necessarily an unreasoning attachment, does yet oftentimes give less account of itself to itself—is more instinctive, is more of the feelings, implies more passion.

"Out of this which has been said it may be explained that while men are continually bidden ἀγαπᾶν τὸν Θεόν (Matt. xxii. 37; Luke x. 27; 1 Cor. viii. 3), and good men are declared to do so (Rom. viii. 28; 1 Pet. i. 8; 1 John iv. 21), the φιλεῖν τὸν Θεόν is commanded to them never. The Father, indeed, both ἀγαπᾷ τὸν Υἱόν (John iii. 35), and also φιλεῖ τὸν Υἱόν (John v. 20).

"In almost all these passages of the New Testament the Vulgate, by the help of *diligo* and *amo*, has preserved and marked the distinction, which in each case we have been compelled to let go. It is especially to be regretted that at John xxi. 15-17, we have not been able to retain it, for the alternations there are singularly instructive, and, if we would draw the whole meaning of the passage forth, must not escape us unnoticed. On occasion of that threefold 'Lovest thou Me?' which the risen Lord addresses to Peter, He asks him first ἀγαπᾷς με; at this moment, when all the pulses in the heart of the now penitent Apostle are beating

with an earnest affection towards his Lord, this word on that Lord's lips sounds too cold; not sufficiently expressing the warmth of his personal affection towards Him. Besides the question itself, which grieves and hurts Peter (ver. 17), there is an additional pang in the form which the question takes, sounding as though it were intended to put him at a comparative distance from his Lord, and to keep him there; or at least as not permitting him to approach so near to him as he fain would. He therefore in his answer substitutes for it the word of a more personal love, φιλῶ σε (ver. 15). When Christ repeats the question in exactly the same words, Peter in his reply again substitutes his φιλῶ for the ἀγαπᾷς of his Lord (ver. 16). And now at length he has conquered; for when the third time his Master puts the question to him, He does it—not any more with ἀγαπᾷς but φιλεῖς—with the word which Peter feels will express, even as it alone will express, all that is in his heart. The question, grievous anyhow, as seeming to imply a doubt in his love, is not any longer made more grievous still by the peculiar shape which it assumes. All this subtle and delicate play of feeling disappears perforce where the variation in the words used is incapable of being reproduced."—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 39.

^a Feed My sheep.—"While βόσκειν and ποιμαίνειν are both often employed in a figurative and spiritual sense in the Old Testament (1 Chron. xi. 2; Ezek. xxxiv. 3; Ps. lxxviii. 72; Jer. xxiii. 2), and ποιμαίνειν in the New, the only occasions in the latter on which βόσκειν is so used are John xxi. 15, 17. There our Lord, giving to St. Peter that thrice-repeated commission to feed His 'lambs' (ver. 15), His 'sheep' (ver. 16), and again His 'sheep' (ver. 17), uses first βόσκει, then, secondly, ποιμαίνε, returning to βόσκει at the last. This return on the third and last repetition of the charge to the word employed on the first has been a strong argument with some for an absolute identity in the meaning of the words. They have urged, with some show of reason, that Christ could not have had *progressive aspects* of the pastoral work in His

From a careful examination and comparison of our Saviour's three questions and of S. Peter's answer to each of these questions, and of our Saviour's three separate charges to Peter, we shall be able to ascertain what are the different shades of meaning in the words which they use, and thus to see what is the force implied in each question and in each answer and in each charge.

Jesus asks His first two questions, "Lovest thou Me?" by ἀγαπᾷς; Peter expresses his answer to both these, "Thou knowest that I love Thee," by φιλῶ. Jesus then takes up Peter's word, and asks His third question, "Lovest thou Me?" by φιλεῖς. To which Peter again replies as before, "Thou knowest that I love thee," by φιλῶ.

It has been supposed that the word which Peter chose to express his answer to the question "Lovest thou Me?" implied a stronger degree of personal affection than was contained in the word which Jesus had Himself used to convey His question the first and second time; and that when Peter continued to use the stronger form of expressing his love, that Jesus Himself asked His question the third time with the stronger word, and that Peter then replied as before.

In His first charge to Peter, "Feed My lambs," and in His last charge, "Feed My sheep," Jesus uses the word βόσκειν; and in His second charge, "Feed or keep My sheep," He uses the word ποιμαίνειν. The difference between these two words is that the first implies to feed, in the sense of supplying with food, with spiritual nourishment, and the second to tend or keep, to guard and guide and protect, it may be, by a human system of discipline.

intention here, else He would not have come back in the end to the βόσκειν, with which He began. Yet I cannot ascribe to accident the variation of the words, any more than the changes in the same verses from ἀγαπᾷν to φιλεῖν, from ἀπρία to πρόβατα. It is true that our Version, rendering βόσκειν and ποιμαίνειν alike by 'feed,' as the Vulgate by 'Pascere,' has not attempted to follow the changes of the original text, nor do I perceive any resources of languages by which either our own Version or the Latin could have helped themselves here. The German, by aid of *weiden* (= βόσκειν) and *hüten* (= ποιμαίνειν), might have done it. De Wette, however, has *weiden* throughout.

"The distinction, notwithstanding, is very far from fanciful. βόσκειν, the Latin *pascere*, is simply 'to feed'; but ποιμαίνειν involves much more: the whole office of the shepherd, the guiding, guarding, folding of the flock, as well as the finding of nourishment for it. Thus Lampe: "Hoc symbolum totum regimen ecclesiasticum comprehendit;" and Bengel, "βόσκειν est pars τοῦ ποιμαίνειν." The wider reach and larger meaning of ποιμαίνειν makes itself felt at Rev. ii. 27, xix. 15, where at once we are conscious how impossible it would be to substitute βόσκειν.

"There is a fitness in the shepherd's work for the setting forth of the highest ministries of men for the weal of their fellows, out of which the name 'shepherds of their people' has been continually transferred to those who are, or should be, the faithful guides and guardians of others committed to their charge. Thus kings in Homer are ποιμένες λαῶν: nay more, in Scripture God Himself is a Shepherd (Is. xl. 11; Ezek. xxxiv. 11-31; Ps. xxiii.), and God manifest in the flesh avouches Himself as ὁ ποιμὴν ὁ καλός (John x. 11): He is ἀρχιποιμὴν (1 Peter v. 4): ὁ μέγας ποιμὴν τῶν πρ-βάτων (Heb. xiii. 20): a such fulfilling the prophecy of Micah. v. 14

In His first charge Jesus says to Peter, "Feed My lambs" (τὰ ἀπρία μου), and in the second and third, "Keep and feed My sheep" (τὰ πρόβατά μου). In the first charge He bids Peter feed His "lambs," the newly-born, the tender in the faith, little children in Christ; in the second and third He bids him feed His "sheep," the more advanced in the faith, the young men, the fathers in Christ.

Jesus had changed Simon's name into Cephas or Peter (John i. 42), as a mark of honour, as the name by which he was to be known among the Apostles. But after He had Himself changed his name, He twice calls Him Simon Bar-jona, or Simon, son of Jonas: once on this occasion, probably to remind him of the natural weakness of his flesh and blood without the sustaining power of God; and once before, when He tells him that flesh and blood had not revealed to him that Jesus was the Christ, the Son of the living God (Matt. xvi. 17).

Before His Crucifixion Peter had said unto Jesus, "Though all men shall be offended because of Thee, yet will I never be offended" (Matt. xxvi. 33). But now he was humbled at the recollection of his repeated denial of Him; and when He said unto him, "Simon, son of Jonas, lovest thou Me more than these?" taught by past experience, Peter is cautious and modest. He answers for himself and for his own love to Jesus in the strongest form that language afforded him, but he says nothing of his love for Him as compared with that of the other disciples.

Peter was grieved because Jesus said unto him the third time, "Lovest thou Me?" Perhaps it was that he thought

"But it may very naturally be asked, if ποιμαίνειν be thus so much the more significant and comprehensive word, and if on this account the ποιμαίνειν was added to the βόσκειν in the Lord's latest instruction to His Apostle, how account for His going back to βόσκειν again, and concluding thus, not as we should expect with the stronger, but with the weaker admonition? In Dean Stanley's 'Sermons and Essays on the Apostolical Age,' p. 138, the answer is given. The lesson, in fact, which we learn from this is a most important one, and one which the Church, and all that bear rule in the Church, have needed diligently to lay to heart: this namely, that whatever else of discipline and rule may be superadded thereto, still the feeding of the flock, the finding for them of spiritual nourishment, is the first and the last: nothing else will supply the room of this, nor may be allowed to put this out of that foremost place which by right it should occupy. How often, in a false ecclesiastical system, the preaching of the Word loses its pre-eminence! the βόσκειν falls into the background, is swallowed up in the ποιμαίνειν, which presently becomes no true ποιμαίνειν, because it is not a βόσκειν as well, but such a shepherding rather as God's Word by the prophet Ezekiel has denounced (xxix. 2, &c.; cf. Zech. xi. 15-17; Matt. xxiii.)."—ARCHBISHOP TRENCH on 'Synonyms of the New Testament,' p. 81.

It may not be out of place to observe that of the four Greek commentators, S. Chrysostom, S. Cyril, Theophylact, and Euthymius, who have commented at considerable length on vers. 15-17, no one of them has drawn attention to the distinction between φιλεῖς and ἀγαπᾷς, and between βόσκειν τὰ ἀπρία, ποιμαίνει τὰ πρόβατα, &c., set forth in these notes. Their silence may arise either from the fact that they were not cognizant of such distinctions, or that they were so well known to their hearers and readers as not to require being pointed out.

that He even yet feared for his constancy, or that he feared for it himself. His own weakness was an event never to be forgotten. A tradition, consistent enough with the probabilities of the case, records that the cock crowing, or the time of the cock crowing, always brought his denial of Jesus to his recollection.

Jesus does not put these questions or give these charges to the other Apostles, but only to S. Peter. Was it that He did this to Peter because he alone had denied Him, and that He thus wished to reinstate him in his former position among the Apostles, and for each separate denial of Him to give Peter an opportunity of declaring the depth of his affection, and of receiving from Him the personal assurance of his entire forgiveness, or at least an equivalent for this? It has been thought that this is the meaning of our Saviour's words to him.¹

Others² have pointed out that while Jesus assured Peter of His pardon for his past denial, He also acknowledged in him a degree of eminence or primacy among the Apostles. Others³ have even held that He hereby invested Peter with a degree of supremacy over the rest of his brethren; that He constituted Peter, and in Peter his successors, the centre and source of all ecclesiastical authority. But this is one of those doctrines or opinions which, as history shows, have flourished most at the greatest distance from the time of the persons to whom they relate. In writers of the ages immediately succeeding the Apostolic, traces of the primacy of S. Peter may certainly be found, but none of the supremacy. This doctrine, unknown in the earliest ages, was gradually developed as it was required to support the authority of those who claimed to be the successors of S. Peter.

At the same time it is impossible to avoid the impression that this chapter is little more than a record of the sayings and doings, either of Peter himself, or of Jesus to Peter. It is Peter who first proposed to go a fishing; Peter to whom John communicates his belief that it is the Lord; Peter who, in his eagerness to reach the Lord, casts himself into the sea; Peter who drew the net to land; Peter to whom Jesus three times addressed the question "Lovest thou Me?" and to whom He as often committed the office of feeding His lambs or His sheep; it is Peter whose death by crucifixion Jesus foretells, and it is Peter who inquires of Jesus what would be the lot of S. John.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy

hands, and another shall gird thee, and carry thee whither thou wouldest not.

S. thy hand, and others shall gird thee . . . and do to thee what thou wilt not.

Vulg. extendes manus tuas, et alius te cinget, et ducet quo tu non vis.

19. This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me.

Some⁴ have gathered from our Saviour's words that at this time Peter was not young, nor yet old, but rather in the prime of life, and that his crucifixion would take place many years hence, when he was old. When he was old, another should gird him and carry him whither he would not, that is, to crucifixion, from which, however much in spirit he might wish to glorify God by martyrdom, there would still be a natural shrinking through the weakness of the flesh.

It is generally agreed that S. Peter was put to death by crucifixion in the reign of Nero, who reigned from A.D. 55 to 69—much about the same time that S. Paul also suffered. An early tradition⁵ says that at his own request he was crucified with his head downward, as being unworthy of such an honour as crucifixion in the same way in which his Lord and Master was crucified.

Some suppose that when He said to Peter, "Follow thou Me," Jesus had reference to His former words, "Thou canst not follow Me now; but thou shalt follow Me afterwards" (xiii. 36), and that he now urged him to follow Him in his life by a zealous discharge of the pastoral office, and in his death by a willing martyrdom. Others think that, in addition to this, Jesus rose up and that Peter followed, and thus expressed by his act what Jesus had commanded in words. The latter explanation seems in harmony with the following verse.

20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth thee?

V. A. omit Then: S. omits following: S. and saith unto him. Vulg. Conversus Petrus vidit illum discipulum, quem dignebat Jesus, s. quem, qui et recubuit in camera super pectus ejus, et dixit.

21. Peter seeing him saith to Jesus, Lord, and what shall this man do?

22. Jesus saith unto him, If I will that he

¹ S. Cyril Alex. in Joan. xxi. 15-17; vol. vii. p. 749.

² S. Augustine, in Joan. xxi. 15-17, tract cxliii.; vol. iii. p. 1967.

³ S. Chrysostom, in Joan. xxi. 15-17; Homil. lxxviii. Theophylact, in Joan. xxi. 15-17; vol. i. p. 769. Euthymius, in Joan. xxi. 15; vol. iv. p. 607.

⁴ Jansenius, in Concord. Evang. cxlviii. p. 638.

Maldonatus, in Joan. xxi. 15-17; vol. ii. p. 939.

Cornelius a Lapide, in Joan. xxi. 15; vol. viii. p. 1172.

⁵ S. Chrysostom, in Joan. xxi. 18, 19; Homil. lxxviii.

Theophylact, in Joan. xxi. 18; vol. i. p. 770.

Cornelius a Lapide, in Joan. xxi. 18; vol. viii. p. 1174.

tarry till I come, what *is that* to thee? follow thou Me.

Vulg. Dicit ei Jesus: Sic eum volo manere donec veniam, quid ad te? tu me sequare.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come,^a what *is that* to thee?

S. omits what is that to thee?

Vulg. Sic eum volo manere donec veniam, quid ad te?

¹ S. Jerome, adv. Jovinian, i. 26; vol. ii. p. 246.

^a **Till I come.**—The following long extract from Lightfoot contains a full explanation of this and similar expressions in this sense:—

“‘Till I come,’ that is, till I come to destroy the city and nation of the Jews. As to this kind of phrase take a few instances.

“Our Saviour saith (Matt. xvi. 28), ‘There be some standing here which shall not taste of death, till they see the Son of Man coming in His kingdom.’ Which must not be understood of His coming to the last judgment; for there was not one standing there that could live till that time: nor ought it to be understood of the Resurrection, as some would have it, for probably not only some, but in a manner all that stood there, lived till that time. His coming, therefore, in this place, must be understood of His coming to take vengeance against those enemies of His which would not have Him to rule over them. (Luke xix. 12, 27.)

“He then goes on to show: 1. That the destruction of Jerusalem and the whole Jewish state is described as if the whole frame of this world were to be dissolved; 2. That the times immediately preceding this ruin are called the last days and the last times; 3. That the times and state of things immediately following the destruction of Jerusalem are called a new creation, new heavens, and a new earth; 4. That the day, the time, and the manner of the execution of this vengeance upon this people are called ‘the day of the Lord,’ ‘the day of Christ,’ His coming in the clouds ‘in His glory,’ ‘in His kingdom.’

“1. The destruction of Jerusalem and the whole Jewish state is described as if the whole frame of this world were to be dissolved. Nor is this strange, when God destroyed His habitation and city, places once so dear to Him, with so direful and sad an overthrow; His own people, whom He accounted of as much or more than the whole world beside, by so dreadful and amazing plagues. Matt. xxiv. 29, 30: ‘The sun shall be darkened,’ &c. ‘Then shall appear the sign of the Son of Man,’ &c., which yet are said to fall out within that generation, ver. 34. 2 Pet. iii. 10: ‘The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,’ &c. Compare with this, Deut. xxxii. 22; Heb. xii. 26; and observe that by elements are understood the Mosaic elements; Gal. iv. 9, Coloss. ii. 20, and you will not doubt that S. Peter speaks only of the confagration of Jerusalem, the destruction of the nation, and the abolishing the dispensation of Moses.

“Rev. vi. 12, 14: ‘The sun became black as sackcloth of hair,’ &c., and the heavens departed as a scroll when it is rolled together,’ &c. Where, if we take notice of the foregoing plagues, by which, according to the most frequent threatenings, He destroyed that people—viz. the sword, ver. 4; famine, ver. 5, 6; and the plague, ver. 8—withal comparing those words, ‘They say to the mountains, Fall on us and cover us,’ with Luke xxiii. 30, it will sufficiently appear that by those phrases is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv., from ver. 22 to 28, and clearly enough explains this phrase. To this apartment those and other such expressions as we meet with: 1 Cor. x. 11, ‘On us the ends of the world are come;’ and 1 Pet. iv. 7, ‘The end of all things is at hand.’

It would seem that when Jesus said to Peter “Follow thou Me,” He rose up and that Peter followed, and that John and the other disciples began to follow at a little distance, and that then Peter, seeing John, asked the question “And what shall this man do?”

The obscurity of our Saviour's meaning here has been increased by the existence of no less than three different readings of His words. 1. Most of the ancient MSS. and versions read *εἰς αὐτὸν θέλω μένειν*, “If I will that he remain.” 2. Another early reading, as quoted by S. Jerome,¹ was “*Si eum volo sic esse*”—“If I will that he thus remain.”

“2. With reference to this and under this notion, the times immediately preceding this ruin are called the last days and the last times; that is, the last times of the Jewish city, nation, and economy. This manner of speaking frequently occurs, which let our S. John himself interpret. 1 John ii. 13: ‘There are many Antichrists, whereby we know it is the last time;’ and that this nation is upon the very verge of destruction, whereas it hath already arrived at the utmost pitch of infidelity, apostasy, and wickedness.

“3. With the same reference it is that the times and state of things immediately following the destruction of Jerusalem are called a new creation, new heavens, and a new earth. Isaiah lxxv. 17: ‘Behold I create a new heaven, and a new earth.’ When should that be? Read the whole chapter and you will find the Jews rejected and cut off, and from that time is that new creation of the Evangelical world among the Gentiles.

“Compare 2 Cor. v. 17, and Rev. xxi. 1, 2, where, the old Jerusalem being cut off and destroyed, a new one succeeds, and new heavens and a new earth are created.

“2 Peter iii. 13: ‘We, according to His promise, look for new heavens and a new earth.’ The heavens and the earth of the Jewish Church and Commonwealth must be all on fire, and the Mosaic elements burnt up: but we, according to the promise made to us by Isaiah the prophet, when all these are consumed, look for the new creation of the Evangelical state.

“4. The day, the time, and the manner of the execution of this vengeance upon this people are called ‘the day of the Lord,’ ‘the day of Christ,’ His coming in the clouds ‘in His glory,’ ‘in His kingdom.’ Nor is this without reason, for from hence took this form and mode of speaking take its rise.

“Christ had not as yet appeared but in a state of humility, contemned, blasphemed, and at length murdered by the Jews: His Gospel rejected, laughed at, and trampled under foot: His followers pursued with extreme hatred, persecution, and death itself. At length, therefore, He displays Himself in His glory, His kingdom, and power, and calls for those cruel enemies of His, that they may be slain before Him.

“Acts ii. 20: ‘Before that great and notable day of the Lord come.’ Let us take notice how S. Peter applies that prophecy of Joel to these very times, and it will be clear enough, without any commentary, what that ‘day of the Lord is.’

“2 Thess. ii. 2: ‘As if the day of Christ was at hand,’ &c. To this also do these passages belong. Heb. x. 37: ‘Yet a little while, and He that shall come, will come.’ James v. 9: ‘Behold the Judge is at the door.’ Rev. i. 7: ‘He cometh in the clouds;’ and xiii. 12: ‘Behold, I come quickly;’ with many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked nation. And in this very sense must the words now before us be taken and no otherwise, ‘I will that he tarry till I come.’ For thy part, Peter, thou shalt suffer death by thy countrymen the Jews: but as for him, I will that he shall tarry till I come and avenge Myself upon this generation: and if I will so, what is that to thee? The story that is told of both these Apostles confirms this exposition:

3. Another reading, followed by several of the commentators on S. John,¹ chiefly Latin, is "Sic cum volo manere,"—"I will that he thus remain." The first is the reading most generally adopted.

It has been conjectured that our Saviour's object in these words was not so much to give information to Peter as to repress his feeling of curiosity with respect to John; and that the meaning of His words is, "Follow thou Me by a death of martyrdom; but if I will that John remain till I come and remove him, not by a death of violence but by death in the usual course of nature, what is that to thee? Follow thou Me." This explanation has been held by many commentators of note.²

The Evangelist does not explain what Jesus meant by the words "till I come." His object was to give a true statement of the words which Jesus used on this occasion, which had been incorrectly reported among the brethren, and which had thus given rise to a belief that S. John would never die. There is no reason to suppose that he agreed with the current rumour respecting himself.

Another interpretation has also been given of our Saviour's words "till I come." Some³ think that He means till He came to punish the Jewish nation for their rejection of Him, the Messiah, by the destruction of Jerusalem, by the overthrow of their Temple, their worship, and of their very existence as a nation. But whatever may be the meaning of

these words "till I come," we know that as a matter of fact S. John did survive the destruction of Jerusalem, the dispersion of the Jewish nation, and the cessation of the Jewish worship, and that S. Peter did not. That S. John died a natural death is asserted by many of the early writers.⁴ Several dates have been fixed on for his death. One of the earliest of these is about A.D. 101. This would be in the ninety-third year of his age, and in the sixty-eighth from the Crucifixion of Jesus. It is generally believed that S. John was the youngest of the Apostles, and that he was the only survivor among them at the overthrow of Jerusalem by Vespasian, A.D. 70.

24. This is the disciple which testifieth of these things,^a and wrote these things: and we know that his testimony is true.

V. which also testifieth.
Vulg. qui testimonium perhibet de his.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.^b

S*. omits this verse: V.A. omits Amen.
Vulg. omits Amen.

¹ S. Ambrose, in Psalm xlv. 4; vol. i. p. 1138.

— in Luc. ix. 27; vol. ii. p. 1700.

S. Augustine, in Joan. xxi. 22, tract. cxiv.; vol. iii. p. 1969.

— Sermo ccliii. (alias de Tempore 149) 3; vol. v.

p. 1181.

V. Bede, in Joan. xxi. 22; vol. iii. p. 935.

Rupertus, in Joan. xxi. 22; vol. iii. p. 824.

S. Thomas Aquinas, Catena in Joan. xxi. 22; vol. iii. p. 398.

² S. Augustine, Sermo ccliii. (alias de Tempore 149) 4; vol. v.

p. 1181.

S. Thomas Aquinas, Catena in Joan. xxi. 22; vol. iii. p. 399.

Rupertus, in Joan. xxi. 22; vol. iii. p. 824.

Maldonatus, in Joan. xxi. 22; vol. iii. p. 949.

for it is taken for granted by all that S. Peter had his crown of martyrdom before Jerusalem fell, and S. John survived the ruins of it."—LIGHTFOOT on Joan. xxi. 22; vol. ii. p. 625.

^a This is the disciple which testifieth of these things.—"The unbelief of our day is naturally anxious to evade the startling fact that the most intimate of the companions of Jesus is also the most strenuous asserter of His Godhead. There is a proverb to the effect that no man's life should be written by his private servant. That proverb expresses the general conviction of mankind that, as a rule, like some mountain scenery or ruined castle, moral greatness in men is more picturesque when it is viewed from a distance.

The proverb bids you not to scrutinize even a good man too narrowly, lest perchance you should discover flaws in his character which will somewhat rudely shake your conviction of his goodness. It is hinted that some unobtrusive weaknesses which escape public observation will be obvious to a man's every-day companion, and will be fatal to the higher estimate which, but for such close scrutiny, might have been formed respecting him. But in the case of Jesus Christ the moral of this cynical proverb is altogether at fault. Jesus Christ chooses one disciple to be the privileged sharer of a nearer intimacy than any other. The son of

³ Theophylact, in Joan. xxi. 22; vol. i. p. 772.

⁴ Eusebius Pamphilus, Hist. Ecclesiast. iii. 31; vol. ii. p. 280.

S. Chrysostom, Epist. ad Ephes., Homil. i.; p. 104.

Theophylact, in Joan. xxi. 22; vol. i. p. 772.

Tertullian, de Anima, i.; vol. ii. p. 735.

S. Jerome, in Matt. xx. 23; vol. vii. p. 143.

S. Augustine, in Joan. xxi. 22, tract. cxiv.; vol. iii. p. 1970.

— Sermo ccliii. (alias de Tempore 149) 4; vol. v.

p. 1181.

S. Gregory Magnus, in Evang. Homil. xxxv. 7; vol. ii. p. 1263.

V. Bede, in Joan. xxi. 22; vol. iii. p. 931.

Rupertus, in Joan. xxi. 22; vol. iii. p. 824.

Zebedee lies upon His bosom at supper; he is 'the disciple whom Jesus loved.' Along with S. Peter and S. James, this disciple is taken to the holy mount, that he may witness the glory of his Transfigured Lord. He enters the empty tomb on the morning of the Resurrection. He is in the upper chamber when the risen Jesus blesses the ten and the eleven. He is on the mount of the Ascension when the Conqueror moves up visibly into heaven. But he also is summoned to the garden where Jesus kneels in agony beneath the olive-trees; and alone of the Twelve he faces the fierce multitude on the road to Calvary, and stands with Mary beneath the cross, and sees Jesus die. He sees more of the Divine Master than any other; more of His glory; more, too, of His humiliation. His witness is proportioned to his nearer and closer observation. Whether he is writing Epistles of encouragement and warning, or narrating heavenly visions touching the future of the Church, or recording the experiences of those years when he enjoyed that intimate, unmatched companionship, S. John, beyond any other of the sacred writers, is the persistent herald and teacher of our Lord's Divinity."—CANON LIDDON, 'Bampton Lectures,' v. p. 271.

^b And there are also many other things, &c.—"No extant

S. John closes his Gospel with a distinct and formal declaration of the truth of what he had written, as the testimony of an eye- and ear-witness. On the truth of these things he stakes his character for honesty and capacity. In the expression "we know that his testimony is true," he implies that there are others associated with him whose belief in their truth is as strong as his own. Either they were a few who remained of those who lived during our Saviour's ministry, or they had gained this conviction from S. John.

To express the small number that he had recorded, but a very small number of the acts and miracles of Jesus in comparison with the immense number which He wrought, the Evangelist uses an expression which seems almost to amount to exaggeration. What he means to say is that no language can express the number and the greatness of the works which Jesus wrought while upon earth.¹

¹ S. Chrysostom, in Joan. xxi. 25; Homil. lxxxviii.

S. Cyril Alex., in Joan. xxi. 25; vol. vii. p. 756.

Theophylact, in Joan. xxi. 25; vol. i. p. 773.

Euthymius, in Joan. xxi. 25; vol. iv. p. 667.

S. Augustine, in Joan. xxi. 25, tract. cccxiv.; vol. iii. p. 1976.

V. Bede, in Joan. xxi. 25; vol. iii. p. 937.

manuscript favours the omission of ver. 25, although the hyperbole it contains caused it to be suspected by some, as we learn from the Scholia to Codd. 36, 237, and others. But it is quoted without the least misgiving by a long array of patristic writers, from Origen (who alleges it five times over) and Pamphilus down-

wards; and it is exactly in S. John's simple manner to assert broadly that which cannot be true to the letter, leaving its necessary limitation to the common sense of the reader."—SCRIVENER'S 'Introduction to Collation of Sinaitic MS.,' lix. ed. 1867.

CORRIGENDA.

Page 355, verse 21, for "under Caesar" read "unto Caesar."

Page 415, note, 2nd col., line 9, for "the same called Charoseth" read "the sauce called Charoseth."

Page 470, 1st col., line 18, for "centurion's servant" read "nobleman's son."

AFTER the publication of Part XIV. of this Commentary, a learned prelate of our Church, in a letter of friendly criticism, inquired whether in my comment on *ἐξ ὕδατος καὶ πνεύματος*, John iii. 5, I had any reason for following the rendering of the A.V. "of water and of the Spirit," rather than "of water and the Spirit," which is the translation of many modern scholars,¹ and notably so of the Five Clergymen in their Revised Translation of S. John, 1857. The reason which has led me to hesitate in adopting the rendering "of water and the Spirit" is contained in Malan's note on the passage; and as this may interest some who have not access to his book, a part of his note is here subjoined:—

"As both A. V. and R. V. [by the Five Clergymen] understand *πνεῦμα* of 'the Spirit,' i.e. the Holy Ghost, A. V. is right in inserting *of* before 'the Spirit,' according to the rule which requires that 'of,' as mark of the gen., should be repeated before every word in the sentence to which it belongs. It is not always necessary in Greek, because the Greek has distinctive endings for every case, so that in Greek two words may be governed by one preposition, without any ambiguity. Not so, however, in English. But the R. V. 'of water and the Spirit' implies that 'water and Spirit' are one thing or compound, since 'water' alone is in the gen.; whereas they are distinct, and should both be put in the gen. by prefixing 'of' to each, as in Anglo-Saxon . . . &c. &c."—MALAN, 'Gospel according to S. John, translated from the eleven oldest Versions, with Notes,' p. 42, ed. 1862.

Also the "of" or its equivalent is the reading of some of the old Versions.

"Ethiopic.—The Syriac has *men ek*, only before 'water;' but the Ethiopic repeats it before 'water' and before 'Spirit.' So does the Abyssinian of A. Rumi.

"Armenian.—*ek* is here repeated before 'water' and before 'Spirit.'—Ibid., p. 28.

John iv. 23, *ἐν πνεύματι καὶ ἀληθείᾳ* may be cited as another instance of a similar construction, and which is rendered "in spirit and in truth," A. V.; "in spirit and truth," R. V.

¹ Amongst others, see Prof. Blunt, 'Duties of the Parish Priest,' p. 55, 5th ed.; Sermon on John iii. 5, by Prof. Evans, Durham Cathedral, Oct. 21, 1877. But these writers appear to have been influenced as much by the theological bearing of the translation as by its grammatical correctness.

INDEX TO THE INTRODUCTION AND NOTES.

A.	E.	N.
Ambrose, S., 15 Apocryphal Gospels, mentioned by S. Jerome, 13; not quoted by S. Cyprian, 23; Origen on the, 25, 26; Tertullian on the, 28; S. Serapion on the, 28; S. Clemens Alex. on the, 30. Athanasius, S., 18 Augustine, S., 11	Ebionites, who they were, 14 Epiphanius, S., 16 Epistle of the Churches of Vienne and Lyons, 35, 36 Eusebius, Bishop of Cesarea, 19	Novatus, 22 O. Old Latin, or Italic, Version, 41, 42 Origen, 24
B.	G.	P.
Barnabas, S., 54 Basil, S., 16 Basilides, 48	Gregory, S., Bishop of Nyssa, 15 Gregory, S., Nazianzen, 16	Papias, 48 Peshito, or Old Syriac, Version, 41, 42 Polycarp, S., 49, 50; his martyrdom, 51 Presbyters, certain, disciples of the Apostles, 35
C.	H.	R.
Celsus, 36 Chrysostom, S. John, 10 Claudius Apollinarius, 37, 38 Clemens Alexandrinus, S., 29 Clement, S., Bishop of Rome, 54, 55 Clementine Homilies, 41 Cyprian, S., 23 Cyril, S., Bishop of Jerusalem, 17	Heretics, who were, 9 Hippolytus, S., 24	Ruinus, 12
D.	I.	S.
Dionysius, Bishop of Corinth, 39, 40	Ignatius, S., 51, 52 Irenæus, S., 21 Italic, or Old Latin, Version, 41, 42	Serapion, S., 28, 29
	J.	T.
	Jerome, S., 13 Justin Martyr, S., 42, 43	Tatian, 38 Tertullian, 26 Theodore, Bishop of Mopsuestia, 15 Theophilus, Bishop of Antioch, 30
	M.	V.
	Marcion, 47, 48 Melito, 36 Methodius, S., 22 Muratorian Fragment, 40	Valentinus, 46, 47 Victorinus, S., 22

INDEX TO THE COMMENTARY AND NOTES.

A.

Abiathar, in the days of, peculiar force of, 210, 521
 Abijah, the course of, 572
 Abomination of desolation, how to be understood, 382
 Abraham, son of, by faith, Luke xix. 9, a sense never given by the Jews, 672; Abraham's bosom, meaning of, 661; saw My day, John viii. 56, how understood, 817
 Adultery, woman taken in, John viii. 1-11, probable reasons for its omission, 804, &c.; Jewish customs with respect to the trial of a woman suspected of adultery, 807
 Advent, the, preparation of the world for, 708
 Aëon, its site not known, 743
 Affliction, bodily, supposed by the Jews to be the punishment of former sin, 819
 Africanus, Julius, on the genealogies of our Lord, 604
 Again, *ἀναθεν*, John iii. 3, how understood, 738
 Alms, the practice of the Jews with respect to, 133; Give alms, Luke xi. 41, how explained, 639
 Altar, a gift brought to the, understood of the Christian Altar in the Eucharist, 123
 Amen, Amen, a peculiar use of, among the Jews, 725; why doubled by S. John, 737
 Among us, *ἐν ἡμῖν*, John i. 14, how to be understood, 710
ἀνάμνησις, Memorial, how used in O. T., 425
 Angels, ministry of, 107; guardian, 301, 302
 Anger, its various stages and punishment, 123
 Anna, her testimony and her character, 595
 Annas and Caiaphas, high priests, Luke iii. 2, in what sense to be understood, 600; at Annas' house Judas bargained for and received the thirty pieces, 440, 900; cause of Annas' influence; examination of Jesus before him referred to, but not related in detail, 900
 Anointing of Jesus, only two: first in Pharisee's house, Luke vii. 37; second at Bethany, Matt. xvi. 6, Mark xiv. 3, John

xii. 3; both by Mary Magdalene, who was the same as Mary of Bethany, 409, 835
 Antichrist, supposed to be foretold in John v. 44, 773
 Aorist, non-indicative, force of, 328; only in appearance used for the Future, 877
 Apostles, meaning of the term, 184; little known of the personal history of the twelve, 185
 Apostolic succession, the Church's warrant for, 502
 Appearance of Christ after His Resurrection, see Resurrection
 Arians, refuted by Matt. viii. 3, 155; their abuse of John i. 3, 707; of John i. 15, 713; of John v. 19, 767; refuted by John xiv. 11, 869; their abuse of John xiv. 20, 871; of John xv. 1, 875; refuted by John xv. 16, 878; their abuse of John xvii. 3, 892
 Arimathea, situation of, not yet ascertained, 910
 Article, the, force of, in the prayer, the fast, &c., 345; the use of, in S. John's Gospel, for emphasis, 783
 Ascension, the, admiration of angels at, 508; impossible for man until Jesus had ascended, 698
 Ascription at the end of the Lord's Prayer, how accounted for by scholars generally, and how by Lightfoot, 138
 Ask, to, *ἐρωτάω* and *αἰτέω*, how distinguished, 888
 Ass and her foal, Christ rides upon both, 338

B.

Band, *ἡ σκεῖρα*, John xviii. 3, meaning of, 899
 Baptism, Christ's, date of, 602; place of, 719; John iii. 3, understood of Baptism, 738; Christ's Baptism different from John's, John's baptism not an outward rite conveying grace to the soul, but merely the badge of penitents who were looking forward to the Christ, 718; different also in other respects, 743; Christ's Baptism before His Ascension not different from His Baptism after, 743
 Baptist's ministry, date of, 708; date of his imprisonment, 744; the Baptist com-

pared with Jesus, 713, 771; with Elijah, 717; his testimonies, 719
 Barachias, son of, who meant by, 361
 Baskets, different kinds of, how distinguished, 264, 270
 Bathsheba, why mentioned by S. Matthew, 65
 Beatitudes, Mount of, its situation, 114
 Beds in Palestine, what they were, 764
 Beelzebub, meaning of, 216
 Begat, *ἐγέννησε*, used forty times by S. Matthew, denotes natural lineage, not legal, 605
 Beginning, John i. 1, sometimes understood of the Origin, the Father, 705; in John viii. 25, how explained, 811
 Believe, to, one, and to believe in one, distinguished, 854
 Belly, John vii. 38, used for the heart, 800
 Bethabara, John i. 28, where, and how altered from Bethany, 718
 Bethany, supper at, when, 335, 409
 Bethesda, pool of, 760; not used for washing animals before sacrifice, 762
 Bethlehem, description of, 79; meaning of, 81
 Bethphage, 337
 Bethesda, on the west side of the lake, not two places, 782
 Birth, Christ's, day of, 589
 Blasphemy against the Holy Ghost, 217; why Christ was accused of speaking blasphemy, 444
 Blind man, Jesus opens his eyes gradually, 541
 Body of Jesus, before His Resurrection and after, how different, 475, 501, 916
 Branches, how strawed in the way, 346; *καλήμα* and *κλάδος* distinguished, 876
 Brazen serpent, how a type of Christ crucified, 741
 Bread of Life, in the Holy Eucharist, the means of communicating our Lord's humanity, 784
 Breaking, the, of the bread, Luke xxiv. 30, the Eucharist, 694
 Brethren of our Lord, who they were, 223
 Brook, the, Cedron, see Cedron
 Burial, manner of, in Palestine, 842; how Mary anointed Jesus beforehand for His burial, 848

By, *did*, the formula always observed in speaking of the prophets, 337; by, *did*, John i. 3, not a mere instrumental cause, 707
By and by, an archaism not retained with advantage, 231

C.

Cæsarea Philippi, 271, 272
Caiaphas, Joseph, continued high priest eleven years, 845; the examination of Jesus before him, and how recorded, 900
Cainan, how occurring in Luke iii. 36, 603
Came before Me, John x. 8, altered by some of the early writers on doctrinal grounds, 826
Camel, parable respecting, 319
Cana, its situation disputed, 726
Canaan, a woman of, 254
Capernaum, why called His own city, 109; meaning of the term, 730
Carcase, used of the Body of Christ, 385
Causal particles, force of, 853, 894, 909
Cedron, the brook, the true reading, description of, 898
Celibacy, how encouraged in the Primitive Church, 308
Centurion, S. Matthew's and S. Mark's account of him reconciled, 157
Chagigah, what they were, and when offered, 455
Chief priests, who they were, 77
Childhood no bar to the reception of grace, 298
Christ, the year, month, and day when born, 75, 589; when Christ became a proper name, without the article, 821, 892
Church, the, likened to a ship, 164; the office of, 304
Chuzu, 623
Circumcised, why Jesus was, 593
City, a, set on a hill, supposed to be Safed, 120; three cities called His own, 169
Cleopas and his companion, Luke xxiv. 18, who supposed to be, 692
Clothes, rending of, 444
Coat, *χιτών* and *ἱμάτιον*, how distinguished, 917
Cocks forbidden to be kept in Jerusalem; time of cock-crowing, 428
Cold, the, of Jerusalem, 901
Come, till I, John xii. 23, how understood, 922
Comforter, the, *Παράκλητος*, ought always to be rendered Advocate, 870
Communion under one kind, Christ's breaking of the bread, Luke xxiv. 30, not an instance of it; not the rule of the Western Church until Council of Constance in 15th cent., 695
Compelled to come in, Luke xiv. 23, meaning of, 654
Conception, Blessed Virgin's, 580
Coniah, see Jeconias
Corban, its meaning, 257
Corruption of man's nature, in what it consists, 295
Crier, a, went before those condemned to death, to proclaim their sentence and crimes, 464

Crossed over, *πέραν* and its compounds, meaning of, 776, &c.
Crown of thorns, *corona Christi*, how composed, 906; *διάδημα* and *στεφανος*, how distinguished, 907
Crucifixion, time of, S. John (xix. 14) and S. Mark (xv. 25) reconciled, 469; the moral effect of, 852; a common punishment among Egyptians, Carthaginians, Persians, &c., 907
Cups, what, were given to Jesus at His Crucifixion, 465, 476
Customs at meals, Eastern, 856

D.

Daily bread in the Lord's Prayer, how understood by early writers, 136
Daily Eucharist, the, what was the rule and practice of the Primitive Church, 130
Damnation, eternal, the interpretation of the early Church, 394
Darkness at the Crucifixion, 475
David, son of, used by the Talmud for the Messiah, 63
Day, the continuance of Jesus among men, 819; My day, John viii. 53, how understood, 816
Deaf, Jesus heals a man that was, 538
Death, it is not lawful for us to put any man to, John xviii. 31, why, 903
Decapolis, what cities are meant, 113
December 25, the day of Christ's Birth, 589
Dedication, Feast of, what it was, and when kept, 829
Defilement, two kinds, actual and judicial, 260; from entering the house of a heathen lasted only until the evening of the same day, 902
Desolation, abomination of, how to be understood, 382
Devil, distinguished from *dæmon*, 167; how blind and dumb, 215; vices called devils by the Jews, 623; personality of the devil asserted, 814
Digging through houses, 139
Dionysian Era, why so called, &c., 76
Discourse and prayer of Jesus, after Passover Supper, &c., John xv. xvi., xvii., uttered in the upper room, 873
Dispersed among the Gentiles, how understood, 798
Divorce for what cause allowed by Christ, viz. in the case of adultery, but marriage after not permitted either to the innocent or to the guilty party, 125; S. Matthew on this subject reconciled with S. Mark and S. Luke, 126, 311
Door into the sheepfold, low, 826
Doves, selling, 342; how the Holy Spirit descended like a, 720
Downward course of man, 708
Drag, draw, to, *σύρειν*, *ἐλκύειν*, John xii. 32; how distinguished, 851
Dualism of Scripture, John viii. 44, ethical not physical, 814
Dust, custom of shaking off, 190

E.

Eagles used for the saints, 385

Ear, meaning of the words hearing in the, 193
Elias, 288
Elijah, in what sense John Baptist was, 201, 717
Elisabeth, how a cousin of B. V., 580
Emmaus, whether it was Nicopolis, according to Eusebius and S. Jerome, or Kubeibeh, 693
Ephraim, John xi. 54, where situated; Jesus continued there only a short time, 845
ἐπιούσιος, how translated by S. Jerome in the Vulgate, 137
Espoused, meaning of the word as applied to the V. Mary, 72
Eternal, how used, 400
Eucharist, the, when celebrated by the Primitive Church, 130; Judas permitted to partake of, 418; Institution of, 420; how a Sacrament, 422; how a Sacrifice, 424; what was the Commission given to the Apostles, 425; Memorial in, *ἀνάμνησις*, 425; cup of the Hallel used by Jesus for consecration in Eucharist, 426; S. John ch. vi. refers to, 787
Euthalius, Bishop of Sulca in Egypt, in the 5th cent., first prefixed a prologue or preface to the Scriptures, 63
Evil, that doeth, John iii. 20, how to be understood, 742, 769
Examination of Jesus, where held, 439; how recorded by the Evangelists, 441, 444, 451, 900
Eye, Jesus draws His illustrations from, 638

F.

Farthing, 194
Fast-days, Wednesday and Friday early appointed to be, 412
Fasting, 139; in the Early Church, 175; in the Jewish Church, 208, 291, 669; necessary for those who dispense spiritual gifts, 291
Father, the, greater than the Son, not in nature, but in Authorship, or Origin, 769
Favoured, highly, *κεχαριτωμένη*, Luke i. 28, better rendered full of grace, 579
Feast-days, the, 733; Feast of the Jews, John v. 1, what Feast referred to, 761
Feed, to, *βοσκειν* and *ποιμαίνειν*, John xii. 15-17, distinguished, 919
Feet, the, John xii. 10, understood of the passions, 860
Fig-trees, various kinds of, what kind it was that Jesus cursed, and when, 333, 345; the fig-tree that cumbered the ground, 648; shade of, 724
Filioque, its first use uncertain; used by king Reccardus, on his conversion, in the belief that it formed part of the Creed of Constantinople, 880
Fire, salted with, Mark ix. 49, 300; I am come to send, Luke xii. 49, means the Holy Spirit, 645
Firstlings, Gate of, 593
Fish in the lake of Gennesaret; Apostles return to their fishing after the Resurrection, but not after the descent of the Holy Spirit, 916
Flesh and blood, 273

Fold in A. V. improperly stands for two words, *ἀλλή* and *παύση*, John x. 16, 827
 For, *ἀντί*, John i. 16, how to be understood, 713
 Fountain of the Apostles, 837
 Fox, that, Luke xiii. 32, applies not to Herod, 651
 Freedom of will, its true nature, 813
 Fulfilled, that the Scripture may be, the strongest form of expressing God's foreknowledge, 894

G.

Gadara, 151
 Galileans whose blood Pilate mingled, &c., Luke xiii. 1, not recorded by any ancient author besides S. Luke, 647, 802
 Galilee of the Gentiles, 109; prophets born in, 802
 Gardner, the, *δ κηπουρός*, John xix. 15; what, 913
 Gardens not allowed in Jerusalem, 428
 Garments, Jewish, 183
 Gate (of the Temple), of Nicanor, of Firstlings, 593
 Gates of Jerusalem, 763
 Genealogies of the Jews, Josephus on, 64
 Genealogies of our Lord, S. Matthew's way of arranging them very artificial, 65; why S. Matthew omits the names of Abaziah, Joash, Amaziah, and Azariah in his genealogy, 65; different ways of dividing the three tesseradecades, 65; whether the Salathiel and Zorobabel mentioned by S. Matthew be the same as the S. and Z. mentioned by S. Luke, 68; both genealogies Mary's, that by S. Matthew showing her maternal descent, that by S. Luke her paternal, 70, 606; genealogies by S. Matthew and S. Luke compared, 603
 Gennesaret, description of, 253, 912
 Gergesa, 151
 Gethsemane, 429; Agony in, 430
 Gifts from God the Father to God the Son; gift of generation, gift of union, gift of unction, 768
 Give God the praise, John ix. 24, better rendered, Give glory to God; its meaning, 823
 Glorified, how God is, 864, 849, 891, 895
 Gnostics, antichrists rather than heretics, 704
 Go about, *ᾠρεῖς*, John vii. 19, better rendered ye seek, 796
 Good Shepherd, parable of, John x., the occasion of it, 825
 Good-will among men, Luke ii. 14, evidence for, 591
 Gospels, the, headings of, when inserted, 63, 704
 Grace and truth, John i. 17, 714
 Groaned in spirit, Jesus, John xi. 33, meaning of, 840

H.

Hallel, psalms of the, when sung at the Passover, 426; cup of the, used by Jesus for consecration in the Eucharist, 426

Head of the corner, 351
 Headings of the Gospels, when inserted, 63, 704
 Hebrew language, what language meant, 467, 762
 Hell-fire, 122
 Herod the Great, died about seven days before the Passover of 750 A.U.C., 80; his massacre of the children, 84; died at Jericho, 86
 Herod Archelaus reigned nine years, banished to Vienne in Gaul, 87
 Herod Antipas, 241, 242; reigned forty-three years, banished to Lyons, 600
 Herod, Philip, 245
 Herodians, Sadducees the, 354
 Herodias, the grand-daughter of Herod the Great, 245
 High priests held their office at the caprice of the Roman Governors, 844
 Hosanna, 340
 Hours, S. John did not reckon them from midnight to mid-day, and from mid-day to midnight, but from sunrise, 469; tenth hour, John i. 39, what and how calculated, 721; sixth hour, John iv. 6, 751; seventh hour, John iv. 52, 758
 House-top, preaching on, meaning of, 193
 Houses in Palestine, specimen of, 721
 Humanity, His, the medium through which Jesus dispensed His blessings, 178
 Hypocrites, 259
 Hypostatic union, 828, 850, 873

I.

Illustrations, use of them with respect to the Trinity, 712
 Imperative Mood, force of, 166
 Incarnation, the, meant by "the holy," Matt. vii. 6, 145; how misunderstood by the early heretics, 710; how understood by the Catholic Fathers, 771; a belief in as necessary as a belief in the Trinity, implied in John xvii. 3, 892
 Instantly, how used, 231
 Interpolation, ancient, after Matt. xx. 28, 329; often caused by Ecclesiastical lessons, 720, 723
 Iscariot, meaning of the word, 186
 Ituræa, 599

J.

Jacob's well, description of, 747
 James the son of Zebedee, James the less, who so designated, 185; which James it was to whom Jesus appeared after His Resurrection, 507
 Jechonias, two ways of explaining the word "childless," as applied to him, 69
 Jericho, description of, 322; a principal station for priests; neighbourhood of, unsafe in S. Jerome's time, 634
 Jerusalem, sieges of, by Sestius, Titus, Hadrian, &c., 375; how many perished, 383; false Christs in, 384; a tradition that the disciples remained twelve years in, after the

Ascension, 697; description of, besieged twenty-seven times, 702; its water supply, 760; gates of, 763
 Jesus, how sometimes interpolated, 157, 249, 251, 326; is beside Himself, Mark iii. 21, who said this, 523; increases in wisdom, how, 596; appropriates to Himself the title I am, John vii. 58, 817; groaned in spirit, John xi. 33; sympathy of Jesus, 840; washes the feet of Judas first, then of Peter, 858
 Jesus Christ, evidence for and against the occurrence of this expression in the N. T., 71
 Jews, the, often used for the Sanhedrin, 716, 766
 John Baptist, why he sent to inquire whether Jesus were the Christ, 198; his death, 243; date of his ministry, 708; date of his imprisonment, 744
 John the Evangelist did not reckon the hours from midnight to mid-day and from mid-day to midnight, but from sunrise, 469; cousin to Jesus, unmarried, lived sixty-eight years after Crucifixion, into Trajan's reign, 699; omits to record the Institution of the Eucharist, why, 862; why beloved of Jesus, 863; more easily recognized the mysteries of the Incarnation than Peter, said to have died a natural death, 917; was "the other disciple," 900
 John's, S., Gospel, date of it, 699; external and internal evidence testify to its authorship, 700; ending of ch. xx. and xxi., how explained by early writers; ch. xxi., genuine; appendix-theory explanation sprung up in the 16th cent., 915
 Jona, Simon Bar-, 273; a name common among the Jews, 722
 Jordan, derivation of the word, description of the river, 734
 Joseph, husband of the B. V., in what material he worked, 240; supposed to be dead at the Crucifixion, 473
 Joseph of Arimathea, 484
 Josephus on the genealogies of the Jews, 64
 Jot and tittle, their meaning, 122
 Journey to Jerusalem, notices of the last, reconciled, 332
 Judah, the same word as Jehudah, 65; Judah, Judas, Jude, &c., 239; hill country of, 581
 Judas Iscariot, 186; his indignation at the waste of the ointment, 335, 409, 412; permitted to partake of the Eucharist, 418; his conduct at Gethsemane, 435; repents, 452; his purchase of the potter's field, Acts i. 18, reconciled with the purchase by the chief priests, Matt. xxvii. 6-8, 453; not an open thief; bare, *abstulit*, what was put in the bag, John xii. 6, 847; allowed his feet to be washed by Jesus, 858; not chosen one of the Twelve in ignorance of his character, 861
 Judgment, Son of Man coming to, 282; Judgment Hall, 454; judgment of the world, John xii. 31, its salvation, 851
 Julian attempts to rebuild the Temple, 373
 Julius, formerly called Bethsaida, but not in our Saviour's or in the Evangelist's time, 781

K.

Keys of the kingdom of heaven, 266, 277
Kingdom of God is within you, Luke xvii. 21; meaning of, 695
Kiss, betrayest thou the Son of Man with a, Luke xxii. 48, better rendered, 685

L.

Lake of Gennesaret, description of a storm on, 163, 775; fish in the, 916
Lazarus and the rich man, partly a history, partly a parable, 662
Lazarus of Bethany, raising of John xi., why not recorded by the other Evangelists, 843; removed with Jesus from Bethany to Ephraim, 846; said to have lived thirty years after he had been raised from the dead, 844
Lebbæus, 186
Lepor, healing of, how related by S. Matthew, S. Mark, and S. Luke, 153
Levi, who he was, and when he made a feast for Jesus and His disciples, 172
Levirate marriages, not necessary to reconcile the genealogies, 605
Life, in what sense used, 194, 281; how belonging to God the Father, and how to God the Son, 707; life everlasting, how a man hath, John iii. 36, 746
Lilies of the field, 141
Linen cloth or garment, who was the young man clothed in, Mark xiv. 51, 438
Little flock, Luke xii. 32, meaning of, 643
Lord's Prayer, the, as given by S. Matthew and S. Luke, different, and may have been delivered at different times, 135; ascription at the end, how accounted for by scholars generally, and how by Lightfoot, 138; how divided and explained by ancient writers, 136
Love, to ἀγαπᾶν and φιλεῖν, John xxi. 15-17, distinguished, 918
Luke, S., traditions respecting, 571; his historical accuracy, 595
Lysanias, S. Luke iii. 1, refers to a younger, 600

M.

Macedonians, their abuse of John i. 3, 707
Macedonius, his abuse of John xvi. 7, 884
Macharus, the place of John Baptist's confinement, description of, 198, 246
Magdala, 264, 912
Magi, or wise men, who they were, and when they came to Bethlehem, 80, 87
Malchus, 436
Manicheans, how refuted by Matt. viii. 3, 155
Manuscripts of the Gospels, uncial and cursive, why so called, the number of them, &c., 7
Mark, S., the Evangelist, characteristics of his Gospel, 239; defence of last twelve verses of, 567; companion and interpreter of Peter; his Gospel, 511
Mark, John, 511

I.

Martha and Mary, their choice; types of religious life in the Church, 635
Mary, Mother of Jesus, ever a Virgin, 74; low estate of, 561; Mother of God, her dignity, invocation of, 582
Mary of Bethany, probably same person as the woman who was a sinner, Luke vii. 36, &c., or Mary Magdalen, 411; anoints Jesus twice, 409, 835
Mary Magdalen, the same as Mary of Bethany, 482; why so called, 623
Matthew, S., traditions respecting his diet, the manner of his death, 59; when he wrote his Gospel, 59; in what language, 60; a publican, 172; characteristics of his style, 298
Measures, 234
Messiah, the, passages in the prophets respecting His Divine nature understood by the Jews of His human, 797
Mightier, the, 514
Mill, women grinding at, 392
Millstone, 300
Miracle, what is a, 730; Scripture and Ecclesiastical miracles, difference between, 570; belief in miracles depending on the heart as much as on the intellect, 785
Mistranslation of words in A. V., 191, 367
Mites, two, the smallest offering received in the Treasury, 555
Money-changers, 342
Moses' seat, 364
Mount Quarantania, 104
Mountain, meaning of, in Matt. xvii. 20, xxi. 21, 291, 344
Mustard-seed, 233

N.

Nain, 618
Name of God, equivalent to God Himself, 709
Nathanael, the same as Bartholomew, 723; an Israelite indeed, 724; his confession, 725
Nazareth, 724
Net, 112
Nicanor Gate, its maker, legend respecting, 593
Nicodemus, mentioned by S. John alone, 485; why he came to Jesus, 736; perhaps an old man at the time of his conversation with Jesus, 738; the teacher of Israel, John iii. 10, how understood, 720
Night, John ix. 4, the departure of Jesus, 819
Nobleman, John iv. 46, probably one of Herod's officers, 758
Numbers, mystical meaning of, 917

O.

Offend, to, offences, 299
Ointment of spikenard, meaning of, 846
Old garment, old skins, the disciples compared to, 175
Only-begotten of the Father, 711, 714; Only-begotten distinguished from First-born, 712
Other disciple, the, who he was, 440, 900
Oven, 142

P.

Palace of the high priest, 440

Palestine, description of, 701
Palm-trees, branches from, John xii. 13, growing on Mount Olivet, 849
Papal infallibility, 275; supremacy, 276
Parables, our Lord's, nature of, 224, 236, 397; of the Good Shepherd, of the Door into the Sheepfold, the occasion of their delivery, 825
Paradise, 472
Passover, in Egypt, how different from succeeding Passovers, 402; time of killing the, Paschal societies, 403; how killed, 405; manner of eating the, 405; first day in Passover week, second day, 406; how kept by Jesus and His disciples the same night as by the Jews, 413; the Synoptists' and S. John's account reconciled, 416; four during Christ's ministry, 730; how the last Passover week was spent, 480; Passover cake, 856; Passover supper, a long discourse after, usual among the Jews, 897; Passover, the, that they might eat, John xviii. 28, understood not of the Passover lamb, but of the Chagigah, 406, 417, 902
Pattern Man, how Jesus is the, in the system of Nationalism, and how in the system of the Church, 874
Pavement, the, John xix. 13, what it was, 908
Pearls, Matt. vi. 6, the Mysteries of the Incarnation, 145
Penitential discipline of the Early Church, 278
Peter, tradition respecting his wife, 159; why always first among the names of the Twelve, 187; why joined with Jesus in paying the tribute, 294; denies Jesus three several times, 446; prayer of Jesus that his faith fail not, &c., Luke xxii. 32, explained differently by the early and by later commentators, 684; meaning of the word, 723; refusing to allow Jesus to wash his feet, expresses the feeling of all but Judas, 858; how the charge of Jesus to him to feed His sheep, &c., John xxi. 15-17, is understood, 920; his crucifixion, 921
Pharisees, the, their character and doctrines, 268, 270; often means the Sanhedrin, 717
Philip, tradition respecting, 162
Photinus refuted by Matt. viii. 3, 155
Phylacteries, what they were, 364
Pilate, Pontius, his attempts to release Jesus, his wife supposed to be Claudia, 2 Tim. iv. 20, 459; governor ten years, when recalled, 600
Pinnacle, the, of the Temple, 101
Plural number, the, sometimes refers to individuals, 171
Polygam, S. Paul (1 Tim. iii. 2; Titus i. 6) is referring to successive not to simultaneous, 308
Porch, Solomon's, 830
Pore in the parable, Luke xix. 13, meaning of, 674
Prayers, length of Jewish, 366; why Jesus prayed to the Father, 778
Preparation day, the, variously expressed, its meaning, 417, 468, 908
Presence, manner of Christ's, 306, 501
Prevailed, voices, Luke xxii. 22, better rendered kept growing stronger and stronger, 688

Princes, the, and their courses, 572
 Prince of this world, how judged, John xvi. 11; how overcome, John xvi. 33, 890
 Print of the nails, &c., whether the disciples did put their fingers into it, not, 696
 Procession of the Holy Spirit twofold, Eternal and Temporal; history of the doctrine, 879; how John xvi. 15 is understood of, 886
 Publicans, the, who they were, 129, 172; chief among the, 672; parable of the publican and the Pharisee, 669
 Purging, Mark vii. 19, the true reading and its meaning, 537
 Purple robe, John xix. 2, what, 907

Q.

Quarantania, Mount, 104
 Quirinus or Cyrenius, how governor of Syria, Luke ii. 2, 588

R.

Rabbi, when first used, 365, 721
 Race, 122
 Rahab, why mentioned by S. Matthew, 65
 Rain, the, floods and winds, Matt. vii. 27, various trials and temptations, 149
 Reeds, 200
 Regeneration, the, Matt. xix. 28, 320; Titus iii. 5, its nature, 737
 Reprove, το, ἐπιτιμᾶν and ἐλέγχειν distinguished, 884
 Resurrection, the general, doctrine of the Sadducees refuted, 357
 Resurrection of Jesus, a belief in the literal Resurrection of Jesus necessary, 219; how the bodies of saints rose at His Resurrection, 480; appeared first after His Resurrection to Mary Magdalene, meaning of His words to her, "Touch Me not," 495; appears five times on the day of His Resurrection, 498; nature of His Body before and after His Resurrection, 501; His commission to the Apostles after His Resurrection, 502, 505; confession of Thomas, 504; summary of Christ's appearances after His Resurrection, and how recorded, 509; the proofs of, given to the disciples, sufficient, 697
 Retaliation for an injury, how allowed and limited by the Law of Moses, 127
 Right hand, meaning of Christ sitting on the, Mark xvi. 19, 508
 Robber, κλέπτης and ληστής, how distinguished; the two thieves who were crucified with Jesus better rendered robbers, 904
 Rock, the, Jesus the Son of Mary, 149; the Rock on which Christ should build His Church, Matt. xvi. 18, not Peter but the faith which he had expressed, 274
 Roof, the, they uncovered, Mark ii. 4, better rendered unroofed, other instances of the cognate construction, 519
 Ruler of the synagogue, 176
 Ruth, why mentioned by S. Matthew, 65

S.

Sabbath, second-first, δευτεροπρώτη, 205; Jewish customs respecting, 513
 Sabellians, the, refuted by John xiv. 11, 870
 Sadducees, few in number, chiefly the rich and powerful; their belief, 268, 270
 Salome, daughter of Herodias, 241
 Salome, mother of S. John, sister of B. V., 909
 Salt which has lost its savour, Matt. v. 13, 120, 655; room of salt, 543
 Samaria, through, the usual route from Galilee to Jerusalem, 749
 Samaritans, why they would not receive Jesus, Luke ix. 53, 630; now about two hundred in the whole world, 752
 Sanctification of the heathen, of the Law, different from that introduced by the Incarnation, 895
 Sanhedrin, or Council, of what it consisted, 408; who was president of, at our Saviour's trial, 440; room where they sat, the judges, 449; their punishments, the presidents, 450
 Sayings of Christ on the Cross, 477
 Scarlet robe, in which they clothed Jesus, Matt. xxvii. 27; what it was, 462
 Scourging in the synagogue, Matt. x. 17, 190; of Jesus, how recorded by the Evangelists, 460; a Roman custom, 461
 Scribes, who they were, 77; how their teaching differed from that of Christ, 150
 Scrip, 189
 Sealed, how God the Father hath sealed the Son, 783
 Season, for a, Luke iv. 13, better rendered until a, 608
 See, to, John iii. 3, means to partake in, 738; Scripture use of, John v. 19, 767
 Septuagint, used by the Apostles and by the Fathers, 73
 Sepulchre, the, form of, 911; stone rolled before the door of, 486; two groups of women at, the Evangelists' account of their visit reconciled, 489
 Sepulchres, whitened, 367
 Sermon on the Mount, as given by S. Matthew, the same as that by S. Luke, 115, 116; S. Luke gives the right order, 115; delivered after the second Passover, probably about the middle of May, 116, 184; summary of, 149
 Serpents and scorpions, spiritual powers for the ruin of men, 632
 Servants, in the parable of the wedding feast, 352
 Seventy disciples, mission of, when, 631
 Shape, His, εἶδος, John v. 37, may be interpreted of the Divine Essence or Person, 772
 Shoulders, on his, Luke xv. 5, better rendered on his own, 656
 Show, to, Scripture use of, 767
 Signs and wonders, how they differed, 757
 Siloam, pool of, 760, 820
 Silver, woman having ten pieces of, 656
 Simeon, Luke ii. 25, supposed to be son of Hillel, father of Gamaliel, and president of the Sanhedrin, 594
 Simon the Canaanite, 186

Simon the leper, Matt. xxvi. 6, meaning of; probably the same person as Simon the Pharisee, Luke vii. 36, 411
 Simon Peter, why first named among the Apostles, 187
 Sinner, how applied by the Pharisees, 173
 Sister of B. V., Salome, John xix. 25, 909
 Sitting, a common posture, 172; Christ sitting at the right hand, meaning of, 508
 Solomon's Porch, 830
 Son of Man, 161, 272; coming to judgment, or in His glory, 282, 350; sign of, 388; the Son's ignorance of the Day of Judgment, 389; Son of God and Son of Man understood by the Jews as convertible terms, 443; how used by the Centurion, 480; the Son of God a Son before the Incarnation, and by a second mystery after it, 832
 Sons, similitude of the two, Matt. xxi. 28; reading of, 347
 Sounding a trumpet, Matt. vi. 2, how to be understood, 133
 Sparrow, 194
 Speech, word, distinguished, 814
 Spikenard, ointment of, 846
 Spirit, the, John vi. 53, used of our Lord's Divine nature, 789; sometimes of the Holy Ghost, and also of His gifts, 799
 Spirits, evil, their knowledge superior to that of men, inferior to that of good spirits, 516
 Spittle used by Jesus with the clay, John ix. 6, to teach that illumination was the natural property of His humanity, 819
 Stairs from the roof, 381
 Standing to pray, the Primitive Church stood in their prayers on all Sundays, and on all days from Easter to Whitsunday, in memory of the Resurrection, 134
 Strife among the Apostles, recorded in a different order by S. Luke from that by S. Matthew and S. Mark, 683
 Succession, Apostolic, the Church's warrant for, 502
 Supper recorded by S. John xiii. the same as the Passover Supper recorded by the other Evangelists, 416, 857
 Swearing, how limited by Christ, 126
 Sweat, bloody, 433
 Sword, piercing through the soul of B. V., Luke ii. 35, meaning of, 595; let him sell his garment and buy one, Luke xxii. 36, 684
 Sychar, John iv. 5, some think Shechem, others not, 750
 Sympathy of Jesus, 840
 Synagogue, a, Luke vii. 5, better rendered our synagogue, 618: origin of synagogues uncertain; 460 or 480 in Jerusalem in our Saviour's time; days of meeting three, the Sabbath, the second and fifth days of the week, 833
 Syro-phœnician woman, 254, 262

T.

Tabernacles, Feast of, ceremonies belonging to, 792
 Tabot, Mount, description of, whether the

- Mount of the Transfiguration or not, 283, 284
- Talmud, the, meaning of; Jerusalem Talmud, Babylonian Talmud, when written, 61
- Tares, 224, 242
- Taxing of all the world, Luke ii. 1, 588
- Temple, the, the pinnacle of, 101; market in, 342, 731; not accurately translated, 369, 731; description of Herod's, 371; years of the building of Herod's, 731; Julian's attempt to rebuild, 373
- Temptation, the, recorded in a different order by S. Matthew and S. Luke; that by the latter supposed to be the right one, 102, 104, 105
- Text, the, of Scripture, not altered with a motive, 290
- Thaddæus, 186
- Thamar, why mentioned by S. Matthew, 65
- θεωδωρικὴ ἐνέργεια*, instances of, 155
- Thieves, two, better rendered robbers; Matt. xxvii. 44 and Luke xxiii. 30 reconciled, 467
- Thomas, the Apostle, his confession, 504; why called Didymus, 838
- Thorns, abundance of, in Palestine, 228
- Three days and three nights, 220; in three days, meaning of, 732
- Tiberius Caesar, fifteenth year of, how reckoned, 599
- Tithes, what were paid according to the Law, 367
- Titles, when and by whom prefixed to the Gospels, 63, 704
- Tombs, different kinds of, 841
- Torches, John xviii. 3. *λαμπάς* and *λύχνος* distinguished, 899
- Towns, *καὶ πόλεις*, Mark i. 38, towns where there was a synagogue, Church-towns, 517
- Trachonitis, 599
- Tradition, how blamed, 258
- Transfiguration, the, Mount of, 285, 286
- Translation of the same Greek word in the same clause by different English words defended, 307
- Treasure, hid, 236
- Treasury, the, the most public part of the Temple, 810
- Trail, the, of Jesus, where held, 439; and how recorded by the Evangelists, 441, 444, 451
- Tribute, the, paid by Jesus, 292, 293; the question of paying to Caesar, 355
- Trinity, the Holy, plainly revealed to man at our Saviour's Baptism, 98, and after His Resurrection, 506; in what sense Three Persons were understood by the early Church, 98; certain words more expressive of the Divine Substance in the Person of the Father, and others in the Person of the Son, 772; illustrations, such as the sun and its radiance, are not intended to explain how the Holy Trinity is possible, but to show that the words we use respecting it are not self-contradictory, 712; our Lord called the Son of God, not only in respect of His human nature, but of His pre-existent state also, 711; the Father greater than the Son, not in nature but in Authorship or Origin, 769; how God the Father hath sealed the Son, 783; Only-begotten and First-born thus distinguished—the Son is Only-begotten with the Father, and First-born toward us, 712; S. Athanasius attributes a threefold Nativity to the Son, 714; God the Father hath given to God the Son the gift of eternal generation, the gift of union, and the gift of unction, 768; the Trinity in Unity proved by John x. 30, nature of, 831; the Son of God a Son before the Incarnation, and by a second mystery after it, 832; shown in a vision to Isaiah, 854; the doctrine of the *coinherence*, and also of the *monarchia*, as held by the Fathers, explained, 868; John xiv. 20 points in the first part of it to the Mystery of the Trinity, and the latter to the Mystery of the Incarnation, 871; John xvi. 28 understood of the Eternal Generation of the Son, and also of the Incarnation, 889; John xvii. 3 explained in a Catholic sense, 891
- True, in what sense God is, John iii. 33, 745
- Truth, John i. 17, its meaning, 714; all the, John xvi. 13, how to be understood, 886
- Twelve Apostles, the, their election and mission, 115, 184; order in which their names are recorded, 187; disputes among, 297, 683, 698
- Tyre and Sidon, coasts of, 261

U.

- Uncleanness, laws respecting, 168
- Unjust steward, parable of, Luke xvi.; why called unjust, 660
- Unleavened bread, first day of, how altered, 413, 414
- Unprofitable servants, meaning of, 663
- Upper room, who was the owner of, 415

V.

- Veil of the Temple rent, 479; there were thirteen veils in the Temple, 479
- Verily, verily, see Amen
- Veronica, tradition respecting, 177
- Verses that have been differently divided, John i. 3, 706; John v. 27, 768
- Vesture, *ἱματισμός*, John xix. 24, what, 909
- Vine, the True, how Jesus is, and how His Father is the Husbandman, John xv. 1,

875, 876; why Jesus selected the vine to illustrate His union with His disciples, 875; how the branches bear much fruit, 877

- Vipers, generation of, 368
- Virgins, ten, how to be understood, 397
- Voice, a, how applied to John Baptist, 716; sheep know the voice of the shepherd, not his dress, 825; voice, John xii. 29, how like thunder, and the voice of an angel, 851
- Voluntary poverty, a counsel of perfection, 643
- Vulgate, the, as left by S. Jerome, contained the text of the middle of the second century, 63

W.

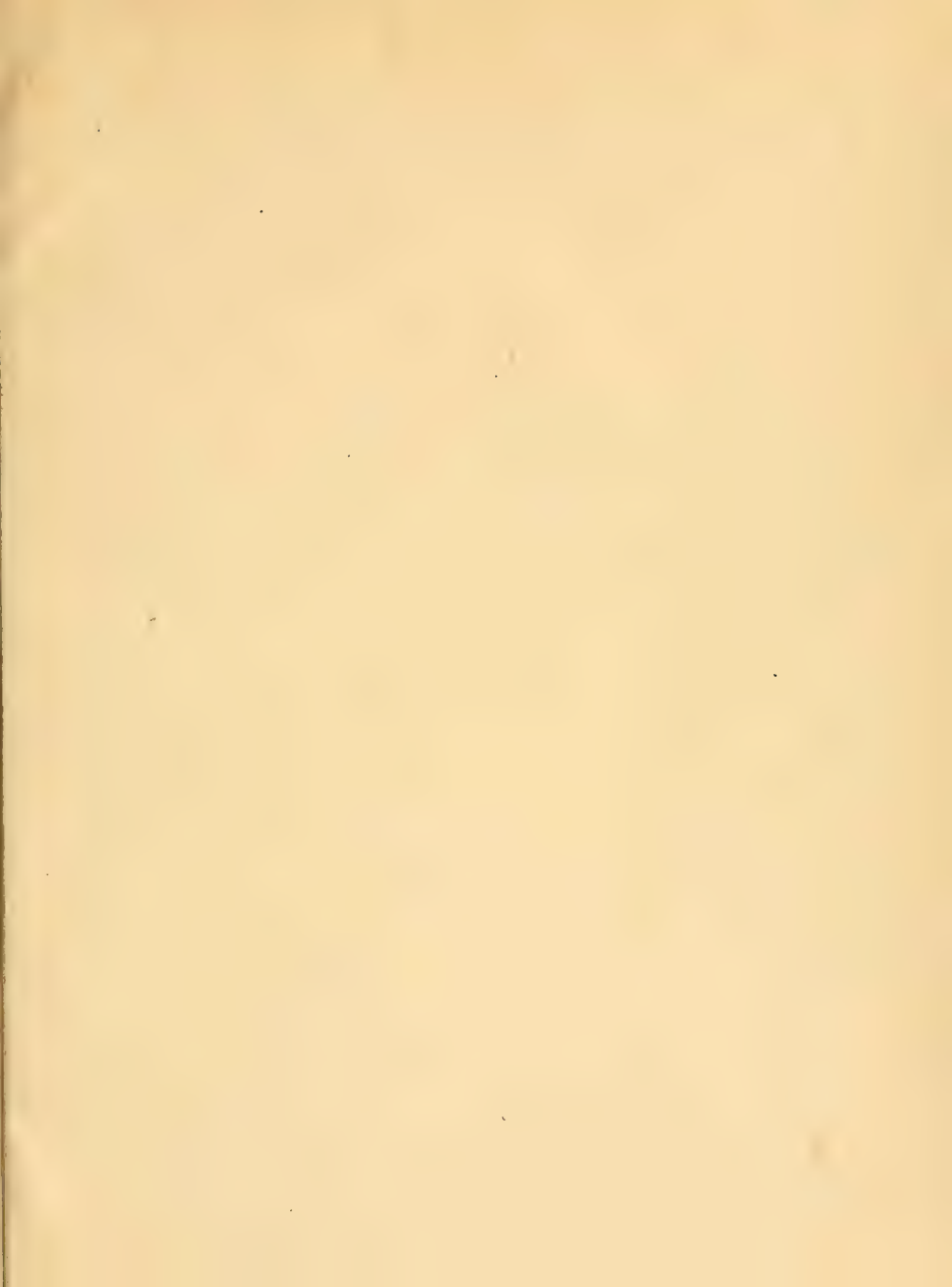
- Wash, to, *πλύνω, νίπτω*, and *λούω*, how distinguished, 859
- Washing in the bath, John xiii. 40, refers to Baptism, 859
- Watches of the night, 251, 644
- Way, the, how Jesus is; *ἡ ὁδός* often wrongly translated in A. V., 867; the broad, 147
- Wednesday and Friday, Fast of the Early Church, and why, 412
- Weeping and gnashing of teeth, 158
- Whomsoever, Mark xv. 6, better rendered the very one whom, 564
- Wilderness, the, of Judæa, 717
- Wind, the, John iii. 8, how understood, 739
- Wise men, the, their coming to Bethlehem between the Circumcision and Presentation of Jesus in the Temple, 594
- With, *πρός*, John i. 1, force of, 706
- Woe unto them, Mark xiii. 17, better rendered Alas! 558
- Woman, Samaritan, why the disciples marvelled because Jesus talked with a John iv. 27, 754
- Women at the Sepulchre, two groups of, the Evangelists' account of their visits to the Sepulchre reconciled, 489
- Word, the, *ἐνδιαιθέτος* and *προφορικῶς*, internal and external, used by the Talmudists, 705
- World, all the, Luke ii. 1, the Roman Empire, 587; the world, meaning of, 709

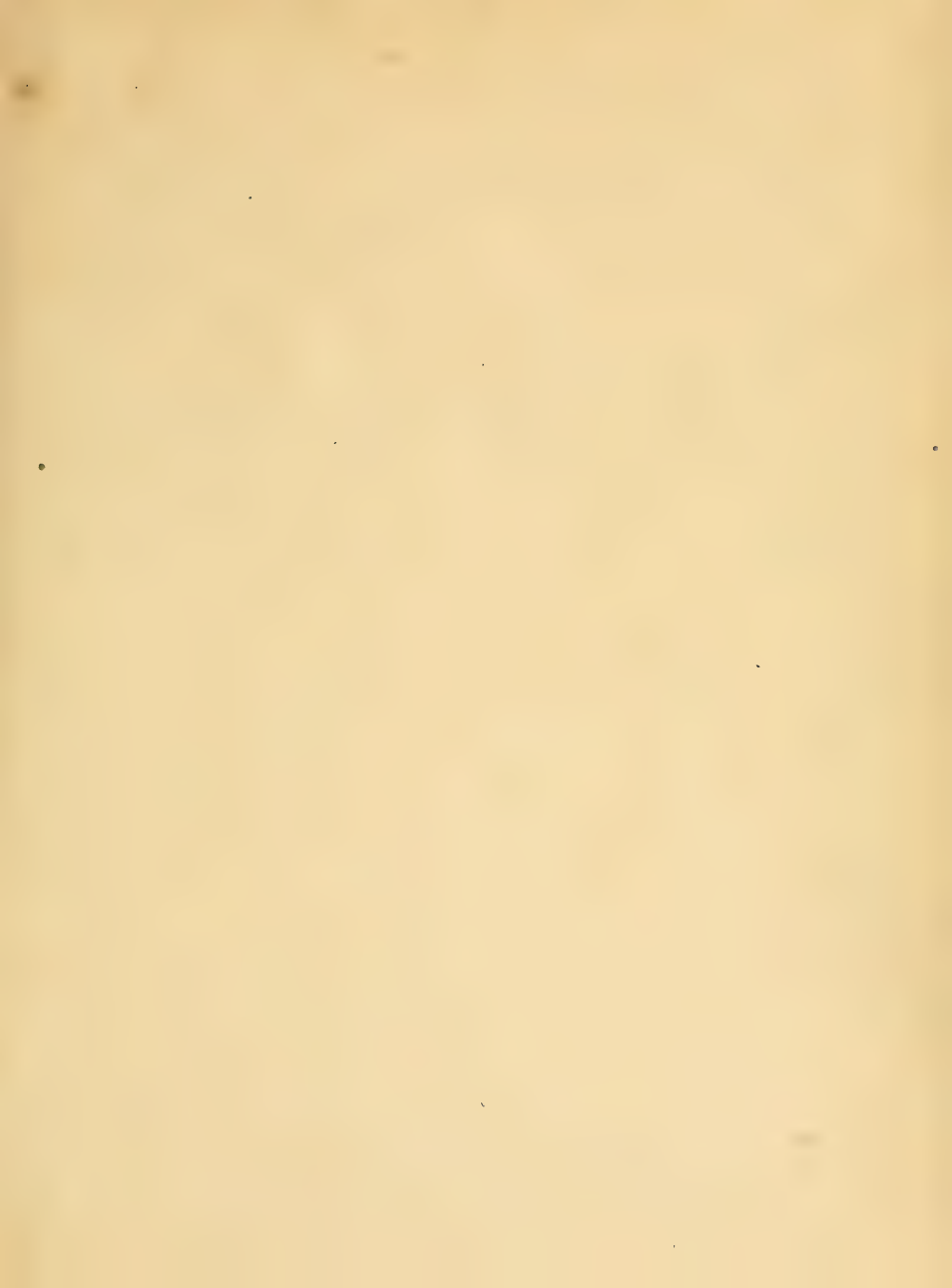
Z.

- Zabulon and Nephthalim, 109
- Zacchæus, not a Gentile but a Jew; said to have become Bishop of Cæsarea, 673
- Zacharias, son of Barachias, 361; tradition respecting the punishment of his death, 817
- Zechariah, not high priest, 572, 576

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